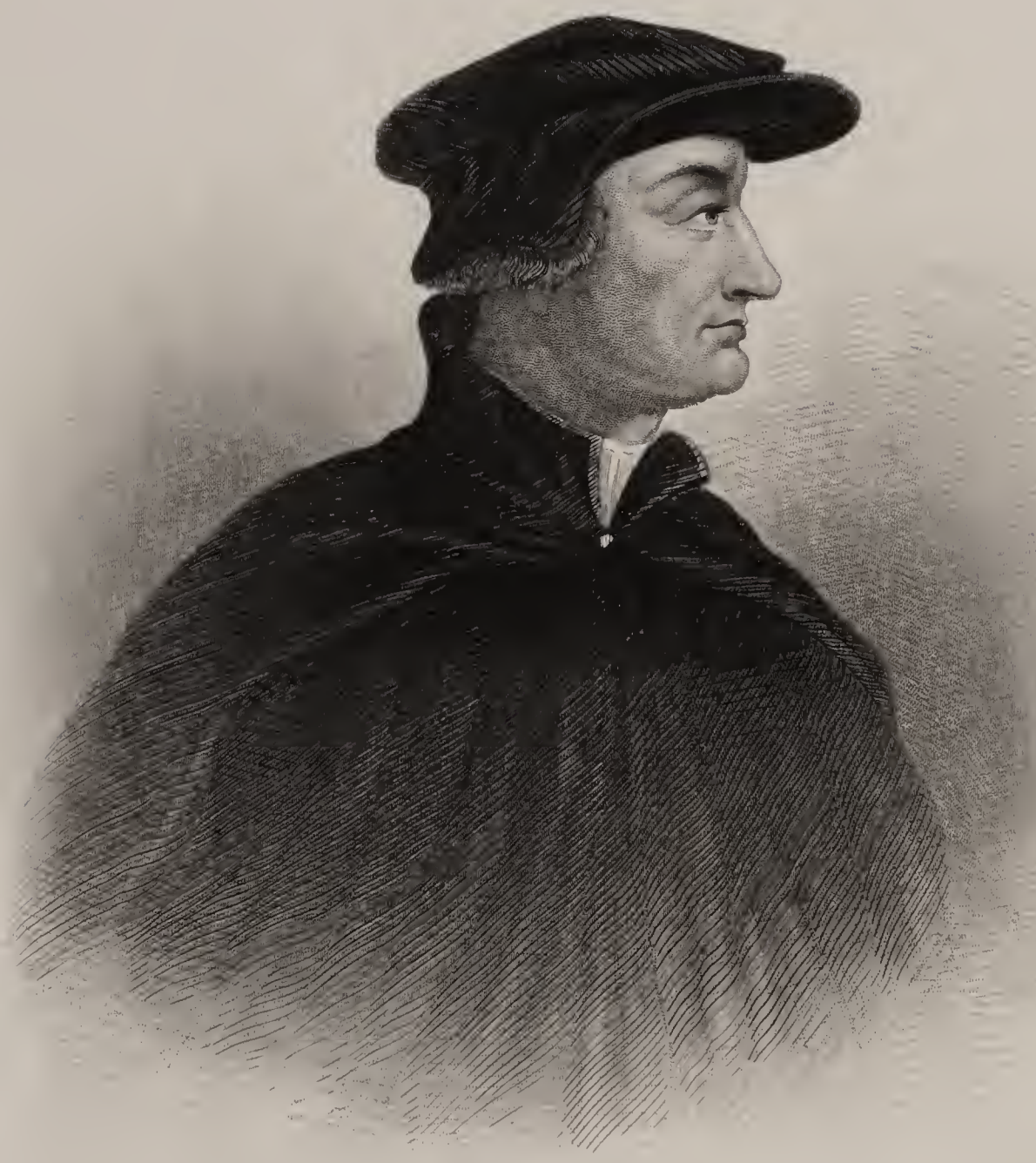
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HISTORY OF ALL RELIGIONS:

WITH ACCOUNTS OF THE

CEREMONIES AND CUSTOMS,

OR

THE FORMS OF WORSHIP

PRACTISED BY THE SEVERAL NATIONS OF THE KNOWN WORLD, FROM THE EARLIEST RECORDS TO THE YEAR 1872.

By WILLIAM BURDER, B.A.

WITH

A FULL ACCOUNT, HISTORICAL, DOCTRINAL AND STATISTICAL,

OF ALL THE

RELIGIOUS DENOMINATIONS.

PHILADELPHIA:
WILLIAM W. HARDING,
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TO THE READER.

RELIGION, from the Latin, *religo*, to bind anew, literally means the *binding back* of souls to God, from whom they have been separated by reason of sin. It is the struggle of the creature, conscious of its loss of the favor and fellowship of the Creator, to recover its forfeited relations to the Source of light, law, liberty and life. In a comprehensive sense, it includes a belief in the being and perfections of God, in the revelation of His will to man, in man's obligation to obey His commands, in a state of reward and punishment, and in man's accountableness to God, and also true godliness or piety of life, with the practice of all moral duties. It therefore comprehends theology as a system of doctrines, or principles, as well as practical piety, for the practice of moral duties without a belief in a divine lawgiver, and without reference to His will or commands, is not religion.

There is but one religion. It is, in the nature of things, impossible that there should be more than one. If any specific proposition or set of propositions with reference to our unseen relations be true, any other proposition or set of propositions covering the same ground, must be false. If Christianity be true, it is not *a religion*, as it is sometimes called, but *religion*. If Judaism also be true, it is so, not as distinct from, but as coincident with, Christianity—the one religion to which it can bear only the relation borne by the part to the whole. If there be portions of truth in other religious systems, they are not portions of other religions, but portions of the one religion, which somehow became incorporated with fables and falsities.

The Bible is the basis of religion. It is the only infallible rule of faith and practice. And how marvelous, in this view, has been its preservation! Many a volume that once bid fair for immortality, is now utterly forgotten. Of the unnumbered thousands that have been written since the dawn of literature, how few, even of those that once filled the trump of fame and were ranked among the chief productions of human genius, have escaped the ravages of the ages and the forgetfulness of man! Though the shelves of mighty libraries groan with the learned labors of the past, yet of the vast majority of the works therein deposited it may be said that, "like the bodies of Egyptian kings in their pyramids, they retain only a grim semblance of life, amidst neglect, darkness, and decay." Not so the Bible. All along its course it has had to struggle against opposition, visible and latent, artful and violent. It has had to contend with the prevalence of error, the tyranny of passion, and the cruelty of persecution. To the labored arguments of Celsus and Porphyry against it, we need only refer, as well as to the bitter opposition which, in modern times, it has had to encounter in the philosophy of Hobbes, the skeptic doubts of Boyle, the polished sarcasm of Bolingbroke, the subtlety of Hume, the learning of Gibbon, the mockery of Voltaire, the vulgarity of Paine, the empty cavilling of Strauss, and the shallow sophistry of Renan. But from all these assaults God's Word has been preserved.

The book at which kings, emperors, generals, philosophers, statesmen and legislators have all aimed in vain, still holds its enemies in derision. It has flourished, while its adversaries have been blasted one after another, and never did the Old Book, the Book of our Redeemer's gift and our fathers' faith, bid so fair as at present to be the book of the whole family of mankind. It has spread open its page in almost every land—it is printed in Chinese camps, pondered in the red man's wigwam, sought after in Benares, a school-book in Feejee, eagerly bought in Constantinople, loved in the kloofs of Kaffir-land, while the voices of the dead from Assyria to Egypt have been lifted up to bear it witness. No book has taken such a hold on the world. As has been truthfully and eloquently said, it is read on each Sabbath in all the ten thousand pulpits of our land, in all the temples of Christendom is its voice lifted up week by week, the sun never sets on its gleaming page; it goes equally to the plain man and the palace of the king. It goes into the literature of the scholar, and colors the talk of the street. The bark of the merchant cannot sail the sea without it, no ship of war goes to the conflict but the Bible is there. It enters men's closets and mingles in all the grief and cheerfulness of life. The affianced maiden prays to God in Scripture for strength in her new duties, men are married by Scripture. The Bible attends to them in their sickness when the fever of the world is on them, the aching head finds a softer pillow when the Bible lies underneath. The mariner, escaping from shipwreck, clutches this first of his treasures, and keeps it sacred to God. It goes with the pedlar in the crowded pack, cheers him at eventide, when he sits down dusty and fatigued, and brightens the freshness of his morning face. It blesses us when we are born, gives names to half Christendom, rejoices with us, has sympathy for our mourning, tempers our grief to final issues. It is the better part of our sermons, it lifts man above himself Our best of uttered prayers are in its storied speech, wherewith our fathers and the patriarchs prayed. The timid man, about awaking from this dream of life, looks through the glass of Scripture, and his eye grows bright; he does not fear to stand alone, to tread the unknown distant, to take the death angel by the hand, and bid farewell to wife, and babes, and home. Men rest on this their fears and hopes; it tells them of God, of His blessed Son, of earthly duties, and of heavenly rest.

It is beyond question that *the Bible is characterized* by *oneness.* All the doctrines which it inculcates agree with each other. They have a mutual dependence and connection, they give one another a reciprocal support and influence, they grow out of each other, and all hang together, alike deriving their ripeness, freshness, and flavor from the same parent stock. Let a diligent student take up a copy of the Scriptures with copious marginal references, and undertake to collate their instructions upon any one doctrine or moral duty, and he will be surprised at the uniformity of their teaching. They never speak for, and against, the same doctrine, they never bear witness on both sides of any question, nor is there an instance in which they affirm and deny the same thing. That which in reality has any Scripture in its favor, has all Scripture in its favor. The early patriarch, who assembled his family around some rude altar, built at God's command, on the mountain, or in the valley, and there offered the firstlings of his flock—the Jew in Egypt, sprinkling his door-posts with the blood of the Paschal lamb, or in the wilderness, following the pillar of fire and cloud, his children settled in Canaan, thronging to a magnificent temple, with the blast of silver trumpets and the floating of incense, and the pomp of a splendid priesthood—

these were all, notwithstanding the striking differences in external circumstances; seeking the salvation of the soul through the same channel as ourselves, to whom the Gospel is preached in its beauty and fulness. Thus true is it, that the Bible is persuaded by unity. The sacred penmen, of both economies, all struck one grand key-note—Christ, and Him crucified. As in Beethoven's matchless music, there runs one idea, worked out through all the changes of measure and of key—now almost hidden, now breaking out in rich, natural melody, whispered in the treble, murmured in the bass, dimly suggested in the prelude, but growing clearer and clearer as the work proceeds, winding gradually back until it ends in the key in which it began, and closes in triumphant harmony—so, throughout the whole Word of God, there runs one grand idea: man's ruin by sin, and his redemption by grace, in a word, Jesus Christ, the Saviour. From the dim promise at the fall, to the "Lamb in the midst of the throne," which the Apostle saw from the rocky and barren isle of Patmos, Jesus is set forth as the burden of the promises, the medium of blessings, and the object of saving faith.

It is not necessary here to inquire how it has come to pass, that with a Bible thus ONE, the *Church* should be so much *divided*. It is enough for our present purpose to know, that in the best and purest age, the Church was One. It was "one fold under one Shepherd." It is true that, at the beginning, there were a great number of Churches, but each was distinguished by a name descriptive of its *locality*. There was a Church of Jerusalem, of Antioch, of Ephesus, of Smyrna, of Corinth, and of Rome, besides many others. There was *not* a church consisting of the followers and defenders in doctrine of Paul, and another of those of John, and another of those of Peter. There were then no such sects as Lutherans, Calvinists, and Wesleyans, nor such names as Congregationalist, Presbyterian, Methodist, Episcopalian, or Baptist. Agreement in *fundamentals* was the only doctrinal unity then demanded, and the united band of Christ's disciples, assembled around the same table, declared by their actions, "we, being many, are one bread and one body, for we are all partakers of that one bread." *Christians* was their grand distinctive name (Acts ix. 26.) Nor did any one of the Apostles, or their fellow-laborers, establish any sects in the Christian Church. The bare supposition of the contrary is absurd and revolting to every mind acquainted with the inspired record. So far, indeed, were they from forming sects, that they firmly resisted the introduction of different denominations. Thus, for example, when in the Corinthian Church (1 Cor. 1, 10,) there was an attempt to introduce different sects or religious denominations into the Church of Christ, ranged under different leaders, such as Paul, Apollos, Peter, Luther, Calvin, Zuingli, or Wesley, we find the Apostle saying, "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and *that* there be no divisions among you, but *that* ye be perfectly joined together in the same mind and in the same judgment" (see also verses 11–17.) Thus evident is it, that the church is one. God, her God, is one, Christ, her Redeemer, is one, the Holy Spirit, her Sanctifier, is one, the Holy Scriptures, the rule of her faith, and worship, and obedience, are one, the faith of her true members is one precious faith, and their privileges, interests, objects, and destination, are one. "There is," says the Apostle, "one body and one spirit, even as ye are called in one hope of your calling: one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all."

Looked at in the light of the truths just stated, the "*History of all Religious*

Denominations" cannot possibly fail to interest and instruct the thoughtful mind. It will be especially useful as a book of reference, both because the statistical information which it contains in respect to the religious denominations in our country, is recent, and because it is presented in a compact form. It may also be hoped that the knowledge which it furnishes of the differences prevailing among different branches of the Christian church, and the sad errors which obtain in many quarters, will aid in the promotion of that general charity which will at length cause all the teachers of Christianity to "see eye to eye," and will stimulate all who have received the truth as God has revealed it, to strive to extend its healing radiance to those who are yielding to perilous delusions, or sitting in the region and shadow of spiritual death. This is a great desideratum of the age. The lines of Cowper are applicable now, as well as when they were written :—

"Were love, in these the world's last doting years,
As frequent as the want of it appears,
The churches warmed, they would no longer hold
Such frozen figures, stiff as they are cold;
Relenting forms would lose their power, or cease,
And e'en the dipped and sprinkled live in peace:
Each heart would quit its prison in the breast,
And flow in free communion with the rest."

The English work has been followed, almost entirely, in this volume, with the exception of the "Brief View of Minor Sects," added by Mr. Burder, which was superseded by the denominations there referred to being more fully described in the newly inserted portion of the volume, and the treatises on Calvinists and Arminians, which are theological rather than ecclesiastical distinctions, and are sufficiently treated under the doctrinal characteristics of various churches. The articles on the Religious Denominations in the United States, have been expressly written for this edition of the work, and will be recognized and appreciated at once as having been prepared with much care, accuracy, and ability.

A. N.

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RELIGIOUS CEREMONIES AND CUSTOMS.

INTRODUCTION.

Religion of some kind has always existed.

It is a fact which we learn from history, that *religion of some kind has existed, in every period of time, and among all nations.* It can be traced up to the infancy of the world, and among the fathers of the human race. The earliest account that has reached us, which is that of our sacred Scriptures, informs us of its existence even before the origin of nations, while as yet the inhabitants of the globe were one entire community.

In the antediluvian world.

Some few notices appear in holy writ of the religious rites of the antediluvian world; as the offerings of Cain and Abel, the practice of prayer, or the profession of religion; mention is also made of the pious character of the descendants of Seth; the brief but touching story of Enoch's faith is given; and the family of Noah is particularly introduced in connection with the religion of this period.

After the origin of nations.

After the origin of nations, consequent on the dispersion at Babel, we learn something from the Bible of the fate of divine institutions among the separate portions of mankind, so far as these are brought into view in the sacred narrative. In confirmation of the Bible, the earliest fabulous accounts, as they are called, all refer to some kind of religion promulgated by the founders of nations, and held and practised by the latter. Profane history abounds in representations of this nature; and we learn from its pages how the Egyptians, Babylonians, Greeks, and other ancient nations, were accustomed to the observation of certain religious rites and ceremonies. Their notions and tenets also on this subject have been occasionally transmitted to us; and although these, in most instances, are extremely vague and absurd, they

evidently betray a common origin. Thus the universality of religion of some sort, in the earliest ages, is a matter of history: and the same im-

Through every age since.

partial guide introduces us to an acquaintance with the varying creeds, forms, and observances of nations since, whether in their rude or civilized condition. All seem to have obeyed that law of the human mind, which bids it to seek repose in some sort of religion.

Our knowledge of the different communities of men at the present time which, by means of improvements in navigation and facilities in

And at the present time

travelling, is nearly universal, confirms the same important truth. Scarcely a tribe, however unenlightened, is found, that possesses no kind of religious faith. Perhaps, strictly speaking, no one is found without the notion of God, and an invisible or future world; for although some two or three savage communities may have been reported by travellers to be thus destitute, there is reason to believe that further inquiry would show the fact to be otherwise. On the whole, it may be safely asserted to be a condition of mankind, which is essentially universal.

If the representations above made are correct, *religion may be supposed to be, in some sense, natural to the human species.* This is an

Hence religion is in some sense natural to man.

inference which must readily suggest itself to every reflecting mind. It could not rationally be accounted for, that in every period of the world, and among all nations and tribes of men, some notion of God and human accountableness, and certain modes of worship should prevail, without referring religion to a settled law or principle of our common nature. A want surely exists in the human mind, which can be supplied only by some kind of religion. It is a confirmation of

This is confirmed by a moral survey of man.

the view here taken, that a survey of man as a rational creature of God, must lead us to believe that, in some sense, religion is natural to him. "Whoever," says a writer, "seriously reflects on the powers and capacities of the human mind, regarding them as the work of Him that doeth nothing in vain, and comparing them with those of the inferior creatures, will readily perceive that man alone was created to be religious. Of all the inhabitants of this earth, none else are capable of attaining any knowledge of their Creator, or of rendering him any worship or praise. Man alone possesses the capacity of distinguishing between truth and falsehood,—between moral good and evil,—and of receiving instruction in social and relative duties, with the obligation under which he lies to perform them, and the advantages of doing it. He alone is capable of being governed by a law, and of being influenced by the proposal of rewards and punishments; of acting as under the eye

of an invisible Observer, and with reference to the future season of retribution."

But although religion may be said to be thus natural to man, it does not follow that the truth will always be chosen. The want before spoken of is a *general* want, and it may seem to be satisfied, though it should not be so in reality, with any and with every form of religion. We say with *every* form of religion; for one people at least, viz., the Athenians, always imported the deities and superstitions of every nation with whom they became acquainted, and mingled them with their own creed. The tendencies of nature to some system of faith and worship are not a specific and unerring direction to any one system in particular. If they were such a direction, a perfect uniformity would have existed in the theology of all nations.

But the right religion is not always chosen.

But this, we now have occasion to remark, is not the case. Notwithstanding religion, in the above respect, is natural to man, *a great diversity of religious opinions has prevailed in the world, and different forms and ceremonies have been and still are observed.* The religious notions and practices of mankind early diverged from one another,—the sons of men were soon distinguished from the sons of God, the impious from the holy,—and notwithstanding the purgation of the world by a flood, and the subsequent re-establishment of one common faith, no sooner did the earth begin to be peopled again, than a diversity of religions took place, each nation and tribe embracing some peculiarity of its own. Such has been the fact, through all the intervening periods of history, to the present day. Each distinct portion of the human family, especially its larger divisions, has had its separate religious dogmas and practices, ranging from pure theism to the grossest idolatry. At the present time, there are at least four general forms or departments of religious belief among mankind: viz., the Christian, the Jewish, the Mohammedan, and the Pagan, which, for the most part, are subdivided into many others. In regard to Paganism, it may be remarked, that it is as various as the separate portions of people that constitute the Gentile world.

We find a great variety of religions in the world.

The causes of this diversity cannot but form an interesting subject of inquiry. The inquisitive mind of man very naturally desires to know, how the same being, with the same essential wants, should have fallen upon religions so unlike, and often so opposed to one another. What is there in the circumstances of human nature that can afford a clue to this surprising fact?

It is interesting to know the causes of this diversity.

1. Does the variance spoken of arise merely from chance? We are

not believers in this phantom, as furnishing a solution of any phenomenon. We do not think that it is the cause of any thing in existence, much less do we suppose that it can account for the variety and difference in the religion of mankind. If accident operated here, it might indeed give a diversity to this propensity of nature, or it might give to it a uniformity. It were just as likely to effect the one as the other, only it would not be apt to produce a uniformity in variety. It would be infinitely unapt to do this. Yet such seems to be literally the case in the religions of the human species. They uniformly differ from one another, and most of them essentially from the truth. It concerns those who believe in chance as the cause of any thing, or the cause of such a moral phenomenon, to make out the proof. There seems to us to be something extremely absurd in referring to contingency merely, as the cause of an effect, when, by the nature of the word, it neither is, nor can be *known* as such a cause.

It does not spring from chance.

2. Does the above diversity arise from circumstances foreign or external to the mind, such as time, location, climate, or country? It is not unnatural to suppose that such circumstances might modify, in a small degree, the religions of mankind; but they could not well produce such essential and irreconcilable differences as prevail. Religions exist in perfect diversity, or contrariety in situations where we might suppose they would be the same, or nearly the same, so far as the operation of these extraneous causes is concerned. At the same period, in the same climate, under the same government, among a people speaking the same language, there are often found the most dissimilar religions, creeds, and practices. What one class esteems as divine, another abhors as sacrilegious. Where there is little diversity in other respects such as the features of nature, the form of government, or the civil habits, there is often a wide difference in religion. A Mohammedan, whether in Asia or Africa, invokes the impostor; and his credulity flourishes equally well on the table-lands of the one, as amid the deserts of the other. A Jew is found the same all the world over, and, in religion, owns no communion with his Christian neighbours. Creeds are believed and ceremonies are observed, both of the most opposite kinds, under the same physical and social circumstances.

Nor from external circumstances.

3. Does again the diversity spoken of proceed from any necessary tendencies of the human mind to difference or opposition? It would be more than could be expected from human nature, as we now find it, that mankind should think and act *exactly* alike on this subject. On no subject is there a perfect coincidence of views and practices. On this account some differences are to be looked for, at least, as mankind are at present situated. But in most things, especially those of a practical nature, those differences need

Nor from any necessity in the mind for difference.

not be essential. They are not so necessary as that mankind cannot act together, and realize the important ends of civil society. Certain advantages as to information seem to bring most men into a reasonable measure of conformity to one another. It cannot be thought, therefore, that there is any more necessity in the mind itself for diversity in religion, than there is as to the other great interests of life. The mind is not changed in its attributes when it acts in respect to religion; and the diversity is not, in fact, to be traced to such a source. There is no irreversible fate here. Besides, we can hardly suppose, from the nature of the case itself, that there could be a necessary tendency in the mind to difference or opposition in the affair of religion, or the intercourse of the soul with God. None could seriously maintain that in such a concern he would have made mankind with any invincible tendency to difference, or with so strong a tendency as that it would be next to miraculous that they should agree. On so vital a subject, he certainly would be apt to give them freedom of choice, either to agree or disagree. He would be most unapt to bind them to the dire necessity only of disagreeing.

4. Does the diversity in question spring from the want of a divine revelation? As believers in such a revelation, we must answer in the negative. Abundant proof could be presented, were it necessary, that mankind are in possession of a revelation from God. That revelation is found in the Bible; but we shall here take for granted the authenticity and divine authority of that sacred book. Its claims to be considered as containing the revealed will of God have been too often admitted, to be denied at this day—a day when its prophecies are being so amply fulfilled, and its effects on the heart and life, wherever received, are so decidedly excellent. Varying human faiths are not, then, owing to the want of a divine revelation—a revelation directing all men how they should believe, feel, and act in respect to God and invisible realities. Such is the nature of the revelation which is given to us in the Bible. Its truths are clearly announced; the object, mode, and obligations of religious worship, are distinctly pointed out. The only true religion, in its different dispensations, is communicated to us in full and satisfactory details. Had God left men without the light of his word, it might be expected that they would wander in darkness. If he had not informed them respecting the only divine system of religion, a reason might be found in that circumstance, for the almost endless diversity which exists in creeds, and in the objects and modes of worship. But, now, this cannot be the cause of that diversity, since a divine revelation is possessed, given to mankind in the first ages of the world, continued for a long period by tradition, and at length committed to writing, as its portions were completed from time to time.

Nor from the want of a revelation.

5. Passing by the aforenamed, as inadequate causes of the variety of

religious professions among men, is not the proper explanation to be found in the radical depravity of the human heart? Is not that the true cause? It seems to us that it can be resolved into no other. Of the depravity of the human heart we are not permitted to doubt, in view of the decisions of the Bible, and the results of observation. This existing and reigning in all men by nature, would readily dispose them to a diversity of religious views and practices, or rather to irreligion under various names. It would readily dispose them to depart from the true belief, and to cast off the restraints of the divine authority. They would be prone to invent many schemes and devices with a view to appease an upbraiding conscience, and to gratify that ceaseless love of novelty, which characterizes the human mind. Except in those in whom the effects of depravity are counteracted by divine grace, there would exist a continual propensity to depart from God and his institutions—to lose sight of religious truth, and become involved in gross darkness and superstition. In such a state, the mind is prepared for every absurdity.

But it arises from human depravity.

> "Nations ignorant of God, contrive
> A wooden one."

Hence have arisen the altars and demons of heathen antiquity, their extravagant fictions, and abominable orgies. Hence we find among the Babylonians and Arabians the adoration of the heavenly bodies, the earliest form of idolatry; among the Canaanites and Syrians, the worship of Baal, Tammuz, Magog and Astarte; among the Phœnicians, the immolation of children to Moloch; among the Egyptians, divine honours bestowed on animals, birds, insects, leeks, and onions; among the Persians, religious reverence offered to fire; and among the polished Greeks, the recognition in their system of faith of thirty thousand gods. Hence, moreover, we find at the present time among most Pagan tribes, the deadliest superstitions, the most cruel and bloody rites, and the most shocking licentiousness and vice practised under the name of religion. From the darkened views and evil imaginings inspired by the depraved heart proceed all those fatal mistakes about God, the way of acceptance with him, and the realities of the future world; all those departures from a consistent belief and worship, which distinguish every nation, and every portion of the world, except where the Bible is strictly received as the rule of life.

Hence have arisen the abominations of heathen worship.

So obvious is it that the depravity of the heart has dictated the various false religions that prevail in the world, that even the infirmities remaining in pious persons have given rise to minor differences among the evangelical sects of Christians. Every wrong and perverted feeling of the

The corruptions even of good men have occasioned smaller differences.

heart is likely to engender a degree of deviation from the truth. Hence those unhappy, though not fatal, separations which take place among persons who, on the whole, adhere to the same great fundamental principles. Christian integrity secures a substantial, though not literal, agreement in the truths and observances of religion. If that integrity were perfect in this world, or more nearly perfect than it now is, there might literally be but one creed, and one mode of worship.

An acquaintance with these different systems of religion, while it is calculated to furnish no small entertainment, will convey several highly important reflections to the reader. We should not and cannot well contemplate such a scene, without learning some useful lessons from it, especially as it is connected with glorious purposes, which God evidently intends to subserve.

The diversity of religions teaches some important lessons.

1. A view of these religions will present to us a melancholy account of the apostasy of the human species. It will evince the nature and the effects of that apostasy, and thus confirm the scriptural narrative on the subject. It will exemplify the great fact of human degeneracy in a form and manner calculated to convince every candid reader, that original, deep, and wide-spread corruption, in which the fall of man consists, appears in dark lines, in the history of the various religions which mankind have embraced. Indeed, the most disgusting exhibitions of man's apostasy are found in many of the religions which he has contrived, with a view to supersede the religion derived from heaven. The awful consequences of the apostasy will here be presented in a medium, in which they will appear in their undisguised and most hateful character. The lust, impurity, pride, ambition, revenge, malignity, rebellion, unbelief, selfishness, in which this primitive defection is manifested, constitute the leading features of those superstitions, to which millions in every age have bowed.

Presents a melancholy account of the apostasy.

2. A view of these religions, so far as they are departures from the truth, will furnish a sad detail of the extent and power of Satan's empire, in the world. Mankind having apostatized from God, have, in every nation, and in every period of time, been successively brought under the dominion of Satan. They have been subject to his influence, obeyed his laws, and in their religious rites often directly paid him homage. In fine, they have been his slaves, and he has claimed them as his property. The wickedness in which he delights they have, in innumerable instances, practised. We may form some idea of the extent and power of Satan's empire, from the fact, that all the nations of antiquity, except the Israelites, were idolaters by profession, and even the latter were, practically, idolaters, at times. That

Shows the extent and power of Satan's empire.

system of religion was called Polytheism, as acknowledging a plurality of gods, who, according to the poet, were no other than the chiefs of the fallen spirits, that

> "durst fix
> Their seats long after, next the seat of God,
> Their altars by his altar, gods adored,
> Among the nations round."

All these nations worshipped divinities or devils by various representations, called idols. Forsaking the service of the only living and true God, they paid that homage which is due to him, to those beings that are infinitely unlike him in character.

3. A view of the absurd religions which mankind have embraced shows the necessity of a divine revelation—that revelation with which the nations are favoured in the Holy Scriptures. This exhibits to us the true system of religion, and is the umpire to which appeal must ever be made on this subject. "To the law and to the testimony, if they speak not according to this word, it is because there is no light in them." The necessity of a divine revelation is apparent amidst diverse and opposing faiths, since nothing but such a revelation could enable men to know the truth. They would be lost in an endless labyrinth of conjectures. Reason alone could not be appealed to with a view to determine what is right and what is wrong in human belief. But a revelation from God, properly authenticated, as it must be, would prove an unerring guide. It would direct mankind to itself, and throw a clear light over all the field of moral and religious truth. Without such a revelation, so far as man on earth is concerned, it would be to him an endless scene of darkness, doubt, and perplexity.

Evinces the necessity of a divine revelation.

4. A knowledge of the opposing religious systems among mankind will evince the necessity not only of a divine revelation, but also of the direct influences of the Supreme Agent, in causing mankind to harmonize in their views. As it is apparent that their disagreement, on points so vital, proceeds from depravity of heart, it would seem that light alone is not sufficient to produce union, though it is important as an auxiliary, or means to this result. That wrong state of the heart must be rectified,—that depravity must be subdued, and this cannot be done except by the Spirit of God. He only can directly influence the spirit that is in man, and form it to truth and to rectitude. His operations, by removing the grounds of opposition and error, will restore harmony of views, as a natural consequence. Accordingly, divine influences are promised, and have been imparted, in a degree, hitherto to the children of men. Hence is found that measure of agreement, on all essential points, which characterizes all evangelical Christians, or those who submit to the Bible, in its plain and

Evinces the necessity of direct divine influence, in order to produce harmony.

simple communications. A view, then, of the various religions of the world will show the necessity of direct divine operations, in producing a uniformity of opinions on the subject of religion.

5. An account of the clashing and absurd religions that have controlled such numbers of mankind, will impart an exalted idea of the mercy of God in the promulgation of Christianity. As the only true religion—the great centre of divine communications—the point where all the rays of revelation meet, (the Jewish system being only preparatory to it, though very important in that view,) it will manifest God's benevolent desire to guide and influence mankind aright, in respect both to their present and future welfare. When we learn the spirit and the requirements of Christianity; when we become acquainted with its practical tendencies; how it prepares men in the temper of their minds, not only for a better world, but to enjoy greater happiness in this; how it elevates their understanding, and improves their social condition, we cannot but be impressed with a sense of the divine mercy, in the invaluable gift. Indeed, no finite mind can fully conceive the importance of the gospel, as the instrument in God's hand of effecting the salvation of souls. But we might entertain something like an adequate conception of the temporal blessings conferred by this system on a fallen race. There has been, however, even among those who have largely participated in these blessings, a remarkable failure duly to appreciate the benignant influence of Christianity in this world. Very incorrect ideas on this subject are entertained among the mass of mankind in Christian lands. The error, however, is inexcusable. We believe the time is coming, when a very different, and much higher estimate of the gospel will be formed, in its effects not only on the spiritual, but on the temporal and social condition of man. It will be felt how much we are indebted to it for all the real blessings we enjoy in this life.

Manifests the divine mercy in the promulgation of Christianity.

6. A consideration of the kind we speak of, will furnish Christians with a powerful incentive to unite in diffusing a knowledge of Christianity. Judging from their own experience of its power, they can but view this religion as the only corrective of a false faith and a wicked practice; and such indeed is the fact. It is the only religion which, by a moral influence, can displace others. It acknowledges no true religion except its own, and never tolerates any other. Indeed, in its principles, it is hostile to every other religion, and makes a war of extermination against all superstition, idolatry, false worship, unbelief, and vice. In early times, it extinguished the religion of pagan Rome, because it would have no competitor—because it would own no associate. And it has since extended itself only by displacing other religions, through a moral influence. The peaceful exertions of its friends and subjects have been the means of its triumphs hitherto,

Affords a strong incentive for uniting to spread Christianity.

and will doubtless continue so to be, if those triumphs are continued. Christians reading the sad story of the debasing superstitions and idolatries that still spread over the world, must feel powerfully prompted to unite their energies in the wide and universal dissemination of their religion. And it is a pleasing reflection, constituting the great encouragement of their labours, that the divine light of Christianity will one day dispel all the deep moral darkness which still covers a large portion of the earth. That darkness will vanish, as fast as the Sun of righteousness shall arise upon the world, with healing in his wings.

There will, at last, be but one religion.

Finally; it is delightful to go forward in our contemplations to the time when there shall be one religion among men, and but one. That time is destined to arrive. The voice of prophecy has declared it. "In the last days the mountain of the Lord's house shall be established on the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it." And he who founded this religion said, in the days of his humanity, "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice: and there shall be one fold and one shepherd." After all the conflicting views of mankind on the subject of religion; after all the diversified forms of error, there shall come a period of blessed unanimity, and of the universal prevalence of the truth. There will be but one religion, and that one the glorious gospel of our salvation.

It is not, however, to be inferred that there may not be different evangelical denominations of Christians; since we are by no means permitted to believe that there will ever be sinless perfection on earth. The existence of these denominations, all "holding the head"—the same great distinguishing principles, and exercising a mutual liberality of feeling in respect to the less important parts of the system, is not inconsistent with unanimity in the sense here understood. In this case, one religion may be said to prevail, and only one, throughout the earth, and among all nations. It will be one in its essential peculiar features, and one in the spirit and in the practices which will characterize the human family. In different sections, in different divisions, supposing that all are not to coalesce in one particular denomination, will the church universal move on in her bright career, each harmonizing essentially with the other, and all conspiring to advance the common object of the believer's high calling in Christ Jesus.

PART I.

HISTORY AND RELIGIOUS CEREMONIES OF THE JEWS.

CHAPTER I.

HISTORY OF THE JEWS.

An account of the religion of the Jews may, with great propriety, be preceded by a succinct history of that people. A recent interesting historian* has pronounced them, without reference to their religious belief, as "among the most remarkable people in the annals of mankind." Contemplated in connection *with* their religion, and as a means of understanding it more fully, their history claims our attention more than that of any other nation. It instructs us in a different manner from that of any other, because it brings directly into view the divine dealings with them.

The history of the Jews peculiarly instructive.

The Jews, in the early periods of their history, are known under the more general name of Hebrews or Israelites, who constituted a community of which the Jews, as they were afterwards denominated, were only a part. The origin of their name, and the circumstances of their separation from the associated tribes, will appear in the course of our narrative. This distinguished race, commonly called the people of God, was derived from Abraham, lineally descended in the tenth generation from Shem, the eldest son of Noah. His calling of God, which took place 1921 years B. C., is a remarkable event in history, and deserves a brief notice.

Their name.

Descended from Abraham.

In obedience to the command of God, Abraham, who was a son of Terah, the head of a pastoral family, left Ur in Chaldea, his native country, and dwelt with his father in Haran. Ur was a district to the north-east of that region which lies above the confluence of the Tigris and Euphrates, and became afterwards the seat of the great Babylonian monarchy. Haran was a city situated in the north-west part of Mesopotamia. The former place, from the signification of the name, was supposed to be particularly infected with idolatry, and hence the reason of the command, connected with the purpose of

Abraham called out of Chaldea.

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* Rev. H. H. Milman.

God to make Abraham the father of a great and peculiar nation. By the same command, after Terah's death, he went into the land of Canaan, which God promised to his posterity. *They* were to be included within the boundaries of that country.

Into Canaan.

The divine design, in thus setting apart one family from the rest of mankind, was to preserve the true religion in the world, the existence of which became endangered by the prevalence of polytheism, and to prepare the way for the great work of redemption by Jesus Christ. God promised to protect, bless, and multiply his posterity in an extraordinary manner, and made the significant and cheering declaration, applicable to the Saviour, who, according to the flesh, descended in the line of Abraham, that in his seed all the families of the earth should be blessed.

God's design herein was to preserve the true religion, &c.

Abraham having acquired a name by his wealth and piety, and having passed through various scenes of prosperity and trial, died at an advanced age, leaving behind him several sons, of whom Isaac only was the child of promise. Ishmael, by Hagar, the maid of Abraham's wife, became the progenitor of a distinct tribe or nation. The Arabs, to this day, claim to be descended from the son of Hagar. Two sons were the progeny of Isaac, viz., Esau and Jacob, the former of whom sold his birth-right to Jacob, who also, by artifice, obtained his father's blessing. Esau was the ancestor of the Edomites or Idumèans. In the line of Jacob, whose name was changed to Israel, were the Israelites descended. His twelve sons gave the names to the twelve tribes, of which the nation was composed. Jacob closed an eventful life 1689 years B. C., in making a prophetic declaration of the future state of his descendants, and the period of the coming of the Messiah. He had previously been brought out of Canaan into Egypt, by means of his son Joseph, whom his brethren, through envy and malice, sold into that country.

Leaves Isaac as the child of promise.

The sons of Isaac are Esau and Jacob.

The Israelites descended in the line of Jacob.

The different occurrences by which Joseph became minister to the king of Egypt speak the immediate interposition of divine providence, which was preparing for the accomplishment of the promises made to the patriarch Abraham. Of these occurrences, which carry on the history of the Hebrews for a period, the following summary is given.

Joseph, who was much loved by his father, and hated by his brethren, upon a certain occasion which was presented, fell into the power of the latter, who sought to slay him. This horrid design, however, being providentially prevented, they availed themselves of the opportunity of selling him to a company of Ishmaelite slave-merchants, who carried him into Egypt, where he was bought by Potiphar, an officer of the court. Here, at length, he was wrongfully thrown

Occurrences in the life of Joseph.

into prison, by a false accusation of Potiphar's wife; but being proved to be an interpreter of dreams, he was released from his confinement, and introduced to the notice of Pharaoh, the Egyptian king, who, on a certain occasion, wanted his services in this capacity. His success in interpreting the king's dreams, and his subsequent conduct, procured for him the highest distinction; and he became the administrator of the government. During the famine which he had predicted in interpreting those dreams, and which reached the land of Canaan, all his brethren, except Benjamin, came to him to buy corn. Joseph know *them*, although they did not know him; and, by an innocent contrivance, having brought them into Egypt the second time with their brother Benjamin, he declared to them that he was Joseph, whom they had persecuted and sold. Their surprise, mortification, and terror, were at first overwhelming; but their distressing apprehensions were, in due time, alleviated by his assurances of pardon and kindness; and inviting his father, and the whole family into Egypt, he allotted them a portion of the territory. Here he protected them; and under his auspices they became flourishing and happy.

The family of Jacob or Israel invited into Egypt.

Joseph continued to rule over Egypt after the death of Jacob, who had sojourned in that country seventeen years. His own decease, which occurred 1635 years B. C., left the Israelites without a protector. In less than forty years from this event, they found a cruel tyrant and oppressor in another king who knew not Joseph. This king, perceiving that the Hebrews had become numerous and mighty, resolved to enfeeble them: and, therefore, condemned them to slavery, and ordered that every new-born son among them should be cast into the river. The object in view was defeated; for the people increased in an unexampled manner.

The Israelites oppressed in Egypt.

The history of the Israelites now assumed a very marked character. Oppressed by the Egyptian monarch, they cried unto God for deliverance, and a divine deliverance they experienced. Moses, a Hebrew by birth, whose life was preserved in an extraordinary manner, notwithstanding the edict of the king, was selected as the instrument of saving his countrymen. He was in due time called to his work, and after a series of miracles, which he performed by the divine assistance, he led the people out from before Pharaoh, into the region bordering on the promised land. The consequence to many of the Egyptians was their destruction; for Pharaoh and his army, pursuing the Israelites through the Red Sea, were overwhelmed with its waters.

Delivered from their bondage in that land.

The people were no sooner delivered from the Egyptians, than they murmured against Moses, on account of the want of food; to satisfy them God sent first a great quantity of quails, and the next morning, manna, which fell regularly every day except on

They murmur after their deliverance.

Sabbath-days, during the time in which they remained in the wilderness. Again, the people murmured for water, and Moses, by the Lord's command, caused a supply to issue from a rock. At this juncture the Amalekites attacked Israel, and were defeated by Joshua, who afterwards became their leader. The people soon after arrived at Mount Sinai, from which God gave them his law. During, however, the absence of Moses in the mount, they were guilty of an act of idolatry, in consequence of which three thousand of them were put to death.

They receive the law at Sinai.

In the course of the second year after the retreat from Egypt, Moses numbered the children of Israel, from twenty years old and upwards, and there were found six hundred and three thousand five hundred and fifty men, able to go to war, besides the Levites. About this time, twelve men were sent to spy the land of Canaan, who, with the exception of Joshua and Caleb, reported unfavourably; a circumstance which caused the people to murmur. Upon this offence, God condemned all those who were twenty years and upwards when they came out of Egypt, to die in the wilderness, except Joshua and Caleb. As a punishment for their murmurs, the Israelites began to travel in the wilderness, 1489 years B. C. At this juncture, Korah, Dathan, and Abiram, revolting against Moses, were swallowed by the earth with two hundred and fifty of their associates. After wandering in the wilderness forty years, and frequently rebelling against God, this people were conducted by the hand of Moses in sight of Canaan, when he died, without entering it himself. His death occurred on Mount Nebo, in the land of Moab, after he had first taken a view of the promised resting-place of Israel.

The people numbered the second year after their retreat.

They wander 40 years in the wilderness.

Moses died on Mount Nebo.

The successor of Moses was Joshua, who conducted the people at last into Canaan. Having led them to the banks of the Jordan, whose waters divided to afford them a passage, he brought them safely over it into their fair inheritance. He conquered thirty-one cities in the course of seven years.

Joshua conducted the Israelites into Canaan.

The people, though they had been highly favoured, were perpetually inclined to forsake the worship of Jehovah, and to pollute themselves with the abominations of the heathen, who dwelt among and around them. For these sins they were repeatedly brought into bondage and consequent distress. With a view to their deliverance at such times, certain leaders, called *Judges*, were divinely appointed, who directed the people, with some intermission, during the space of three hundred and fifty years. Occasions arose in which these leaders performed the most meritorious services. They defeated the enemies of their country, and contributed much to establish the nation in its possessions.

Judges raised up for them.

The people paid a high respect to these officers, and also to the priests, but they acknowledged no other king than God.

As this state of things, so long continued, became irksome to the Israelites, and they desired a king, so as to be like the nations around them, a king was granted to them, but with the expressed disapprobation of their great spiritual Ruler. Saul, the son of Kish, was the first king of Israel. Having been privately anointed by Samuel, he was afterwards publicly proclaimed, 1079 years B. C. The nomination of Saul took place by divine instruction, but may be admired on the plainest principles of human policy. He was selected from a tribe which could not well be an object of jealousy, like the great rival tribes of Judah and Ephraim, and he belonged to a part of the country which was most exposed to enemies, and which of course felt most interested in repelling them. Besides, nature had marked him out as no common man. He possessed a tall and striking person—an eminent distinction in the East—and he proved himself, at times, capable of lofty aims. His reign was prosperous at first; he gained important victories over his enemies, particularly the Ammonites, Philistines, and Amalekites; but his evil propensities, at length, obtaining the mastery over him, he spent the last part of his life in a most unhappy manner, and met with signal disasters and ill success in the management of his kingdom. He perished miserably. Being at war with the Philistines, his army was routed, three of his sons were slain, and he himself having received a wound, and fearing to fall into the hands of his enemies, took a sword and fell upon it.

The community of the Israelites becomes a monarchy.

Saul the first king of Israel.

Perishes miserably.

He was succeeded by David, who had been previously anointed king. This prince reigned at first only over the tribe of Judah: but after the death of Ishbosheth, a son of Saul, who had assumed the government of the tribes, he reigned over the whole of Israel. He spent a very active and perilous life, and among the people whom he conquered were the Philistines, the Moabites, the Ammonites, and the Syrians. By his wise and vigorous administration he raised his people to the highest pitch of national prosperity and happiness. He had, towards the latter part of his reign, some domestic troubles, and was in danger from an insurrection of his subjects, a portion of whom had attached themselves to his ambitious son Absalom; but he lived to see his enemies destroyed—and he left a rich and flourishing realm to his successor. David, though he greatly erred in some instances, was a man of distinguished talents, bravery, and piety. As a composer of sacred poetry for the use of the church, he will be remembered and admired to the end of the world.

David succeeds Saul.

His character.

The wise and rich Solomon was his son and successor. From the ac-

cession of this prince to the throne of the Israelites, a period of profound peace and prosperity was enjoyed by that people throughout his reign. The most important undertaking of Solomon was the building and dedication of the temple of the Lord at Jerusalem. This temple was completed in seven years. It was a most magnificent, sumptuous, and costly edifice. The value of the materials, and the perfection of the workmanship, rank it among the most celebrated structures of antiquity. It was not very large, being little more than ninety feet in length, thirty in breadth, and forty-five in height; but was finely proportioned, and, together with a grand porch, was splendidly ornamented.

Solomon king of Israel.

Builds the temple.

As soon as Solomon had finished this noble structure, he employed his artificers upon three other buildings, two for himself, and a third for Pharaoh's daughter. He was occupied almost thirteen years in erecting them; so that he finished three famous edifices, with all their costly furniture, utensils, and ornaments, within the space of twenty years. To supply all these, and his other vast expenses, he built a navy upon the coast of the Red Sea, and put it under the care of some expert Tyrian sailors, who, with his own men, went with it to Ophir, which was probably situated on some part of the eastern coast of Africa, and in about three years brought back an immense weight of gold and silver, besides several kinds of precious stones, spices, ebony, and other rarities. Besides these, there was the traffic of the Mediterranean, carried on through the Tyrian merchants, and the inland commerce of Egypt, Arabia, and Assyria, all of which were highly important. From these various sources it was, that the precious metals, and all other valuable commodities, were in such abundance that, in the figurative language of the sacred historian, "silver was in Jerusalem as stones, and cedar trees as sycamores."

And other structures.

Sources of his wealth.

Besides the works already mentioned, Solomon built some fortresses in Lebanon, probably to secure a free communication between his kingdom and that of Syria. He built two cities, as stations, to protect his inland commerce; these were Tadmor and Baalath, the one the celebrated Palmyra, and the other Baalbec. These, and many others, which time forbids us to particularize, were the works by which his peaceful reign was distinguished. No wars occurred, except in the instance of bringing under his yoke the remainder of the Canaanites, and making them tributary.

Builds the cities of Tadmor and Baalath.

Solomon exceeded in wisdom all who went before him; but in his old age he took many wives and concubines out of the idolatrous nations around him, who corrupted his heart. The Lord, therefore, declared by the prophet Abijah, that he would divide the kingdom after his death, and give ten tribes to Jeroboam, one of his domestics. As

His character.

an immediate punishment of his effeminacy and idolatry, the Lord stirred up certain adversaries against him; and though the principal evil threatened against Israel was not to occur in his day, yet he had the mortification of knowing that it would be inflicted under the administration of his son, and that his own conduct was the procuring cause. We cannot but think that he repented of his awful defection from duty, though nothing is recorded in the Bible on this subject; and it is certain that all ought to be profited by the memorials which he has left of his wisdom, and by his sound religious maxims. He died after a reign of forty years, and with him expired the glory and the power of the Hebrew monarchy.

Rehoboam, the son of Solomon, began to reign over the Israelites 975 years B. C. Having refused to lighten the yoke his father had imposed on his subjects, ten tribes revolted, and followed Jeroboam, as had been denounced by the prophet. The tribes of Judah and Benjamin alone remained faithful to Rehoboam. Thus the national union was dissolved, and the Hebrew kingdom never recovered this fatal blow. From this time Judah and Israel are separate kingdoms. Although Rehoboam, at first, thought of having recourse to arms to compel, if possible, the revolted portion of his people to submission, he thought better of the subject, and turned his attention wholly to the fortifying of his own dominions.

Rehoboam succeeds Solomon.

The national union dissolved.

The kingdom of the *Ten Tribes*, or the Israelites, was governed by a succession of vicious and idolatrous monarchs; and wars and feuds, treachery and murder, marked their history in a shocking manner. Jeroboam, the son of Nebat, of the tribe of Ephraim, was their first king. It is emphatically said of him in Scripture, that he *made Israel to sin*. To prevent his subjects from going to Jerusalem to sacrifice, which place he feared might become again the centre of the national union, he set up two golden calves, the one in Bethel and the other in Dan, which the people worshipped. Concerning these calves it has been observed, that they were not, strictly speaking, idols, but were speciously contrived as symbolical representations, probably preserving some resemblance to the cherubim, of which the ox was one of the four constituent parts. Still, they were set up in no less flagrant violation of the law, than if they had been the deities of Egypt, to which they bore a great likeness. For this conduct God declared that his whole house should be cut off. In a conflict with Abijah, the king of Judah, Jeroboam was totally defeated, with the loss of five hundred thousand men. The disaster preyed on his mind, and he never after recovered his power or enterprise.

Jeroboam king of the ten tribes.

Causes Israel to sin.

Defeated in war by the king of Judah.

He was succeeded by Nadab, his son, who had for his successors Baasha, Elah, and Zimri. The wickedness of these kings is the most remarkable circumstance in their reigns. Zimri enjoyed the crown only seven days.

Several other wicked kings succeed; as Nadab, Baasha, Elah, &c.

The beautiful city Tirzah, in which he was besieged by Omri, being taken, he burned himself to death in his palace. Omri then occupied the throne; he built Samaria, or transferred the royal residence to that place, which thenceforth became the capital of his kingdom, and was so long the hated rival of Jerusalem.

The apostasy of the ten tribes, and the wickedness of their kings, did not reach their height till the accession of Ahab, the son of Omri, B. C. 919

Ahab king of Israel.

This prince married Jezebel, the fierce and cruel daughter of the king of Sidon. Under her influence the Sidonian worship of Baal, the sun, was introduced; his temples were openly built and consecrated; and this cruel and persecuting idolatry threatened

Establishes idolatry.

to exterminate the ancient religion. The prophets were put to death, one hundred only having escaped by lying concealed in a cave; yet these intrepid defenders of the God of their fathers still arose to remonstrate against these impious innovations; till, at length, Elijah, the greatest of the whole, took up the contest, and defied and triumphed over the cruelty both of the king and his blood-thirsty consort. They each perished miserably; their death happening by God's avenging on them the blood of Naboth, whom they had killed, because he refused, as the law of Moses enjoined him, to sell them the fee of the inheritance of his father. Ahab was slain in battle by a random shot, as had been foretold by Micaiah the prophet; Jezebel perished at Jehu's command, by being precipitated from a window, according to the prophecies of Elijah.

The prophets remonstrate against the wickedness of Ahab and Jezebel, his wife.

Ahaziah, Jehoram, Jehu, Jehoahaz, and Jehoash, were the successors, in turn, of Ahab; but they heard and saw, unconcerned, the miracles of Elijah and Elisha, whom God made use of in endeavours to bring the Israelites to repentance. It is unnecessary to notice each of these kings in the separate acts of his reign. Of Jehu it may be observed, that he was a captain under Jehoram; was anointed king by the prophet Elisha; and, though a wicked man, was the instrument of executing the Lord's vengeance upon his impious contemporaries. He killed Jehoram and the seventy sons of Ahab; and after having slain all the priests of Baal, he destroyed the images and the house of their god. Concerning Jehoash it must be remarked that he was successful as a warrior. He defeated Benhadad, king of Syria, in three battles. In a war against Amaziah, king of Judah, he took him prisoner, broke down the wall of Jerusalem, plundered the temple and the king's palace, and carried away the spoil to Samaria.

Ahab is succeeded by Ahaziah, Jehoram, Jehu, &c., kings of a similar character.

The kingdom of Israel now began to recover its strength, after having been brought low, under its latter kings, by the power of Syria. Jeroboam II., an able prince, had succeeded Jehoash, B. C 822, and pursuing his father's successes, re-established the whole

Israel recovers its strength under Jeroboam.

frontier, from Hamath to the Dead Sea; even Damascus, the Syrian capital, surrendered to his forces. But the kingdom, which was to remain in the line of Jehu to the fourth generation, at the death of Jeroboam fell into a frightful state of anarchy. At length, after eleven years of tumult, his son Zachariah obtained the sceptre, but was speedily put to death by Shallum; Shallum in his turn, by Menahem; Menahem, a sanguinary prince, reigned ten years, during which the fatal power of the great Assyrian empire was rapidly advancing to universal conquest. Pul, the monarch who ruled at Nineveh, was now pushing his victories over Syria, and began to threaten the independence of Israel. Menahem only delayed the final servitude by submission and tribute, which he wrung from his people by heavy exactions. This prince was succeeded by his son, Pekahiah, who, in ten years after, was put to death by a new usurper, Pekah, the son of Remaliah.

A state of anarchy follows.

Zachariah and others succeed.

The dissensions between Israel and Judah, which had all along existed, now arose to a great height. Pekah was the last able or powerful king of the ten tribes. In conjunction with Rezin, king of Syria, he made war against Judah. In one of the engagements Judah lost one hundred and twenty thousand men, and many more were carried into captivity. These latter, however, were soon restored to their homes. The kingdom of Israel was now fast hastening to its end. Pekah was assassinated; another period of anarchy lasted for several years, till at length the sceptre fell into the feeble hands of Hoshea, who had instigated the murder of Pekah. A new and still more ambitious monarch, Shalmaneser, now wielded the power of Assyria. Hoshea attempted to avert the final subjugation of his kingdom by the payment of a tribute, but being detected in a secret correspondence with the king of Egypt, called So, the Assyrian marched into the kingdom, besieged Samaria, which, after an obstinate resistance of three years, surrendered,—and thus terminated for ever the independent kingdom of Israel.

Pekah, the last able king of Israel.

The kingdom of Israel yields to the Assyrian power, and exists no more.

Pul and Tiglath-Pileser had already swept away a great part of the population from Syria, and the Transjordanic tribes: and Shalmaneser, after the capture of Samaria, carried off vast numbers of the remaining tribes to a mountainous region between Assyria and Media. From this period, history loses sight of the ten tribes as a distinct people. A few remained in their native country, and became intermixed with strangers. The descendants of these mingled races were afterwards known by the name of Samaritans. What became of those who were carried away, is a matter of conjecture to this day. Some suppose that they were totally lost and absorbed in the nations among whom they settled. The learned Prideaux is of this opinion. Others find reason to believe that they still exist in

It is not known what became of the ten tribes, of whom the most were carried away

some unknown and inaccessible regions, where they await the final restoration of the twelve tribes to their native land. Others even trace the Jewish features, language, and religion, in different tribes, such as the Afghans of India, or, with still more improbability, the aborigines of America.

To return to the period when the nation of Israel was separated into two great communities, we have to observe, that Rehoboam, whose sceptre was confined to the tribes of Judah and Benjamin, had scarce continued three years in the service of the true God, before he fell into the idolatry of the bordering nations. For this enormity, God stirred up a potent adversary against him, Shishak, king of Egypt, who took many of his fenced cities, and plundered the treasures of the temple, and palace of Solomon.

Rehoboam, king of Judah, fall into idolatry.

Concerning the kings of Judah after this time, it may be remarked in general, that several of them were good and pious men, and adhered to the worship of Jehovah. Others of them imitated the profligate kings of Israel. The people whom they governed, and who have survived to the present time, are called *Jews*, in distinction from Israelites, the name once applied to the whole twelve tribes.

The people of Judah called Jews.

The successor of Rehoboam was Abijah, who assumed the government B. C. 958, and reigned three years. His reign was signalized by his victory over Jeroboam, as already related. Asa, his son, next ascended the throne, who proved to be a prudent and religious prince. The first ten years of his reign were blessed with peace. At the expiration of that time, he saw his kingdom attacked by a prodigious number of Cushites, with Zerah, the Ethiopian, at their head. Asa, relying on the God of armies, repelled them with success. He pursued the wise policy of establishing the national religion in all its splendour and influence, and he had the pleasure of seeing multitudes flock to him from several of the revolted tribes, whom his zeal drew away from the king of Israel.

Abijah, the successor of Rehoboam.

Asa repelled the Cushites.

After a reign of forty-one years, Asa was succeeded, B. C. 918, by his son, Jehoshaphat. This prince is honourably spoken of in Scripture, for his piety and justice. In the third year of his reign, he sent some of the principal officers of his court, with a competent number of priests and Levites, with copies of the Pentateuch, to instruct his people, throughout his kingdom, in the true religion. At the same time, he fortified all the considerable places of the land, and put garrisons in them, as well as in those which his father had taken from the kings of Israel. His kingdom was in a high state of prosperity; both the Philistines and Arabs were reduced to the necessity of paying tribute. Jehoshaphat was suc-

Jehoshaphat is king

The nation is prospered.

Jehoram and Ahaziah kings.

ceeded by his son, Jehoram, and his grandson, Ahaziah, who had for his successor the princess Athaliah, in whose reign the affairs of Judah altered for the worse. Jehoram having married Athaliah, daughter of Ahab, was seduced into the idolatry of that wicked family, which drew upon him the vengeance of heaven. Jehoram and Ahaziah, with the greater part of the royal family, were slain about the same time with those of Israel, by Jehu, who imagined them to be friends and allies of the house of Ahab.

The kingdom suffers under Athaliah.

Athaliah showed herself a worthy descendant of that wicked stock, and the most bloody scenes defiled the royal palace of Jerusalem. She seized the vacant throne, massacred all the seed royal, excepting one child, Joash, who was secreted in the temple by his father's sister, the wife of the high-priest. Athaliah maintained her oppressive government for six years, during which the temple was plundered, and the worship of Baal established. She met with a deserved fate.

Joash succeeded Athaliah. He reigned with justice as long as Jehoiada the high-priest lived. After his death, having fallen into idolatry, Zechariah, the son of Jehoiada, reproved him for this sin, and was stoned by the king's order. God then raised against him the king of Syria, who plundered Jerusalem. His own servants also conspired against him, and slew him in his bed, in the fortieth year of his reign. The first act of Amaziah, the son and successor of Joash, was to do justice on the murderers of his father; but with merciful conformity to the law, unusual in such times, he did not involve the children in the treason of their fathers. This prince was prospered in the early part of his reign, but his success in war filled his heart with pride and vanity. His subjects having become disaffected towards him, he fell a victim to a conspiracy within the walls of his palace: he fled to Lachish, but was slain there. His son Azariah, or Uzziah, assumed the royal power, 809 B. C., and commenced a long, religious, and, therefore, prosperous reign of fifty-one years. He made successful wars against the Philistines and Arabians. Intoxicated, however, with prosperity, he went into the temple to burn incense upon the altar, and the Lord struck him with leprosy, for his presumption. Jotham took the reins of government, during the lifetime of his father Uzziah, and proved to be a wise and pious prince.

Joash succeeded Athaliah.

Amaziah reigned at first with success.

Falls by a conspiracy.

Azariah his successor.

Jotham king.

The son and successor of Jotham was Ahaz, whose impieties made his reign peculiarly unfortunate and inglorious. He was scarcely seated on his throne, when his kingdom was invaded by the joint forces of Pekah, king of Israel, and Rezin, king of Syria. In his extremity, he had recourse to the king of Assyria, whose assistance he purchased with all the gold and silver he could find in the temple and city, and with the pro-

mise of a yearly tribute. Delivered, by the assistance of Tiglath-pileser, from his enemies, he forgot his danger, and, instead of adoring Jehovah, shut up his temple, while he reared others in every corner of Jerusalem, and, throughout the land, offered sacrifices to the Syrian gods. In this manner, he finished his impious reign, and was succeeded by his son Hezekiah. The first act of the new king was to restore all the branches of the worship of God, which were entirely neglected in the former reign. While thus employed, he was blessed with success equal to his piety. Finding himself strong enough to assert his independence, he refused to pay the tribute which the Assyrians had exacted from his predecessor; and taking the field against the Philistines, his arms were attended with such success, that, in a short time, he regained all that had been lost during the unfortunate reign of Ahaz. Sennacherib, the king of Assyria, upon the refusal of Hezekiah to comply with the stipulation of Ahaz, invaded his country with a large army. They had just returned from Ethiopia, flushed with victory, and breathing destruction against the whole kingdom; but Hezekiah trusted in God, and thus was released from danger. Before Sennacherib had committed any act of hostility against Judah, the best part of his army was smitten by an angel in one night. This dreadful judgment alarmed the proud Assyrian monarch, and caused him to retire, with the utmost confusion, into his capital, where he was soon after assassinated by his two sons. Hezekiah died in peace, in the twenty-ninth year of his reign.

Ahaz established the Syrian worship.

Hezekiah reformed the nation.

Is delivered from Sennacherib.

He was succeeded by his son Manasseh, a king to whose crimes and irreligion the Jews mainly attribute the dreadful evils which shortly after consigned them to ruin and slavery. Abandoned of God for a time, he was allowed to fall into the hands of Esar-haddon, the new sovereign of Assyria. In the dungeons of Babylon he learned wisdom and piety. Upon his sincere repentance, he was permitted to regain not only his liberty, but his kingdom. His son Amon, who succeeded, following the early career of his father, fell a victim to a conspiracy among his own officers. His successor, Josiah, proved to be one of the most pious of all the princes of Judah, and quite reformed the Jewish nation, a circumstance which, for a time, suspended the judgments of heaven against that people. He reigned thirty-one years in profound peace. He afterwards engaged in battle with the king of Egypt, in the valley of Megiddo, where he received a wound which occasioned his death.

Manasseh succeeds Hezekiah.

After Amon, Josiah comes to the throne and reforms the people.

The Egyptian king, who was Pharaoh-Necho, on his return to Egypt took Jehoahaz, a son of Josiah, prisoner, whom the people had elected king of Judah, and placing his elder brother on the throne, whose name he changed from Eliakim into Jehoiakim, compelled him to pay a hundred

talents of silver, and one talent of gold, as an acknowledgment of vassalage. Jehoiakim, although warned by the writings of several prophets to conduct himself uprightly, added every wickedness which invention could suggest, to the horrible abominations of his ancestors. At last God gave him and his city into the hands of Nebuchadnezzar, who was just returned from the conquest of Egypt. This event happened in the fourth year of Jehoiakim's reign. Jerusalem was pillaged, and all the most beautiful youths of the palace were sent captives to Babylon. Jehoiakim was at first put into bonds, and intended to be sent away also, but upon his submission and promise to pay a yearly tribute, the victor left him as kind of viceroy over his kingdom. But, whilst Nebuchadnezzar was employed in other conquests, the king of Judah renounced his subjection, and refused to pay the tribute. The Babylonian monarch, exasperated at this conduct, sent an army into Judea, which laid waste the whole kingdom. This army carried away three thousand and twenty prisoners, took, and murdered the king, and dragged his carcass out of the city gates, where they left it unburied.

Jehoiakim king, and does wickedly.

Nebuchadnezzar took Jerusalem.

His son Jehoiachin was made king; but, not gaining the approbation of the king of Babylon, was, after a reign of three months, with his wives, mother, and the chief officers of the realm, led captive to Babylon by Nebuchadnezzar, who placed on the throne the nineteenth and last king of Judah, Zedekiah, another son of Josiah. But this prince, contrary to the advice of the prophet Jeremiah, rebelling against his benefactor, was, in the eleventh year of his reign, conquered by the king of Babylon. The king, in an attempt to break through the besieging forces, was seized, his children slain before his face, his eyes put out; and thus the last of the royal house of David, blind and childless, was led away into a foreign prison. Jerusalem was destroyed, the temple demolished, and the people were carried captive to Babylon, where they continued *seventy years*, in fulfilment of prophecy.

Jehoiachin is king. and carried into Babylon.

Zedekiah the last king of Judah.

The people carried away captive, and remained in captivity 70 years.

From the books of Ezekiel and Daniel, we learn what the captives endured on their way to Babylon; and it seems from the event, that adversity had a favourable influence on numbers of this people. It brought them to repentance, and engaged them in the worship and ordinances of their religion. Having remained in captivity during the appointed period, they were permitted by Cyrus, the Persian king, who had conquered Babylon, to return to their native land, 536 years B. C. This was accomplished under the direction of Zerubbabel and Joshua, their leaders. They soon began the rebuilding of the temple, but their enemies prevented them from making any progress. Several years afterwards they commenced the work anew,

Restored by Cyrus.

Rebuild the temple.

and completed it in the space of four years, 516 B. C. Upon this event they celebrated the first passover.

The Jews, in their dependent state, continued to enjoy a degree of prosperity under the sovereigns of Persia, after the time of Cyrus. His successors, down to the era of Alexander, had, in general, treated them with much kindness. Darius, son of Cyrus, favoured the Jews during his long reign. Xerxes confirmed their privileges. Under Artaxerxes they were still more favoured, through the influence of his queen, Esther, a Jewess. From this prince, who is styled in Scripture Ahasuerus, Ezra, a man of priestly descent, obtained very liberal presents among the Jews remaining in Babylonia, to be applied to the service of the temple, and authority to re-establish the government according to the divine constitution, 480 B. C. Several years afterwards, under the same prince, Nehemiah, his cup-bearer, obtained leave to go to Jerusalem and rebuild its walls. He and Joiada, the high-priest, reformed many abuses respecting tithes, the observation of the Sabbath, and the marrying of strange wives.

Favoured by the successors of Cyrus.

The walls of Jerusalem rebuilt.

The Jewish people being again settled by Nehemiah, were governed by their high-priests, and the council of the elders called the Sanhedrin. Under Alexander the Great they continued to enjoy these immunities and privileges, and he even exempted them from paying tribute every seventh year. His death proved a calamity to the Jews. From this time, 323 B. C., Judea was successively invaded and subdued by the Egyptians and Syrians, and the inhabitants were reduced to bondage. Under the priesthood of Onias I., Ptolemy, governor of Egypt, taking advantage of the circumstance that the Jews would not fight on the Sabbath, captured Jerusalem on that day, and carried off 100,000 persons, whom, however, he afterwards treated kindly. When Eleazer was high-priest, he sent to Ptolemy Philadelphus six men of every tribe to translate the sacred Scriptures into Greek This translation is the celebrated one called the *Septuagint*, 277 B. C.

Judea invaded by the Egyptians, &c.

In 170 B. C., Jason, the brother of the high-priest, on false reports of the death of Antiochus Epiphanes, who at this time held the Jews in subjection, raised great disturbances in Jerusalem, with a view to secure the high-priesthood. Antiochus, irritated by the frequent revolts of the Jews, marched to Jerusalem, slew 80,000 people, took 40,000 captives, and then entered the temple and plundered the treasures. This prince having commanded the Jews to observe the rites of the heathen, and to eat of the sacrifices, some of the more conscientious among them chose rather to suffer death, among whom were a mother and her seven sons, who expired in dreadful tortures. The same year the king's commissioner, who had been intrusted with this iniquitous business, was killed by Matathias and his five sons, who there-

Antiochus, who held the Jews in subjection, punishes their rebellion.

upon fled into the wilderness. This was the commencement of that noble resistance which was made against the Syrian power, under the Maccabees, and which terminated in the independence of the nation.

The Maccabees resist the Syrian power.

Judas Maccabæus, the bravest of the sons of Matathias, having been chosen by the Jews for their prince and governor, made war against Antiochus, and defeated several of his generals. The monarch, hearing of the defeat of his troops in Judea, took an oath that he would destroy the whole nation. As he hastened to Jerusalem, he fell from his chariot, and died miserably. In a battle with a general of one of his successors, Judas was killed. He was succeeded by his brother, Jonathan, who, after many signal services rendered to his country, was basely murdered by Tryphon, an officer of the young Antiochus, who aspired at the same time to the crown of Syria. Jonathan was succeeded by Simon his brother, who subdued the cities of Gaza and Joppa, and cleared Judea of many of the Syrians. He was murdered in the midst of his conquests by his son-in-law, Ptolemy Physcon.

John Hyrcanus liberates his country.

John Hyrcanus, son of Simon Maccabæus, uniting in his person the offices of high-priest and generalissimo of the army, subdued the enemies of his country, ceased to pay homage to the kings of Syria, firmly established his government, and is celebrated for his many valuable qualities. He not only delivered his nation from the oppression of Syria, but he made some conquests both in Arabia and Phœnicia, turned his victorious arms against the Samaritans, and subdued Idumea. At the time of his death he had raised the Jewish nation to a very considerable degree of wealth, prosperity, and happiness. He reigned twenty-eight years. His sons assumed the title, as well as the power of kings; and the high-priesthood remained in his family, though not in the person of the monarch. His descendants are distinguished in the history of the Jewish nation by the appellation of the *Asmonean dynasty*, which continued about 120 years. His son Aristobulus was his immediate successor. This prince caused himself to be crowned king of Judah, and was the first who assumed that title after the Babylonish captivity. It is recorded that he caused his brother Antigonus to be killed on suspicion of disloyalty; that his mother, claiming a right to the sovereignty by virtue of the will of Hyrcanus, was barbarously starved to death; that his other brothers were kept in close confinement. He was fortunate in war; but his successes were soon interrupted by sickness; and the deep remorse he felt on account of the treatment of his mother, produced a vomiting of blood, which speedily closed his wicked life and reign.

His son Aristobulus, the first that was called king after the captivity.

Alexander Jannæus, brother to the late king, succeeded; he considerably extended the kingdom of Judea, by the conquest of all Iturea and some parts of Syria; but the many services which

Alexander Jannæus his successor.

he rendered his country were quite overlooked, in consequence of his cruelty to his subjects. Although he left two sons, he was immediately succeeded by his wife Alexandra, who gave the throne to his eldest son, named Hyrcanus, a very weak and indolent prince. His younger brother, Aristobulus, at first disturbed his succession; but he was finally established on his throne by Pompey, who carried Aristobulus and his family captives to Rome. Alexander, one of the sons of Aristobulus, escaping from that city, disturbed the peace of Judea, until he was surprised and slain by the Scipios, two captains under Pompey. Antigonus, a son of Alexander, assisted by the Parthians, dethroned Hyrcanus, and cut off his ears; but this cruelty was revenged, Antigonus being soon after slain by Mark Antony. His brother, Aristobulus, who was retained prisoner with the Parthians, returned to Palestine, where he lived contented under the government of Herod, who had been nominated as the successor of Antigonus by the Romans.

Alexandra and others succeed him.

Herod I. was an Ascalonite, and was surnamed the Great. Created king of Judea (37 B. C.) by Antony, he was afterwards confirmed in the regal possession by Augustus. His reign was splendid, but distinguished by a singular degree of profligacy. Some time after his establishment on the throne, in order to please Mariamne, the daughter of Hyrcanus, whom he had married, he appointed her brother, Aristobulus, high-priest; but perceiving that he was much beloved by the Jews, he caused him to be drowned while bathing. After the battle of Actium, he went to Rhodes to meet Augustus, between whom there existed a peculiar friendship. Upon his return, he condemned to death his wife, Mariamne, and her mother, Alexandra. From this hour his life was a continual scene of misery and ferocity. At the instigation of his third son, he sentenced to death Aristobulus and Alexander, his children by Mariamne, and the next year Antipater himself experienced the same fate. In his reign, the sceptre being, as prophesied, departed from Judah, Jesus Christ was born, according to the vulgar era, A. M. 4004, but really four years sooner. His birth greatly troubled Herod and the principal Jews, who became apprehensive of new wars. After ascertaining the place of his nativity, Herod determined on his death, and supposed he had effected it; but, by the providence of God, the child was removed out of his reach. By this time, Judea was fast sinking into a Roman province, and Herod, instead of being head of the Hebrew religious public, became more and more on a level with the other vassal kings of Rome. He died of a most loathsome and painful disease, or complication of diseases, which we are authorized to believe was the direct judgment of God upon him, for his enormous wickedness.

Herod I. reigns.

His wickedness.

Jesus Christ is born.

Herod was succeeded by his eldest son, Archelaus, who had the title of king, but possessed only a tetrarchy, or fourth part of the kingdom of

Archelaus succeeds Herod the Great.

Judea. The rest of the country was divided into three more tetrarchies, which were those of Galilee and Perea, that of Iturea, and that of Abilene. Archelaus governed with great injustice and cruelty, and on this account was condemned, after a solemn hearing before Augustus. He was banished to Vienne, in Gaul, his estates confiscated, and Judea reduced in form to a Roman province. His successor in the government of this country was Herod II., named Antipas, who married his brother Philip's wife. This was the incestuous marriage on account of which John the Baptist reproved Herod, as mentioned in the New Testament. It was in the time of this Herod that our Saviour's crucifixion, resurrection, and ascension, occurred. Herod II. enjoyed only the tetrarchy of Galilee and Perea. He was succeeded by Herod Agrippa, the son of Aristobulus, grandson of Herod the Great. Caligula, the Roman emperor, invested him with the tetrarchy of his uncle Philip, and conferred on him the title of king. The other tetrarchies fell to his possession shortly afterwards. It was this Herod who caused the apostle James to be martyred, the apostle Peter to be imprisoned, and was himself smitten by an angel and devoured by worms. His son, Agrippa Minor, succeeded, and was the last king of the Jews. He, of course, received his title and authority from the Roman emperors. Suspicion attached to him of having lived in incest with his sister Berenice; in other respects he bore a good character, being equitable in his administration, of a generous disposition, and paying a strict attention to the externals of religion. It was before this Agrippa that Paul pleaded in defence of the gospel.

Judea reduced to a Roman province.

Herod Antipas reigns.

Herod Agrippa on the throne.

All things, however, tended to a rupture between the Romans and the Jews, their subjects. From the time of Herod Agrippa, Judea had been the theatre of many cruelties, rapines, and oppressions, arising from contentions between the Jewish priests; the robberies of numerous bands of banditti, which infested the country; but more than all, from the rapacious and flagitious conduct of the Roman governors. The last of these governors was Gessius Florus, whom history represents as a monster of cruelty and wickedness, and whom the Jews regarded rather as a bloody executioner sent to torture, than as a magistrate to govern them. During the government of Felix, his predecessor, a dispute arising between the Jews and Syrians, about the city of Cesarea, their respective claims were referred to the Emperor Nero, at Rome. The decision being made in favour of the Syrians, the Jews immediately took up arms to avenge their cause. Florus, regarding the growing insurrection with inhuman pleasure, took only inefficient means to quell it. In this state of things, Nero gave orders to Vespasian, his general, to march into Judea with a powerful

The Jews arm against the Romans.

Vespasian marches against them.

army. Accordingly, accompanied by his son Titus, at the head of 60,000 well-disciplined troops, he passed into Galilee, the conquest of which country was not long after achieved. While Vespasian was thus spreading the victories of the Roman arms, and was preparing more effectually to curb the still unbroken spirit of the Jews, the intelligence of his election to the imperial throne induced him to depart for Rome; but he left the best of his troops with his son, ordering him to besiege Jerusalem, and utterly to destroy it.

Titus prosecutes the enterprise.

Titus prosecuted the enterprise with diligence, and besieging the city he took it within a few months, after the most obstinate resistance of which history perhaps gives an account. Twice during the siege he offered them very favourable terms, but they were so infatuated that they not only refused his offers, but insulted his messenger, Flavius Josephus, in the most wanton and virulent manner. After this conduct there remained no more mercy for the Jews. Titus caused the hands of those who had voluntarily sought shelter in the Roman camp to be cut off, and sent them back to the city, and others he crucified in the sight of their countrymen. Famine, in the mean time, was performing its dreadful work within the walls; and pestilence, its attendant, raged beyond control. Thousands died daily, and were carried out of the gates to be buried at the public expense; until, being unable to hurry the wretched victims to the grave so fast as they fell, they filled whole houses with them and shut them up. When Titus entered the city, he gave it up to be plundered by the soldiers, and most of the inhabitants were put to the sword.

Jerusalem is destroyed.

In pursuance of this general order, the city was destroyed to its foundations, and even the ruins of the temple were demolished. Josephus says, that the number of the prisoners taken during the whole time of the war was ninety-seven thousand, and the number killed in the city during the same period amounted to one million. The Jews, who remained in the country, now paid tribute to the Romans, and were entirely subject to their laws.

Is partially rebuilt.

After this event Jerusalem was partially rebuilt, and in 118 A. C. the inhabitants again attempted to rebel, but were speedily overcome. Adrian, the emperor, incensed at the conduct of this stubborn people, resolved to level the city with the earth, that is to say those new buildings which had been erected by the Jews, and to sow salt in the ground on which the place had stood. Thus was fulfilled a prophecy of our Saviour, who foretold that neither in the city nor in the temple should one stone be left upon another. This, therefore, may be called the final destruction of Jerusalem, which took place forty-seven years after that effected by Titus. Adrian, however, saw fit, from some cause, to build the city over anew, to which he gave the name Ælia Capitolina. It was a short-lived change, for when the Empress Helena, the mother of

Constantine the Great, visited the city, she found it in a forlorn and ruinous state.

The Jews exist no more as a nation, but are scattered over the earth.

The national existence of the Jews may be considered as having terminated with the destruction of Jerusalem by Titus. They were no longer one people, or in a situation to preserve their institutions as a body. Though numbers remained in their native land, yet vast multitudes were dispersed over the face of the earth, on which they have ever since been wanderers. The reader of the Bible will see in these events a remarkable fulfilment of the predictions of the ancient prophets, and of our Saviour; and he will also learn the evil and danger of despising divine admonitions, and abusing religious privileges. When we meet with one of the descendants of Abraham, (and in what place are they not to be met with?) we see a miracle—a living confirmation of the divine veracity—a proof that the Bible is true, and an indubitable testimony that there is a God who judgeth in the earth.

In the history of the Jews, it remains only to describe their condition in more modern times.

It is not our design, neither is it compatible with the brevity of this sketch, to trace continuously the history of the Jews, in their wide dispersions, or in the various countries in which they have existed, since the great event above recorded. All the purpose that remains to be answered, in regard to this division of our subject, is to furnish the reader with a brief account of the condition of this remarkable people, in later times, chiefly within the last and present centuries. Their residences and numbers, as recently ascertained, will also be given. Abating the circumstance, that the state of most nations has ameliorated since the era of their dispersion, it will be naturally inferred that such as their condition now is, such it has substantially been for centuries.

They have suffered less from persecution than formerly.

They have, in most instances, reaped the fruits of the common improvement; and those persecutions to which they are known to have been exposed in past ages, have, in some measure at least, ceased with the spirit which gave birth to these and other instances of bigoted and revengeful feelings. Still it is not to be denied that the Jews, from certain peculiarities in their character and manner of life, seem likely to be the last people who, throughout the world, will enjoy the happiness of perfect equality in rights and privileges with the rest of their fellow-men.

The Jews have survived their political existence.

The Jews, though widely scattered over the earth, and constituting a portion of almost every nation, present the singular phenomenon of a people subsisting for ages, without their civil and religious policy, and thus surviving even their political existence. Unlike other conquered nations, they have never mingled with their conquerors, and lost their separate name and character, but they invariably constitute a distinct people in every country in which they live. This fact enables us to point out their present state with a degree of accuracy, and

affords a strong reason for doing it; since, doubtless, important designs are to be answered by the providence of God in preserving this people in so extraordinary a manner.

Poland the head-quarters of the Jews in modern ages

In our brief account of their more modern history, we have to remark, that, at the beginning of the eighteenth century, Poland and the adjacent provinces, had for some time, been the head-quarters of the Jews. In that kingdom they formed the only middle order between the nobles and the serfs. Almost every branch of traffic was in their hands. They were the corn-merchants, shop-keepers, and inn-keepers; in some towns they formed the greater part of the population, and in some villages almost the whole. In the west of Europe, in the mean time, those great changes were slowly preparing, which, before the close of the century, were to disorganize the whole frame-work of society. The new opinions not merely altered the political condition of the Jews, as well as that of almost all orders of men; but they penetrated into the very sanctuary of Judaism, and threatened to shake the dominion of the rabbins, as they had that of the Christian priesthood, to its basis. The Jews were hated as the religious ancestors of the Christians, and it became the accustomed mode of warfare to wound Christianity through the sides of Judaism. The legislation of Frederick the Great almost, as it were, throws us back into the middle ages. In 1750, appeared an edict for the general regulation of the Jews in the Prussian dominions. It limited the number of the Jews in the kingdom, divided them into those who held an ordinary, or an extraordinary protection from the crown. The ordinary protection descended to one child, the extraordinary was limited to the life of the bearer. Foreign Jews were prohibited from settling in Prussia; exceptions were obtained only at an exorbitant price. Widows who married foreign Jews must leave the kingdom. The protected Jews were liable to enormous and especial burdens. They paid, besides the common taxes of the kingdom, for their patent of protection, for every election of an elder in their community, and for every marriage. But though thus heavily taxed, they were excluded from all civil functions, and from many of the most profitable branches of trade, from agriculture, from breweries and distilleries, from manufactures, from inn-keeping, from victualling, from physic and surgery.

The Jews in Prussia subjected to many taxes and disabilities.

Nor in more enlightened countries was the public mind prepared for any essential innovations in the relative condition of the Jews. In England, at the beginning of the eighteenth century, their cause was brought forward under the unpopular auspices of Toland the Freethinker. In 1753, a more important measure was attempted. A bill was introduced into parliament for the naturalization of all Jews who had resided three years in the kingdom, without being absent more than three months at a time. It

In England, in the 18th century, laws at one time passed to favour the Jews were soon abolished.

excluded them from all civil offices, but in other respects bestowed all the privileges of British subjects. The bill passed both houses, and received the royal assent. But the old jealousies only slumbered, they were not extinguished. So much clamour was raised by various classes of the people, that the ministry, and the houses of parliament, found it necessary to repeal the obnoxious statutes.

In Italy, till the French revolution, the Jews enjoyed their quiet freedom. In Rome they were confined to their Ghetto, and still constrained to listen to periodical sermons. In the maritime towns they continued to prosper.

Their state more eligible in Italy, till the French revolution.

In Germany, among the first measures which Joseph II., when he ascended the throne in 1780, saw fit to adopt, was a plan for the amelioration of the condition of the Jews. In Vienna, they had been barely tolerated since their expulsion by Leopold the First. After a period they were permitted to return. Under Maria Theresa the Jews were suffered to reside in Vienna, and enjoyed a certain sort of protection. In the other provinces of the empire they had lived unmolested, unless, perhaps, by some vexatious local regulations, or popular commotions in the different cities. Joseph II. published his edict of toleration, by which he opened to the Jews the schools, and the universities of the empire, and gave them the privilege of taking degrees as doctors in medicine, philosophy, and the civil law. He conferred upon them other important privileges, which it is not necessary here to name. Still, though they were governed by the same laws with the Christians, they were liable to a toleration-tax, and certain other contributions.

In Germany they were tolerated by Joseph II.

That terrible epoch, the Revolution, found some Jews in France; after their final expulsion, a few Portuguese fugitives had been permitted to take up their abode in Bordeaux and Bayonne. There were a certain number in the old papal dominions in Avignon. The conquest of the city of Metz, and afterwards of Alsace, included some considerable communities under the dominion of France. The Jews of this latter province presented a remarkable petition in 1780 to the king in council. They complained of great oppressions, particularly of a capitation-tax, which in addition to the royal patent of protection, the lords of the soil exacted, for the right of residence within their domains, from which not even the aged, nor infirm, nor children, nor even the Rabbins and officers of the synagogue, were exempt. The appeal to the equity of Louis XVI. was not in vain—the capitation-tax was abolished in 1784; and in 1788, a commission was appointed to devise means for remodelling, on principles of justice, all laws relating to the Jews. This plan, however, was anticipated or set aside by the revolutionary tribunals, who were more rapid in their movements than the cautious justice of the sovereign. In 1790, this class of people, who had watched their oppor-

In France their grievances were redressed in part by Louis XVI.

tunity, sent in a petition, claiming equal rights as citizens. The measure was not passed without considerable discussion; but Mirabeau and Rabaut St. Etienne declared themselves their advocates, and the Jews were recognised as free citizens of the great republic.

Under the revolution they were acknowledged as free citizens.

In the year 1806, Napoleon summoned a grand Sanhedrin of the Jews to assemble at Paris. We are more inclined to look for motives of policy in the acts of this extraordinary man, than of vanity or philanthropy; nor does it seem unlikely that in this singular transaction he contemplated remotely, if not immediately, both commercial and military objects. He might hope to turn to his own advantage, by a cheap sacrifice to the national vanity, the wide extended and rapid correspondence of the Jews throughout the world, which notoriously outstripped his own couriers, and the secret ramifications of their trade, which not only commanded the supply of the precious metals, but much of the internal traffic of Europe, and probably made great inroads on the Continental System. It must, however, be acknowledged, that the twelve questions submitted to the Sanhedrin seem to refer to the Jews strictly as subjects and citizens of the empire. They were briefly as follows:—I. Is polygamy allowed among the Jews? II. Is divorce recognised by the Jewish Law? III. Can Jews intermarry with Christians? IV. Will the French people be esteemed by the Jews as strangers or as brethren? V. In what relation, according to the Jewish Law, would the Jews stand towards the French? VI. Do Jews born in France consider it their native country? Are they bound to obey the laws and customs of the land? VII. Who elect the Rabbins? VIII. What are the legal powers of the Rabbins? IX. Is the election and authority of the Rabbins grounded on law or custom? X. Is there any kind of business in which Jews may not be engaged? XI. Is usury to their brethren forbidden by the Law? XII. Is it permitted or forbidden to practise usury with strangers?—The answers of the deputies were clear and precise: as they throw much light on the opinions of the more enlightened Jews, they are subjoined with as much conciseness as possible, though we suspect that they are not universally recognised as the authoritative sentence of the nation. I. Polygamy is forbidden, according to a decree of the Synod of Worms, in 1030. II. Divorce is allowed, but in this respect the Jews recognise the authority of the civil law of the land in which they live. III. Intermarriages with Christians are not forbidden, though difficulties arise from the different forms of marriage. IV. The Jews of France recognise in the fullest sense the French people as their brethren. V. The relation of the Jew to the Frenchman is the same as of Jew to Jew. The only distinction is in their religion. VI. The Jews acknowledged France as their country, when oppressed,—how much more

In 1806, Napoleon summoned a Sanhedrin.

Twelve questions submitted to the Sanhedrin, with the answers.

must they when admitted to civil rights? VII. The election of the Rabbins is neither defined nor uniform. It usually rests with the heads of each family in the community. VIII. The Rabbins have no judicial power; the Sanhedrin is the only legal tribunal. The Jews of France and Italy being subject to the equal laws of the land, whatever power they might otherwise exercise is annulled. IX. The election and powers of the Rabbins rest solely on usage. X. All business is permitted to the Jews. The Talmud enjoins that every Jew be taught some trade. XI. XII. The Mosaic institute forbids unlawful interest; but this was the law of an agricultural people. The Talmud allows interest to be taken from brethren and strangers; it forbids usury.

The laws of France relating to the Jews have remained unaltered: in Italy, excepting in the Tuscan dominions, they have become again subject to the ancient regulations. In Germany, some hostility is yet lurking in the popular feeling, not so much from religious animosity as from commercial jealousy, in the great trading towns, Hamburgh, Bremen, Lubeck, and particularly Frankfort, where they are still liable to an oppressive tax for the right of residence. Nor did the ancient nobility behold, without sentiments of animosity, their proud patrimonial estates falling, during the great political changes, into the hands of the more prosperous Israelites. Nevertheless, their condition, both political and intellectual, has been rapidly improving. Before the fall of Napoleon, besides many of the smaller states, the grand-duke of Baden, in 1809, the king of Prussia, in 1812, the duke of Mecklenburgh-Schwerin, in 1812, the king of Bavaria, in 1813, issued ordinances admitting the Jews to civil rights, exempting them from particular imposts, and opening to them all trades and professions. The act for the federative constitution of Germany, passed at the congress of Vienna, in 1815, pledges the diet to turn its attention to the amelioration of the civil state of the Jews throughout the empire. The king of Prussia had, before this, given security that he would nobly redeem his pledge; he had long paid great attention to the encouragement of education among the Jews; and in his rapidly improving dominions, the Jews are said to be by no means the last in the career of advancement. Nor has his benevolence been wasted on an ungrateful race: they are reported to be attached with patriotic zeal to their native land; many Jews are stated to have fallen in the Prussian ranks at Waterloo.

The condition of the Jews improving in Germany at present, particularly in Prussia.

The policy of the Russian government seems to have been to endeavour to overthrow the Rabbinical authority, and to relieve the crowded Polish provinces by transferring the Jews to less densely peopled parts of their dominions, where it was hoped they might be induced or compelled to become an agricultural race. A ukase of the Emperor Alexander, in 1803–4, prohibited the practice of small

They are restrained in Russia.

trades to the Jews of Poland, and proposed to transport numbers of them to agricultural settlements. He transferred, likewise, the management of the revenue of the communities from the Rabbins, who were accused of malversation, to the elders. A recent decree of the Emperor Nicholas appears to be aimed partly at the Rabbins, who are to be immediately excluded by the police from any town they may enter, and at the petty traffickers, who are entirely prohibited in the Russian dominions; though the higher order of merchants, such as bill-brokers and contractors, are admitted, on receiving an express permission from government: artisans and handicraftsmen are encouraged, though they are subject to rigorous police regulations, and must be attached to some guild or fraternity. They cannot move without a passport.

It only remains to give the best estimate we can afford of the number of the Jews now dispersed throughout the four quarters of the world. Such statements must of necessity be extremely loose and imperfect. Even in Europe it would be difficult to approximate closely to the truth; how much more so in Africa and Asia, where our data depend on no statistic returns, and where the habits of the people are probably less stationary!

Numbers of the Jews in various parts of the world.

It is calculated that there exist between four and five millions* of this people, descended in a direct line from, and maintaining the same laws with, their forefathers, who, above 3000 years ago, retreated from Egypt under the guidance of their inspired lawgiver.

In Africa, we know little more of their numbers than that they are found along the whole coast, from Morocco to Egypt; they travel with the caravans into the interior: nor is there probably a region undiscovered by Christian enterprise, which has not been visited by the Jewish trafficker. In Morocco, they are said to be held in low estimation, and treated with great indignity by the Moors.

In Egypt, 150 families alone inhabit that great city, Alexandria, which has so often flowed with torrents of Jewish blood, and where, in the splendid days of the Macedonian city, their still recruited wealth excited the rapacious jealousy of the hostile populace or oppressive government.

In Cairo, the number of Jews is stated at 2000, including, it should seem, sixty Karaite families. The Falashes, or Jewish tribe named by Bruce, inhabit the borders of Abyssinia; and it is probable that in that singular kingdom, many Jews either dwell or make their periodical visits.†

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* A statement has just been published from the Weimar Geographical Ephemerides, which gives the whole number of Jews at little more than three millions. We should conceive the Asiatic, and perhaps the Russian, stated too low; but we subjoin their numbers.

† In the Weimar statement, the Jews of Africa stand as follows: Morocco and Fez 300,000; Tunis, 130,000; Algiers 30,000; Gabes or Habesh, 20,000; Tripoli, 12 000; Egypt, 12,000. Total, 504,000

In Asia,* the Jews still, most likely, might be found in considerable numbers on the verge of the continent; in China, where we are not aware that their communities have ceased to exist, and on the coast of Malabar, in Cochin, where two distinct races, called black and white Jews, were visited by Dr. Buchanan. The traditions of the latter averred that they had found their way to that region after the fall of Jerusalem, but the date they assigned for their migration singularly coincided with that of a persecution in Persia, about A. C. 508, from whence, it is probable, they found their way to India. The origin of the black Jews is more obscure; it is not impossible that they may have been converts of the more civilized whites; or, perhaps, they are descendants of black slaves. The Malabar Jews were about 1000; they possessed a copy of the Old Testament. Many are found in other parts of the East Indies.

In Bokhara reside 2000 families of Jews; in Balkh, 150.

In Persia, they have deeply partaken of the desolation which has fallen on the fair provinces of that land; their numbers were variously stated to Mr. Woolff, at 2974 and 3590 families. Their chief communities are at Shiraz and Ispahan, Kashaan and Yazd. They are subject to the heaviest exactions, and to the capricious despotism of the governors. "I have travelled far," said a Jew to Mr. Woolff; "the Jews are everywhere princes in comparison with those in the land of Persia. Heavy is our captivity, heavy is our burden, heavy is our slavery; anxiously we wait for redemption."

In Mesopotamia and Assyria, the ancient seats of the Babylonian Jews are still occupied by 5270 families, exclusive of those in Bagdad and Bassora. The latter are described as a fine race, both in form and intellect; in the provinces they are broken in mind and body by the heavy exactions of the pashas, and by long ages of sluggish ignorance. At Bagdad, the ancient title of Prince of the Captivity, so long, according to the accounts of the Jews, entirely suppressed, was borne by an ancient Jew named Isaac. He paid dear for his honour; he was suddenly summoned to Constantinople and imprisoned.

At Damascus, there are seven synagogues and four colleges.

In Arabia, whether or not entirely expelled by Mohammed, or having returned to their ancient dwellings in later periods, the Beni-Khaibr still retain their Jewish descent and faith. In Yemen reside 2658 families, 18,000 souls.

In Palestine, of late years, their numbers have greatly increased; it is said, but we are inclined to doubt the numbers, that 10,000 inhabit Safet and Jerusalem. They are partly Karaites. Some very pathetic hymns

* Asia:—Asiatic Turkey, 330,000; Arabia, 200,000; Hindostan, 100,000; China, 60,000; Turkistan, 40,000; Province of Iran, 35,000; Russia in Asia, 3000. Total, 768,000.—*Weimar Statement.*

of this interesting Israelitish race have been published in the Journals of Mr. Woolff, which must have a singularly affecting sound when heard from children of Israel, bewailing, upon the very ruins of Jerusalem, the fallen city, and the suffering people.

In the Turkish dominions, not including the Barbary states, the Israelites are calculated at 800,000. In Asia Minor they are numerous, in general unenlightened, rapacious, warred on, and at war with mankind.

In Constantinople, they are described as the most fierce and fanatical race which inhabit the city. Hated by and hating the Greeks with the unmitigated animosity of ages, they lend themselves to every atrocity for which the government may demand unrelenting executioners. They were employed in the barbarous murder and maltreatment of the body of the Patriarch; on the other hand, the old rumours of their crucifying Christian children are still revived: the body of a youth was found pierced with many wounds; the murder was, with one voice, charged upon the Jews. Their numbers are stated at 40,000.

At Adrianople reside 800 families, with thirteen synagogues.

In Salonichi, 30,000 possess thirty synagogues; and in this city, the ancient Thessalonica, the most learned of the Eastern Rabbins are reported to teach in their schools, with great diligence, the old Talmudic learning.

In the Crimea, the Karaites still possess their wild and picturesque mountain fortress, so beautifully described by Dr. Clarke, with its cemetery reposing under its ancient and peaceful grove, and the simple manners of its industrious and blameless people, who are proverbial elsewhere, as in this settlement, for their honesty. Their numbers amount to about 1200.

In the Russian Asiatic dominions, about Caucasus and in Georgia, their numbers are considerable. In Georgia some of them are serfs attached to the soil; some, among the wild tribes about Caucasus, are bold and marauding horsemen like their Tartar compatriots.

But the ancient kingdom of Poland, with the adjacent provinces of Moravia, Moldavia, and Wallachia, is still the great seat of the modern Jewish population. Three millions have been stated to exist in these regions; but probably this is a great exaggeration. In Poland, they form the intermediate class between the haughty nobles and the miserable agricultural villeins of that kingdom.* The rapid increase of their population, beyond all possible maintenance by trade, embarrasses the government. They cannot ascend or descend; they may not become possessors. they are averse to becoming cultivators of the soil; they swarm in all the towns. In some districts, as in Volhynia, they are described by Bishop James as a fine race, with the lively, expressive eye of the Jew, and forms though not robust, active and well-proportioned. Of late years much

* A Jewish free corps served under Kosciusko during the insurrection in Poland.

attention, under the sanction of the government, has been paid to their education, and a great institution established for this purpose at Warsaw.

The number of Jews in the Austrian dominions is estimated, including Gallicia, at 650,000. In the Prussian dominions at 135,000. In the rest of Germany, 138,000. The Emperor of Austria has afforded to Europe the novel sight of a Jew created a baron, and invested with a patent of nobility.

In Denmark and Sweden the Jews are in considerable numbers; those resident in Copenhagen were stated, in 1819, at 1,491. They enjoy freedom of trade and the protection of the government.

The Netherlands contain 80,000.

In France, now deprived of the German and Italian provinces of the empire, the Israelites are reckoned at about 40 or 50,000.

In Spain, the iron edict of Ferdinand and Isabella still excludes the Israelite. At the extremity of the land, in Gibraltar, 3 or 4,000 are found under the equitable protection of Great Britain.

In Portugal they have been tolerated since the time of the late king, John VI., who remunerated their services in introducing large cargoes of corn during a famine, by the recognition of their right to inhabit Lisbon.*

In Italy their numbers are considerable. It is said that many have taken refuge in Tuscany from the sterner government of Sardinia; where, under the French dominion, among a Jewish population of 5,543, there were 182 landed proprietors, 402 children attended the public schools: 7,000 is given as their number in the Austrian territories in Italy.

In Great Britain, the number of Jews is variously stated from 12 to 25,000. They are entitled to every privilege of British subjects, except certain corporate offices and seats in parliament, from which they are excluded by the recent act, which requires an oath to be taken on the faith of a Christian. In the city of London they were prevented by municipal regulations from taking out their freedom; a restriction which subjected them to occasional embarrassment and vexation. By recent acts of parliament, however, all disabilities have been removed.

The Jews in the United States, in 1871, are estimated at 250,000. The few in the former dominions of Spain and Portugal, are descendants of those who,

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* Europe:—In Russia and Poland, 608,800; Austria, 453,524; European Turkey, 321,000; States of the German Confederation, 138,000; Prussia, 134,000; Netherlands, 80,000; France, 60,000; Italy, 36,000; Great Britain, 12,000; Cracow, 7300; Ionian Isles, 7000; Denmark, 6000; Switzerland, 1970; Sweden, 450. Total number of Jews in Europe, 1,918,053; or a proportion of about a 113th part of the population, calculated at 227 millions.—*Weimar Statement.*

under the assumed name of Christians, fled from the Inquisition; in Surinam a prosperous community is settled under the protection of the Dutch; they were originally established at Cayenne: there are some in Jamaica. In the United States, their principal settlements are at New York, Philadelphia, and Charleston.

Such, according to the best authorities to which we have access, is the number and distribution of the children of Israel; they are still found in every quarter of the world, under every climate, in every region, under every form of government, wearing the indelible national stamp on their features, united by the close moral affinity of habits and feelings, and, at least the mass of the community, treasuring in their hearts the same reliance on their national privileges, the same trust in the promises of their God, and the same conscientious attachment to the institutions of their fathers.

CHAPTER II.

RELIGIOUS CUSTOMS AND CEREMONIES OF THE JEWS.

Three classes of Customs among the modern Jews.

The religious customs of the Jews of modern times are not all of equal authority; neither are they observed by all alike; for this reason they are divided into three classes. The *first* contains the injunctions of the *written law*, viz. those included in the Pentateuch, or five books of Moses. The *second* class relates to the oral law, or that which was delivered by word of mouth. It comprehends those comments which the rabbins and doctors made in their days upon the Pentateuch, and an infinite variety of ordinances. These were collected into one large volume, called the *Talmud*. The *third* class includes such things as custom has sanctioned in different times and places, or which have been lately introduced among them. These are properly termed *customs*. Of these three classes the first and second are received by all Jews, wheresoever dispersed; but in regard to the third, they differ greatly from each other; because sojourning in various parts of the world, many of them have adopted the names, and fallen into the manners of the nations among whom they dwell. In this respect the greatest difference lies between the Eastern, German, and Italian Jews.

SECTION I.—FUNDAMENTAL DOCTRINES.

We shall here transcribe the thirteen articles of the Jewish creed, which contain all that they believe, according to what rabbi Moses, or *Maimonides*,

Articles of belief.

the Egyptian, has said of it, in his commentaries on the *Misna*, in the discourse *Sanhedrin*, chap. *Helec;* which the Jews have received without any opposition, and from which they are never permitted to swerve.

I. I believe with a strong and lively faith, that there is one God, the Creator of all things, and first principle of all beings, who is self-sufficient and independent, and without whom no created being can subsist.

II. I believe, &c., that God is one and indivisible, but of an unity peculiar to himself alone: that he has been, is, and shall for ever be, the only God, blessed for evermore.

III. I believe, &c., that God is an incorporeal being; he has no bodily quality of any kind whatever, which either is possible, or can any ways be imagined.

IV. I believe, &c., that God is eternal, and all beings, except himself, had once a beginning; for God is the beginning and end of all things.

V. I believe, &c., that none but God is the object of divine adoration; and no created being ought to be worshipped as a mediator or intercessor.

VI. I believe, &c., that whatever is written in the books of the prophets is true; for there have been, and still may be, prophets qualified to receive the inspirations of the Supreme Being.

VII. I believe, &c., in the truth of the prophecies of our master Moses, (peace be with him;) for Moses was a prophet superior to all others; and God Almighty honoured him with a peculiar gift of prophecy which was never granted to any of the rest.

VIII. I believe, &c., that the law left by Moses (peace be with him) was the pure dictate of God himself; and consequently, the explication of those commandments, which were handed down by tradition, came entirely from the mouth of God, who delivered it to our master Moses, as we have it at the present day.

IX. I believe, &c., that this law is unchangeable, and that God will never give another; nor can there be the least addition to, or diminution from it.

X. I believe, &c., that God perfectly knows the most secret thoughts, and governs all the actions of mankind.

XI. I believe, &c., that God will reward those who observe this law, and will severely punish such as are guilty of the least violation of it. *Eternal life* is the best and greatest reward, and *damnation of the soul* the most severe punishment.

XII. I believe, &c., that a Messiah shall come more deserving than all the kings that have ever lived. Although he thinks proper to delay his coming, no one ought on that account to question the truth of it, or set an appointed time for it, much less produce Scripture for the proof of it; since

Israel will never have any king to rule over it but one that shall be of the line of David and Solomon.

XIII. I believe, &c., that God will raise the dead, and although I know not when, yet it will be when he sees most convenient.—Hallowed be his name for ever and ever. *Amen.*

There are other articles besides these fundamental ones, which, though not universally received, are not absolutely rejected.

Prayers and thanksgivings.

The Jews go to prayers three times every day in their synagogues, and when they enter, they bow towards the Hechal, or Ark, repeating some verses from the Psalms, in an humble tone. The first four hours after sun-rise are appointed for the morning service, which is called Shachrith: the second service is in the afternoon, and called Mincha: the third, at the close of the evening, which they call Arbith. But in several places, on such days as are not festivals, the afternoon and evening prayers, for convenience sake, are said together, at sun-set.

The prayers which they use at present may be called a supplement to their ancient sacrifices; and for this reason they have given the title, or name, of small temples to their synagogues. And as two sacrifices were offered every day in the temple of Jerusalem, one in the morning, and the other in the evening, so they have morning and evening service in their synagogues, to correspond with those two sacrifices.

Besides these, there was another sacrifice offered up on holidays, for the solemnity of the festival; and for this reason they add a new prayer on feast-days, called Musaph, that is, *addition.*

They must not eat, drink, or do any kind of thing, or salute even a friend, till they have been at morning prayers:—they are obliged, however, to wash their hands before they enter the synagogue.

Divine service.

At their first entrance into the synagogue, having put on a devout and humble demeanour, they cover themselves with a white embroidered linen cloth, of an oblong figure, called the Talith, and then pronounce the benediction contained in Numbers, chapter x.: "Blessed be thou," &c. Some Jews only cover their heads with the *Taled*, but others bring it close about their necks, that no object may divert their thoughts, and that their attention to the prayers may in no ways be interrupted.

In the next place they put on the armlets and forehead-pieces, called Tephilin, or *Phylacteries;*—meaning that which is worn during the time of prayer.

The *Tephilim* are made as follows:—they take two slips of parchment, and write on them with great accuracy, and with ink made for that particular purpose, these four passages, in square letters, from Exodus, chapter xiii. 1—3, 5—6, 8—10, 11—13.

These two slips of parchment are rolled up together, and wrapped in a piece of black calf-skin:—after which, the latter is fixed upon a thick square piece of the same skin, leaving a slip thereof fastened to it, of about a finger's breadth, and nearly a cubit and a half long. One of these *Tephilim* is placed on the bending of the left arm; and after they have made a small knot in the slip, they wind it round the arm in a spiral line, till the end thereof reaches the end of the middle finger; as for the head Tephila, they write the four passages before mentioned, upon four distinct pieces of vellum, which, when stitched together, make a square: upon this they write the letter Scin, and over it they put a square piece of hard calf-skin, as thick as the other, from which proceed two slips of the same length and breadth as the former. They put this square piece upon the middle of their forehead. The slips going round their heads, form a knot behind, in the shape of the letter Daleth, and then hang down before upon the breast. The forehead-pieces are usually put on in the morning only, with the Taled. Some, indeed, wear them at their noon prayers too: but there are very few who wear even the Taled at those prayers, excepting the Reader.

David Levi says, that "all Jews, every morning, during the reading of the Shema, and while saying the nineteen prayers, must have on the Phylacteries; because it is a sign of their acknowledging the Almighty to be the Creator of all things, and that he has power to do as he pleases. On the Sabbath and other festivals, we do not put on the Phylacteries, because the due observation of these days is a sufficient sign of itself, as expressed in Exodus, chapter xxxi. verse 13."

God is said to enter the synagogue as soon as the door is opened, and when ten are assembled together, and each of them thirteen years and a day old, at least, (for otherwise certain prayers cannot be sung after a solemn manner,) then he is said to be in the midst of them, and the Chazan, or Reader, goes up to the table, or altar, or stands before the Ark, and begins to sing prayers aloud, in which the rest of the congregation join, but in a softer and less audible voice.

The form and mode of prayer is not uniform among the Jewish nations. The Germans sing in a louder tone than the rest. The Eastern and Spanish Jews sing much after the same manner as the Turks; and the Italians soft and slow. Their prayers are longer or shorter, according as the days are, or are not, festival. In this particular, too, the several nations differ greatly.

The Jews, in their prayers, rely on two things, viz., on the mercy and goodness of God, and on the innocence and piety of their forefathers. For which reason, they mention Abraham, Isaac, Jacob, and some others, both patriarchs and prophets. "Do thou, O God," say they, "vouchsafe to hear us, and grant us such and such a favour, through the merits of all those

just and holy men who have sprung up in every generation among the Israelites."

In regard to their posture during divine service, they are to stand without leaning, as much as possibly they can: their heads are to be covered, and their bodies girt with a belt, to separate the heart from the lower parts, which are impure. Their hands and faces are to be carefully washed before they presume to enter into the synagogue. They must not touch any thing while they are at their prayers, which is foul and nasty, and their minds must be prepared, at least an hour, for their prayers, before they repeat them.

The person who prays must turn towards Jerusalem, join his feet straight, lay his hands on his heart, and fix his eyes on the ground. He must avoid gaping, spitting, blowing his nose, with the utmost precaution.

They may pray aloud, when at home, for the edification and improvement of their servants and family; but at the synagogue it is sufficient to say their prayers as softly as they please, if they do but move their lips; for it is requisite that the congregation should be well satisfied that they do pray.

When they depart from the synagogue, they must never turn their backs upon the Hechal, which contains the sacred books of the law. They must go out slowly, in conformity to those words in Job, the 14th chapter, and 16th verse, "Thou hast counted my steps." They must refrain likewise from casting their eyes upon any beautiful objects that may raise their inordinate affections. Whenever they pass the gate of the synagogue, they are obliged to put up an ejaculatory prayer.

Even when upon a journey, let a Jew be ever so far from the place where he set out, he must say a prayer with his face turned that way, and repeat some passages out of the Scriptures which relate to travellers.

The rabbins have divided the five books of Moses into *forty-eight* or *fifty-two* lessons, called PARUSHIOTH, or *divisions;* and one of them is read every week in their synagogues: so that in the compass of a year, whether it consists of twelve or thirteen months, they read the whole book through. On Mondays and Thursdays, after having said their penitential prayers, they take the SEPHER TORA, or *book of the law*, out of the Ark before mentioned, and while that verse of the 34th Psalm, "O praise the Lord with me," &c., and some others are repeating, they place it on the desk; where, being opened and unrolled, they desire three persons to read the beginning of the PARASCIA, which means *section or chapter*, in the same place with them. And the whole congregation repeat some words of it, which are preceded and followed with a blessing. After this, the Reader gives them his benediction, and they all promise either to bestow something on the poor, or to contribute

The Pentateuch.

towards the necessities of the synagogue. Then the SEFER TORA is held up wide open, and the Reader, showing the writing thereof, says to the congregation, according to Deuteronomy, chapter iv. verse 44, "This is the law which Moses set before," &c. The Portuguese Jews perform this ceremony first of all. After this declaration, the book is rolled up and covered, and then shut up in the ark. Besides this, no day must pass without reading some portion of the law at home.

This manner of reading the five books of Moses in the synagogue, and inviting a greater or smaller number of the congregation to read it with them, was ordered by Esdras, and is observed on all fasts and festivals.

As some men, out of a zeal for religion, are fond of being employed in certain ceremonies, such as taking the book out of the ark, and laying it up again, &c., &c., that indulgence is generally granted to such as are most generous and free of their money. Whatever is so collected, is distributed either among the poor, or employed towards furnishing the necessaries of the synagogue.

The Ghemara or Talmud.

An epitome of the tenets, ordinances, and traditions of all the rabbins up to the time of Rabbi Juda, about 120 years after the destruction of Jerusalem, called the *Mishna*, was divided into six parts; the first treats of agriculture; the second of festivals; the third of marriages, and every thing relating to women; the fourth of law-suits, and of the disputes which arise from loss or interest, and of all manner of civil affairs; the fifth, of sacrifices; and the sixth, of things clean and unclean. This being very concise, occasioned various disputes; a circumstance which prompted two rabbins of Babylon to the compilation of all the interpretations, controversies, and additions which had been written upon the Mishna, together with other supplementary matter. Thus they placed the Mishna as the text, and the rest as an exposition; the whole forming the book called the Talmud Babli, the Talmud of Babylon, or Ghemara, which signifies the book of completion.

SEC. II.—CUSTOMS AND LAWS OF THE ANCIENT JEWS.

Customs and laws of the ancient Jews.

Soon after the JEWS, or *the children of Israel*, were delivered from Egyptian slavery, Moses, their leader, delivered them a body of laws which he declared to them he received from God, whom he had conversed with, face to face, on MOUNT SINAI. These laws consisted of precepts which related both to the worship of God, and their duty to each other: but such was their attachment to their former customs and religion, that while Moses was absent in procuring the divine law, the people made a golden calf which they danced round, and worshipped as the true God. This was done in imitation of what they had seen in Egypt.

The most distinguishing of all the Jewish ceremonies, before their reception of the *Mosaic law*, was that of circumcision. This, from the time of Abraham, was always performed on the *eighth* day after the birth of the child, in order to distinguish them from the surrounding tribes, who made it a fixed rule to circumcise their children in the thirteenth year.

Circumcision.

By the Mosaic law, the seventh day of the week was to be kept sacred; but this was no more than the revival of an ancient institution, as appears from Genesis, chap. ii. Sacrifices were enjoined, and a distinction was made between clean and unclean animals. This distinction seems to have been rather political than religious; for had swine's flesh been eaten in the wilderness, or even in the land of Canaan, it might have been prejudicial to their health. Another reason has been assigned for this prohibition; namely, to make a *distinction between them and all other nations* in the universe.

Sabbath.

At the celebration of their grand solemnities and sacrifices, persons were to bring the victim to the priest, who laid his hand upon its head, and then read over to the congregation aloud all the sins which the parties confessed. The victim was then slain, and when all the blood was extracted from the body, the fat was burned to ashes, and the other parts remained the property of the priests. During the time the children of Israel remained in the wilderness they had no temple, because they had no fixed place of residence; but, to supply that deficiency, Moses and Aaron made an Ark or Tabernacle, which was carried by the Levites from place to place.

Sacrifices.

Of all the ceremonies imposed on the Jews, none serves more to point out the notion of an atonement for sin, than that of the "Scape-Goat." This ceremony was performed once in every year, and in the following manner:—

The goat was taken to the Tabernacle, and, in the hearing of all the people, the priest read a list of the sins which had been confessed. The people acknowledged their guilt. Then taking the scroll, the priest fixed it upon the goat, which was immediately conducted to the wilderness, and never more heard of. This being over, the messengers returned and then the people received absolution. The law delivered by Moses to the Jews contained not only directions for the manner in which sacrifices were to be offered, and, indeed, the whole service, first of the tabernacle and then of the temple,—but, likewise, a system of moral precepts. The distinctions of persons, according to the different ranks in life, were pointed out. Women were not permitted to wear the same habit as the men. Young persons were commanded to stand up in a reverent manner before the aged, and to treat them with every mark of respect. The same justice was to be done to strangers as to free-born subjects. No stranger was to

be chosen king over them; for, as they were surrounded by heathen nations, a stranger, having the civil power in his hands, might have led them into idolatry. They were commanded not to abhor, nor to treat with contempt, the Edomites; because they were the descendants of Esau, the elder brother of Jacob: nor were they to treat the Egyptians with cruelty.

Slavery was permitted by the law of Moses, but slaves or bondmen were not to be treated with cruelty; and the reason assigned was, that the children of Israel had themselves been slaves in the land of Egypt. Every widow and orphan were to be considered as objects of compassion; and those who treated them with cruelty were to be considered as objects of the Divine displeasure. Nay, it was further threatened in this law, that those who oppressed the widow and the fatherless should die an ignominious death; that their widows should be exposed to want, and their children subjected to hardships.

The duty of charity was strongly inculcated by the Mosaic economy; for whatever was left of the fruits of the earth in the field, they were not to go back to gather; it was for the poor and needy; the slaves were to enjoy it, and so were the widows and fatherless. The tribe of Levi, to whom the priesthood was confined by law, were not to have any local inheritance, but they were to dwell in the presence of their brethren, and one-tenth part of the fruits of the earth was to be set aside for their sub sistence. These Levites, however, were commanded to relieve the widow and the fatherless.

In every city, town, or village, some of the most respectable of the inhabitants, or elders of the people, were to be appointed judges; and in the administration of justice they were strictly commanded to act impartially. No respect was to be paid to the characters or rank of persons; and a dreadful curse was pronounced against such as should take bribes. These judges sat in the gates of the cities; which practice still prevails in many of the Eastern nations. The origin of this custom is of great antiquity; but the end and design of it has never been properly accounted for, which is the more surprising, because the custom itself is very emblematical and expressive.

Judges.

There was, however, an appeal from these inferior courts, whether relating to matters of a civil or a criminal nature: and this appeal was very solemn. The party who thought himself injured, entered his appeal before the supreme judge or the king, who called to his assistance the whole body of priests and Levites; and the majority of votes determined the affair. If either of the contending parties refused to abide by the final decision, he was condemned to suffer death; for not to acknowledge such a solemn judgment, was to deny the authority of God himself, who had delegated his authority to the judges, priests, and Levites.

The person who spoke disrespectfully of a judge, was considered as a blasphemer; and if he was found guilty by the evidence of two or three witnesses, then he was to be put to death; for to revile a judge was to revile God, he being considered as his representative on earth.

Slavery.

The Jewish slavery was two-fold, and arose from a variety of circumstances. When men were reduced to poverty, it was in the power of their creditors to sell them: but they were not to be treated as strangers; they were to be treated in the same manner as we do hired servants; and when the year of jubilee took place, they, and their wives, with their children, were to be set at liberty, and they were to return to the possessions of their ancestors. These persons who were purchased, or in other words, taken into a state of servitude, were not to be sold by their masters, nor were they to be treated with any sort of severity. When a servant was discharged, his master was to give him as much corn, wine, oil, and other necessaries, as he and his wife and children could carry home to their houses.

In the patriarchal age, the power of masters over their servants was unlimited, for they had a right to put them to death whenever they pleased; but after the children of Israel had returned from Egypt, this power was confined within proper bounds. Such as engaged for a limited time were to have leave to go out at the expiration of it; and if a man was married when he entered into servitude, his wife and children were to be set at liberty; but if his master gave him a wife, both she and the children were to remain the property of the master. This circumstance, however, seldom took place, for the law had provided a remedy.

It frequently happened, that when the term of servitude expired, the servant, having no prospect of procuring a subsistence, and, at the same time, unwilling to part with his wife and children, told his master that he would serve him during the remainder of his life. In such cases the master took him before the elders, or judges, and in their presence an awl was bored through his ear and fixed to a post in the gate of the city; signifying that he and his wife and children were to serve the master till death.

It was the same with women servants, who were bound by the same obligations. With respect to strangers, they were, at all times, permitted to redeem themselves, and this was to be done in an equitable manner before the judges. All the arrears due to them were to be paid; and if the time of their servitude was not expired, then they were to make a proper deduction, so that the master should not receive the least injury.

When a master struck his servant, and the wound proved mortal, so that the servant died within a day or two, then the crime was to be considered as capital, and the master was to suffer death for it; but if he lived beyond that time, then the master was to be discharged, because the slave

was his property. When a master struck out the eye or the tooth of his servant, then he was obliged to let him go free; because, in such an instance, the master exceeded the bounds prescribed by the law.

It was in the power of parents to sell their daughters; a practice which has been followed in the Eastern nations from the most early ages. When a master seduced a female slave, he was not permitted to sell her, because he had not acted towards her consistently with the nature of moral obligation. If the master betrothed the young woman to his son, she was to be treated as a free-born subject; but if the young man took another wife, then he was to deliver up every thing belonging to the slave, and she was to be free to act in what manner she pleased. It is singular, that when a slave ran away from his master, he was not to be reclaimed by him, but was to remain with the person where he chose to settle.

Power of a father.

The power that fathers had over their children was great. If a son refused to obey his father or mother, or treated them with indignity, they were to chastise him; and if no reformation took place in his conduct, then he was to be taken before the elders, or judges of the city, who, upon hearing such evidence as served to prove his guilt, delivered him over to the common executioners, who immediately stoned him to death. None of the children of Israel were permitted to sell their daughters as common prostitutes, because purity was enjoined by the Mosaic law. It was the custom of the surrounding nations to boil kids in the milk of their dam; but by the Mosaic law this was forbidden, as an unnatural practice, so that it was utterly prohibited for any person to seethe a kid in its mother's milk.

Many of the heathen nations lived in an incestuous manner; but this practice was not tolerated under the law of Moses. The degrees of consanguinity were so strictly attended to, that no person was to break through them; and a table of those degrees has always been affixed to the English translation of the Bible. A man was not to marry two sisters, lest it should create family dissensions.

Laws respecting marriage.

If a man died without having children, and if he had a brother alive unmarried, then the bachelor was to espouse the widow; that by descendants the name of the family might be kept up; but the first-born child was to succeed to the name and estate of the first husband.

As nothing was more odious among the Jews, than for men or women to live unmarried, so if the brother-in-law refused to marry the sister-in-law, to preserve the name of his family, the widow was to go before the judges in the gate of the city, and there exhibit her complaint. This being done, the brother-in-law was called before the judges, and examined concerning the nature of his objections; and when it was found that he absolutely refused to marry the woman, then she was called in, and the refusal inti-

mated to her; the judges then were to tell her to act according as the law of Moses directed; and she, stooping down, unloosened the shoe from off his right foot, and, spitting in his face, declared her abhorrence of the man who refused to perpetuate the name of his family, and the name of his brother; and from that time forward he was called "*The man whose shoe was loosed in Israel.*"

A woman was not to marry into any tribe but that to which her father belonged; this seems to have been done to keep up the grand distinctions among the twelve tribes, especially that of Judah; from whom the MESSIAH was to be descended.

Moses permitted a man to put away his wife, and both parties were allowed to marry again. But if a husband divorced his wife, and she married a second husband, who afterwards died, then the first husband was not to take the woman again. This was done to discourage divorces.

Every man was exempted from going to war, and from all public business, during the first year of his marriage; and the reason was, that there might not be too many young widows or fatherless children among them. The law of Moses allowed a man to make a vow, and to give for the service of the tabernacle any part of his goods or money, but so as not to injure his family.

It is evident, from several passages in the Old Testament, that women were permitted to make vows, on condition of obtaining the consent of their fathers and husbands. If the fathers or husbands were present when the vow was made, and did not object to it, then the woman was bound to the performance. On the other hand, if either the father or husband objected to the vow, then it could not stand good, and the priests were commanded to see that it was not performed. But all the widows, and such women as had been divorced, and lived single, were obliged to perform their vows, otherwise they were to be treated as persons guilty of sacrilege.

In military affairs, the law of Moses was well calculated to promote the interests of the commonwealth, and was altogether suitable to the genius, times, and circumstances of the people. Every family was obliged to return to the chiefs of the tribes a list of all the males upwards of twenty years of age, fit to carry arms. When the return was made, the males of each tribe were called together, and the following questions were asked them, one by one: "Has any man built a house, and has not had time to dedicate it? Has any man planted a vineyard, and not yet eaten of the fruit of it? Has any man betrothed a wife, and not yet married her? Is any man fearful or faint-hearted to go against the enemy? Then let all those return home, and attend to their domestic duties."

Military law.

According to the Jewish law, when they attacked a city they were to offer terms of peace to the inhabitants, upon condition of surrendering them-

selves up prisoners of war, and submitting to the will of the conqueror; which was, that they should pay a certain tribute. But if the citizens refused to accept of the proffered terms, then the place was to be attacked, and if taken, all the males were to be put to the sword. The women and children were to be sold as slaves; the cattle, and all the goods were to be taken and distributed equally among the soldiers, after which the city was to be reduced to ashes.

They were permitted to eat the fruits of the trees which they found in the land of an enemy; and the trees were to be cut down in order to raise bulwarks against the next city which they should have occasion to besiege.

Al the lands taken by conquest were to be divided, by lot, among the soldiers, but each was to have his share, according to the rank he bore in the army. The Levites, also, had their share, although, being obliged to attend the service of the tabernacle, they were exempted from every duty of a civil or military nature. This exemption was appointed to exist throughout all generations; although we meet with many deviations from it in the latter times of their history, particularly after they returned from the Babylonish captivity.

If a man died without leaving a son, then the inheritance was to pass to his daughter; and if there was no daughter, then it was to go to the brothers; and if there were no brethren, then it was to ascend upwards to the brothers of the grandfather, and to all the collateral branches, according to their consanguinity.

As polygamy was permitted among the Jews, great care was taken that no abuses should happen, in consequence of partiality in favour of the children of the second or third wife, in preference to those of the first. It was ordered, that although the first wife should be despised, or even hated by her husband, yet her first-born son should succeed to the inheritance; and the judges were under the most solemn obligations to see this part of the law properly executed. Provision, however, was made for the rest of the children, and amongst them the personal estate was divided without any partial respect; but if there was no personal estate, then two-thirds of the real estate were given to the first-born, and the third divided equally among the rest.

Polygamy.

The Jews were permitted to lend money *upon usury*, to strangers, but not to any of their own brethren, nor were they to sleep one night with their brother's pledge.

Laws relating to property.

If an estate was mortgaged, the person who held it was obliged to restore it at the end of seven years, upon condition of receiving the money he had advanced, but he was not under the same obligation to strangers. And if a man borrowed a beast of his neighbour, and an accident happened to it, so that it received an injury, then he was to make good the loss, unless the owner happened to be present.

If a man delivered any thing to another to keep, and it was stolen, the thief, if found, was to pay double; but if the thief was not found, then the person to whom it was intrusted was to be brought before the judges, to declare upon oath, whether he had injured his neighbour by making away with his goods, or had been privy to any transaction of that nature. The oath of the suspected person was to be supported by such evidence as he could produce; and that was to be opposed by what the prosecutor could advance.

The matter having been heard with calmness, the judges were to consider on it in a deliberate manner; and if it appeared that the accused person was innocent, then he was acquitted; but, if through his own neglect the goods were stolen, then he was to return double to the owner. If there was no evidence produced by the person accused, nor any to support the accusation, then the judges were to decide, according to their own wisdom and discretion.

Among the Jews, there were several things exempted from being pledged; among which were mill-stones; for such things were necessary towards preserving the lives of men, because wheat would have been of little use unless ground into flour. When a pledge was deposited, the person who advanced the money was not to go into the debtor's house to demand it, but he was to stand without the door until it was brought to him. This was ordered to prevent family disputes, and to keep peace among a body of people who were commanded to live together as brethren. The clothes of widows were not to be taken in pledge, and the same degree of humanity was to extend to strangers, to the fatherless, and to the slaves. Great regard was paid to the standard weights and measures; so that, in their common dealings, justice should be equally distributed.

Every sale, or bargain, relating to the conveyance of estates, was of a conditional nature; and if any of the descendants or relations of those who assigned it away, produced the money advanced for it, at the end of forty-nine years, then it was to be restored; for the possession of it during that time was considered as an ample recompense to the purchaser.

On such occasions, trumpets were to be sounded in all the towns and villages, that the people might have proper notice that the jubilee was approaching. Then, during the fiftieth year, all servants or slaves were to be set at liberty; and an opportunity was offered for persons to redeem such estates as had been sold. In the redemption of estates, an account was taken before the judges concerning the nature of the improved rent, during the time they had been in the possession of the purchaser, and the overplus was delivered up, either to the person who sold them, or to his relations who made the claim.

All houses in walled cities, namely, such as were fortified, could be redeemed within the compass of one year, but they could never be re-

deemed afterwards, not even in the year of jubilee; because the person in possession was under obligation to lay down his life in support of its rights and privileges. It was different with respect to the villages which were not walled round, because they were considered as part of the country at large, so that they were permitted to be redeemed in the year of jubilee. However, the houses of the Levites were not to be sold without redemption, whether they were in cities or villages.

When servants were hired by the day, they were to receive their wages before sunset; and the reason assigned for it was, that because the poor man wanted his hire; hunger, and the regard he had for his wife and children, would make him unwilling to return home.

By the Mosaic law, the ox, who contributed towards cultivating the fruits of the earth, and who assisted in treading out the corn, was not muzzled, but suffered to eat as much as he could, while he was employed.

Covetousness was forbidden by the Mosaic law. Cattle being stolen and disposed of, so as to be irrecoverable, the thief, on conviction, was to make fivefold restitution; but if the cattle were found alive with him, then he was to restore them, and pay double. Every person was empowered to kill a housebreaker, if he was found in the fact during the night; but if in the day, then he was either to make restitution, or to be sold for a slave.

In walking through a vineyard, every stranger was permitted to pull what fruit he chose to eat, but he was not to carry any away. It was the same with respect to fields of corn, where every man was permitted to pull as much as he could eat, but he was not to put in a sickle, or cut down as much as one of the stalks.

It was ordained in their law, that nuisances, by which men's lives or properties could be injured, should be removed; or if an accident happened in consequence of neglect, a proper recompense was to be made to the loser. Thus, if a man left a pit uncovered, and his neighbour's beast fell into it, and was killed, or in any way disabled, then the person guilty of the neglect was to make up the loss. In the same manner, if any man killed the beast of his neighbour, he was either to restore another equal in value, or pay the price.

All those who found cattle wandering astray, were to take them to their own folds, and keep them till they were claimed by the owners. It was the same with respect to every thing lost; for, whoever found it, and did not embrace the first opportunity of restoring it, was considered as a thief, and punished as such.

If fire happened through negligence, the person who neglected to take proper care was to make restitution to the injured person; and the same was to be done where a man suffered his beast to eat the corn in the field

of his neighbour. If a man or woman happened to be killed by an ox, then the ox was to be stoned to death, and his flesh was not to be eaten; but if sufficient evidence appeared to the judges, that the ox was a vicious animal, accustomed to push at every person who came in his way, and the owner did not take proper measures to restrain him, then the ox was to be stoned, and the owner was to be put to death. It was, however, permitted for the owner of the ox to redeem his own life, by paying a certain sum of money to the widow or children of the deceased.

When an ox killed a slave, his owner was to pay to the master of the slave thirty shekels of silver; and if it happened that one ox hurt or killed another, the live ox was to be sold along with the dead one, and the money equally divided between the proprietors.

Murder.

Wilful murder was to be punished with death; for thus it was written in the Mosaic law:—

"And if he smite him with an instrument of iron, (so that he die,) he is a murderer: the murderer shall surely be put to death. And if he smite him with throwing a stone, (wherewith he may die,) and he die, he is a murderer." In the same manner, if he smote him with an instrument of wood, so that he died, he was a murderer; but still no crime could be called murder, unless there was malice in the offending party. In all such cases, the nearest of kin had a right to put the murderer to death with his own hands.

The difference between murder and manslaughter was pointed out, and a straight line of distinction drawn. Thus, if there had been no malice between the contending parties, and it happened that one of them killed the other suddenly, then the aggressor was to *flee to the city of refuge*, where he was kept in a state of safety, until the judges had inquired into the affair. This was done in a very solemn manner, and, what is remarkable, the evidence was delivered in the hearing of all those who lived in the district where the affair happened.

When a solemn inquiry was made, and it was found that the aggressor entertained malice against the deceased, then he was delivered up to the avenger of blood to be put to death. But if it was found that no malice had existed between the parties, then the judges were to see the offender safely conducted to the city of refuge, where he was to remain as an inhabitant till the death of the high-priest. During that time, if he ventured to go out of the city of refuge, the avenger of blood had a right to put him to death; but when the high-priest died, he was restored to the peaceable enjoyment of his temporal possessions.

When it happened that a pregnant woman was injured so as to occasion her miscarrying, then the husband was to demand a fine from the offending party, and the judges were to determine how much was equitable. It was common in the Eastern countries to steal children, and sell them to be

brought up as slaves; but the law of Moses absolutely prohibited this practice, and the offender was to be put to death.

In some cases, offenders were permitted to take shelter on the horns of the altar, the place to which the victim was bound; but if he was a murderer, and found guilty by the judges, then the executioners had a right to drag him from the altar and put him to death.

As the Jewish state was that of a *theocracy*, so every violation of the law, delivered by Moses, was punished as high-treason to God. The

High-Treason.

people were to be considered as guilty of high-treason when they worshipped any of the idols in the heathen nations It was high-treason, likewise, to set up an image of God.

In particular, they were strictly commanded not to worship the sun, moon, or stars.

What the English law calls *misprision of treason*, was punished capitally among the Jews. Thus, if one man saw another go to worship in a heathen temple, and did not reveal it to the judges, then he was to be put to death; for, to *conceal* treason was considered as *approving* of it.

In all cases the traitor was punished by *stoning*, and the witnesses were obliged to perform the execution. Nay, so strict was the law with respect

How punished.

to treason, that if one person advised another to idolatry, then the person advised had a right to kill him. If all the inhabitants of a city became idolaters, then that city was to be razed to the ground, the people were all to be put to death, and the place was to remain a heap of ruins for ever.

It frequently happened that impostors rose up under the character of prophets; but if such enticed the people to commit idolatry, then they were to be stoned to death; nor were their highest pretensions to inspiration to screen them from punishment.

All those who pretended to be wizards, who had familiar spirits, and who could reveal the knowledge of future events, were considered as traitors, and were put to death. Every one, whether male or female, who spoke irreverently of the name of God, was also to be put to death.

If a man and woman were taken in the act of adultery, both were to be stoned to death; and the same punishment was inflicted on the man who seduced a betrothed virgin, previous to her marriage; the virgin herself was to die along with the seducer; but this was only done when the crime was committed in a city, for when it happened in the fields, then the man alone was to suffer, because it was presumed he had ravished her.

When the punishment was such as permitted a power in the judge to order a criminal to be scourged, then he was to command him to lie down in open court, and forty stripes were to be given him, but he was not to

exceed that number; but, according to the practice, they seldom exceeded the number of thirty-nine. If more than forty stripes had been inflicted on the offending party, he would have been considered as infamous ever after, and by only inflicting thirty-nine, it was done from motives of humanity, lest the party should be in danger of losing his life.

If a man lay with a woman who was a slave and betrothed, the woman was to be scourged, and the man was to offer a ram as a trespass-offering; neither of them were to be put to death, because the woman was not free. Bastards were not permitted to enjoy the same privileges as those who were born in wedlock; and, that incontinency might be discouraged as much as possible, this prohibition was to extend even to the tenth generation.

This order or statute, however, did not prohibit bastards from worshipping either in the tabernacle or temple; for they were treated in the same manner as the heathens who renounced idolatry; namely, as proselytes who worshipped God without the veil of the temple. In many civil respects, likewise, they were not considered as members of the Jewish community.

That no injury should be done to young women, it was ordered, that if a man lay with a virgin who was not betrothed, then he was to pay to her father fifty shekels of silver as part of the composition for the injury, and at the same time he was obliged to marry her, nor could he, on any account whatever, obtain a divorce from her; because in the act of seduction he had first set her a bad example.

Perjury.

With respect to a witness giving evidence in a court of justice, the law of Moses provided against perjury. It was absolutely necessary that there should be either two or three witnesses to prove the truth of every criminal accusation, because two individuals can swear to a single fact. In case a man, who appeared as a witness against an accused person, should have been suspected of delivering false evidence, then both parties were to appear in the tabernacle before the judges and the priests, and they were to consider of the matter in the most deliberate manner. If it appeared to the judges that the witness had perjured himself, then they were to order that the same punishment should be inflicted upon him, as would have been inflicted upon the accused person, had he been legally convicted.

The practice of making witnesses the executioners of the criminal had something in it remarkably solemn; for a man may swear falsely in a court of justice, from interested or sinister motives, but if he has the least spark of conscience remaining, he must shudder at the thoughts of becoming the executioner of the man, who, by his evidence, was illegally condemned.

Retaliation made a great part of the Jewish law; thus, he who put out

the eye of another was to have his own put out; he who struck out the tooth of another was to have his own tooth struck out; he who disabled another was himself to be disabled; and whoever burned down the house of his neighbour was to have his own house reduced to ashes.

To what has already been advanced, we may add, that all punishments among the Jews were considered as adequate to the crimes with which the offending prisoners were charged.

If a man was found guilty of a capital offence, and condemned to be hanged, his body was not to remain after sun-set on the tree; but (says the Mosaic law) "*Thou shalt bury him that day, that thy land be not defiled: for he that is hanged is accursed of God.*"

SEC. III.—RELIGIOUS RITES.

Every Jew is under an indispensable obligation to marry, the time appointed for it by their rabbins being at eighteen years of age; and he who lives single till he is twenty is reckoned to live in the actual commission of a known sin. This is grounded on the duty of procreation, in obedience to that command which God gave to Adam and Eve, as related in the first chapter of Genesis, "Be fruitful, and multiply, and replenish the earth." On the other hand, as a single man is often subject to commit fornication, they think it a duty incumbent on him to marry, and remove the temptation.

Marriage.

There are several passages in the Old Testament which might be adduced to justify a *plurality of wives;* and the Eastern Jews frequently practise it; but the Germans do not allow it at all; nor do the Italians approve, though they sometimes comply with it, when, after many years of cohabitation, they have had no issue by a first wife.—The laws of the greater part of Europe are, however, quite averse to polygamy.

They are allowed to marry their nieces, that is, their brother's or sister's daughters, and likewise their first cousins; but a nephew must not intermarry with his aunt, that the law of nature may not be reversed: for when the uncle marries his niece, the same person remains as the head who was so before; but when the nephew marries his aunt, he becomes, as it were, her head, and she must pay homage to him; by which means the law is reversed. The other degrees of consanguinity which are forbidden, may be seen in the 18th chapter of Leviticus.

Some are very cautious how they marry a woman who has buried two or more husbands; branding her with the ignominious title of a husband-killer: but this is not prohibited, and is less to be understood of a man who may have had two or more wives.

A widow, or a woman divorced from her husband, cannot marry again till ninety days after the death of the one, or separation of the other, that

it may thereby be certainly known whether the first husband is father of the child which may afterwards be born.

If a man dies, and leaves behind him an infant that sucks, the widow cannot marry again till the child be two years old; the rabbis having limited that time, for the better maintenance and education of the orphan.

The Jews often marry their children very young, though the marriage is not consummated till they are of a proper age; therefore, when a child who is under ten years of age (whether her father be alive or dead) becomes a widow, and afterwards marries with the consent of her mother, or brothers, a man whom she does not approve of, she may have a divorce at any time till she attains the age of twelve years and one day, at which period she is deemed a woman. If she declares that she will not have such a man, it is sufficient; and when she has taken two witnesses to set down her refusal in writing, she may obtain a divorce, and marry again with whom she pleases.

When the Jews have settled the terms of accommodation, the marriage articles are signed by the husband, and the relations of the wife; after which the former pays a formal visit to the latter, and, before witnesses, takes her by the hand, saying, "*Be thou my spouse.*" In some countries the bridegroom presents the bride with a ring at the same time, and then marries her. But this is not the usual practice in England, Italy, or Germany. They are often solemnly engaged for six or twelve months, and sometimes two years, according to the convenience of the parties, or the agreement made between them; during which time the young lover pays frequent visits to his mistress, and spends his time in her company with the utmost familiarity, but with a strict regard to decency and good manners.

Betrothings and weddings.

In a part of the marriage articles, the bridegroom covenants to give his wife, by way of jointure, the sum of fifty crowns; all his effects, even to his *cloak*, being engaged for the due performance of this agreement. The sum is moderate, to render the marriage of poor maidens easy: but the wife must deliver into her husband's hands all the effects which she may afterwards inherit.

When the marriage-day is appointed, (which is usually at the time the moon changes, and in case the bride be a maid, on a Wednesday or Friday, but if a widow, on a Thursday,) the bride, if she be free from her terms, goes the first night into a bath, in the presence of other women, and there washes herself. But if she be not free from her terms, all carnal conversation with her is prohibited, till she can wash. However, the nuptial solemnities are seldom delayed upon that account.

The eight days which precede the marriage are usually grand-days; the betrothed couple and their friends, giving a loose to pleasure, laugh, sing, dance, and cast away care.

Some insist that the young couple should fast on the wedding-day, till the blessing be over.

On the wedding-day, the bride and bridegroom dress in all the grandeur and magnificence their circumstances will admit of, and the bride is conducted in pomp to the house intended for the celebration of the nuptials, by several married women and maidens, who are her friends and acquaintance. She is first bare-headed, and her hair all loose and in disorder. After this, she is seated between two venerable matrons, and her friends flock round about her, comb her head, curl her hair, dress her, and put on her veil: for virgin modesty forbids her to look her intended husband in the face. In this she imitates the chaste Rebecca, who covered her face when Isaac cast his eyes upon her. At Venice, the bride wears a sort of wig, or bundle of curls, called favourites, which the Jews call BENETES; in imitation of those which God himself, according to the rabbins, adorned Eve's head with when he married her to Adam.

For the solemnization of the marriage, the lovers who are betrothed meet, at an hour appointed for that purpose, in a kind of state-room. The bridegroom is conducted thither by the bridemen, friends, &c., and the bride by her train—the whole company crying out, "*Blessed be the man that cometh.*" They now sit on a nuptial throne, under a canopy, whilst a select band of music plays before them; or whilst children, as is the custom in some places, move in solemn order round them, having torches in their hands, and singing some appropriate epithalamium. All those who are of their synagogue being assembled, (that is, ten men at least,—else the marriage is null and void,) a TALED is put upon the heads of the bridegroom and bride; it has the tufts hanging down at the corners, in imitation of BOAZ, who threw the skirts of his robe over RUTH. In many cases, a velvet canopy, supported by four poles, is held over the bride and bridegroom. After this, the rabbins of the place, or the reader of the synagogue, or some near relation, takes a glass, or any other vessel filled with wine, and, having blessed God "*for the creation of man and woman, and the institution of matrimony,*" says as follows: "Blessed art thou, O Lord, our God! king of the universe, the creator of the fruit of the vine. Blessed art thou, O Lord, our God! king of the universe, who hath sanctified us with his commandments, and hath forbid us fornication, and hath prohibited unto us the betrothed, but hath allowed unto us those that are married unto us by the means of the canopy and the wedding-ring: blessed art thou, O Lord! the sanctifier of his people Israel, by the means of the canopy, and wedlock."

Then the bridegroom and bride drink of the wine. The bride now walks *three* times round the bridegroom, and he does the same *twice* round her. This ceremony is said to be grounded on Jeremiah, chapter xxxi. verse 22, "A woman shall compass a man," &c. Then the bridegroom,

putting a ring upon the finger of his bride, who stands on his right hand, before two, or more, credible witnesses, who are commonly rabbins, says, "Thou art my wife, according to the ceremonies of Moses and Israel." In Germany, the guests throw some grains of corn at them, and say at the same time, "Increase and multiply." After this, the marriage articles are read, wherein the bridegroom acknowledges the receipt of the consideration money, the obligation he is under to make his wife a jointure, and to maintain, honour, and cherish her, and live peaceably with her all the days of his life. For the due performance of all the articles above-mentioned, he gives a duplicate to his wife's relations. After this, more wine is brought in a new vessel, and having sung six more benedictions, the bride and bridegroom drink a second time, and the residue of the wine is thrown upon the ground as a declaration of their joy. Every thing being mystical with the Jews, it is to be observed, that if the bride be a maid, the glass is narrow; but if she be a widow, a wide-mouthed goblet is used. The glass or vessel being empty, the bridegroom throws it on the ground, and breaks it to pieces. This ceremony is performed, they say, that their mirth may give them an idea of death, who dashes them to pieces like brittle glass, and teaches them not to be proud or self-conceited. Others say, that the breaking of the glass indicates the impossibility of the marriage ties being dissolved; the signification being, that when the atoms of the glass shall be re-united, the bride and bridegroom may separate,—but not till then. In the mean time, all persons present cry out, MAZAL TOU, "*May it prove propitious*," and then withdraw.

In the evening they make a grand entertainment for their friends and relations; and in some places, all the guests who were invited present the bride with a piece of plate—some before, and some after supper is over. Then follow the seven benedictions before mentioned, and after this they all rise from table.

Fowls of some kind are always a part of the wedding-supper. The first dish presented to the bride is a hen with an egg, and after she has been served the guests help themselves to the remainder. The hen is emblematical, and denotes the future fruitfulness of the bride.

On the Sabbath-day morning, after the consummation of their marriage, the bridegroom and the bride go to the synagogue together. The bride is attended by all the women that were present at the wedding. At the lessons of the Pentateuch, the bridegroom is desired to read: he then promises to give liberally to the poor, and all who come with him follow his example. When prayers are over, the men wait on the bridegroom home, and the women on the bride; after which they part, with abundance of courtesy and complaisance. The bridegroom, in some places, lives during the first week with his wife's relations, where he amuses himself, and entertains his friends and acquaintance.

These are the general practices in all Jewish weddings, though there are some little variations observed according to the various countries in which they live.

If the wife dies, and has no issue, they are obliged to act according to the customs of the country they live in, which vary almost in every nation.

Among the Jews, the father lies under an indispensable obligation to have his son circumcised on the eighth day, in obedience to the command in the 17th chapter of Genesis, 10th—14th verses. This cannot be done till the expiration of the eight days; but in case the child be sick or infirm, it may be deferred till he is perfectly recovered. Anciently, by the fulfilment of this rite, it was consecrated to the service of God. This, no doubt, was then the principal end of circumcision, but there do not appear to have been wanting other subsidiary objects. Were it necessary, we might demonstrate, both by quotations from the ancients, and reasons drawn from the nature of the member on which circumcision is performed, that this operation is really conducive to cleanliness and health among those who practise it in southern climates. It was a preventive of the disease called the anthrax or carbuncle. It has also been considered as having a beneficial tendency in increasing the population in such a climate as that of Palestine.

Circumcision.

The Jews look upon it as a very laudable action, and a bounden duty, to visit the sick, and to assist them in the time of their distress.

Sickness and death.

When any one is apprehensive that his life is in danger, he sends for about ten persons, more or less, as he thinks convenient; one of whom, at least, must be a rabbi. Then, in a solemn manner, he repeats the general alphabetical confession, and utters a prayer, in which he "humbly begs of God, if it be his blessed will, to restore him to his former state of health;" or, if this may not be granted, he then recommends his soul to him, and prays that his death may be accepted as an expiation for his sins. If his conscience is overcharged with any sin, or if he has any secret which he would reveal, he declares it to the rabbi. After all this he begs pardon of God, and of all such as he has at any time offended, and forgives, likewise, all such as have offended him, and even his most inveterate enemies. In case he has any children, or domestics, he calls them to his bedside and gives them his benediction; and if his own father or mother be present, he receives their blessing. If he has an inclination to make his will, and to dispose of his worldly estate, he has free liberty to execute it in such a manner as he thinks most convenient.

There are some who take care to have a public prayer put up for them in the synagogue, and change their names, as an indication of their change of life; and, as it is said, to cheat the devil. At such times, they promise and bestow their charity on the synagogues, as well as on the poor.

When the person who is ill is in danger of death, or just expiring, they never leave him alone, but watch with him day and night. They salute him, and take their last farewell, just at the moment when the soul is separating from the body. To be present at the separation of the soul from the body, especially if the person be a learned or pious man, in their opinion, is not only a laudable, but a meritorious action. The person who is present when the sick man gives up the ghost, according to ancient custom, tears some part of his own garments. This rent is generally made on the right side of the forepart of the clothes, and must be the eighth of a yard in length. When they mourn for a father or mother, all the clothes must be rent on the *right* side; whereas the *left* side of the outward garment only is torn, if it be for a distant relation. The rent is always from top to bottom; whereas that of the ancient priests was, formerly, from bottom to top. In Holland the Jews make it on the top, near the buttons, and at the expiration of seven or eight days have it sewn up again. In some parts of Germany the Jewish women who lose their husbands usually tear their head-dress. It is said, that if the widow intends to marry again, she is only to pretend to do it; for if she actually tears them, it is a certain sign that she intends to remain a widow.

There are some who, at such a time, will throw into the street all the water which they have in the house, or can find in the neighbourhood. This, which is accounted an ancient custom, is intended to denote that somebody lies dead not far from the place.

Funerals.

As soon as any one is dead, his eyes and mouth are closed, his body is laid upon the ground in a sheet, his face is covered, and a lighted taper is set by his head.

A pair of linen drawers is immediately provided, and some women are sent for to sew them; who, for the most part, perform this friendly office out of charity and good-will. After this, the corpse is thoroughly washed with warm water, in which camomile and dried roses have been boiled. In the next place, a shirt and drawers are put on, and over them some put a kind of surplice of fine linen, a Taled, or square cloak, and a white cap on the head.

They now bend his thumb close to the palm of the hand, and tie it with the strings of his Taled; for he goes to the other world with his veil on. The thumb thus bent stands in the form of SHADDAI, which is one of God's attributes; this is the reason which the Jews give for a custom that secures the body from the devil's clutches. The deceased, in all other respects, has his hand open, as a testimony that he relinquishes all his worldly goods. The washing of the body is intended to denote that the deceased purified himself from the pollutions of this life by a sincere repentance, and was ready and prepared to receive a better from the hands of the Almighty. Buxtorf says, that they burn wine and put an egg in it, and therewith

anoint the head of the corpse. Some perform this unction at their own houses, and others at *the house of the living;* that is, in the Hebrew dialect, the church-yard. He adds, that after this ablution all the apertures of the body are stopped up.

When dressed, he is laid on his back in a coffin made on purpose, with one linen cloth under, and another over him. If the party deceased be a person of considerable note, his coffin is made in some places with a pointed top; and if a rabbi, a considerable number of books is laid upon it. Then the coffin is covered with black, and a small bag of earth is deposited under the head of the defunct. The coffin is now nailed up, and conveyed to a grave as near the place as possible where the family of the deceased are interred.

All the people now crowd round about it; and since the attendance on a corpse, and the conveyance of it to the grave, is looked upon as a very meritorious action, they all carry it upon their shoulders by turns some part of the way. In some places the mourners follow the corpse with lighted flambeaux in their hands, singing some melancholy anthem as they march along. In others, this ceremony is omitted; the relations, however, who are in mourning, accompany the corpse in tears to the grave.

In this solemn manner the dead are carried to the burial-place, which is most commonly a field set apart for that purpose, called Beth Hachaim, or "*House of the living:*" the dead being looked upon as living, on account of their immortal souls. When the deceased is laid in his grave, if he has been a person of any extraordinary merit, there is generally a proper person present, who makes his funeral oration. As soon as this eulogium is over, they repeat the prayer called Zidduc Haddin, "*the justice of the judgment,*" which begins with these words of Deuteronomy, chapter xxxii. verse 4, "He is the rock, his work is perfect; for all his ways are judgment," &c.

In some countries, when a coffin is brought within a short space of the grave, or before it is taken out of the house, ten men go in a solemn manner seven times round it, repeating a prayer for his soul; this is the practice in Holland: but in other parts this ceremony is not observed. The nearest relation now rends some part of his garments, and then the corpse is put into the grave, and covered with earth; each friend throwing a handful or spadeful in, till the grave is filled up. The coffin must be so placed in the grave, as not to touch another coffin.

The Jews account it a sin, either in man or woman, to tear their flesh, or their hair, on this melancholy occasion, either when they weep over the deceased, or at any time afterwards; for, in Deuteronomy, chapter xiv., it is written, "Ye shall not cut yourselves," &c. But as soon as the coffin is conveyed out of the house for sepulture, then follow the male portion of the family and, among some, the females. Those who, during

the lifetime of the deceased, neglected to be reconciled with him, must touch his great toe, and beg his pardon, in order that the deceased may not accuse him at God's tribunal, on the day of the resurrection.

At their departure from the grave, every one tears up two or three handfuls of grass, and throws it behind him, repeating, at the same time, these words of the 72d Psalm, verse 6, "They of the city shall flourish like the grass of the earth." This they do by way of acknowledgment of the resurrection. They then wash their hands, sit down, and rise again *nine times* successively, repeating the 91st Psalm, "He that dwelleth in the secret place of the Most High." After this, they return to their respective places of abode.

Mourning.

When the nearest relations of the party deceased are returned home from the burial, be they father, mother, child, husband, wife, brother, or sister, they directly seat themselves on the ground; and having pulled off their shoes, refresh themselves with bread wine, and hard eggs, which are placed before them; according as it is written in the 31st chapter of Proverbs, verse 6, "Give strong drink unto him that is ready to perish, and wine to those that be heavy of heart," &c. He whose usual place it is to crave a blessing on their meals now introduces appropriate words of consolation. In the Levant, and in several other places, the friends of the deceased send in provisions for ten days successively, morning and night, to some of the nearest relatives, for the entertainment of such guests as they think proper to invite; and on a day appointed, they themselves partake of the feast, and condole with them.

When the dead body is conveyed from the house, his coverlet is folded double, his blankets are rolled up and laid upon a mat; afterwards, a lamp is lighted up at the bed's head, which burns for a week without intermission.

Such as are related to the deceased reside in the house for ten days together, and during all that time sit and eat upon the ground, except on the Sabbath day, on which they go with a select company of their friends and acquaintance to the synagogue, where they are more generally condoled with than at any other place. During these ten days, they are not allowed to do any manner of business; neither can the husband lie with his wife. Ten persons, at least, go every night and morning to pray with them under their confinement. Some add to their devotions, on this solemn occasion, the 49th Psalm, "Hear this all ye people," &c., and afterwards pray for the soul of their deceased friend.

The Jews dress themselves in such mourning as is the fashion of the country in which they live, there being no divine direction relating thereunto. For full thirty days the mourner is not permitted to bathe, perfume, or shave his beard. Indeed, tattered clothes, sprinkled with ashes, and

a general slovenly appearance, point out the mourning Jew during this period.

After the expiration of the ten days, they leave the house, and go to the synagogue, where several of them order lamps to be lighted on each side of the HECHAL or *Ark*, procure prayers to be said, and offer *charitable contributions for the soul of the deceased.* This ceremony is repeated at the close of each month, and likewise of the year: and if the person who is dead be a rabbi, or a man of worth and distinction, they make his ESPED upon those days; that is, a funeral harangue in commendation of his virtues.

A son goes daily to the synagogue, morning and night, and there repeats the prayer called CADISH, that is *Holy*, for the soul of his mother or father, for eleven months successively; in order to deliver him from purgatory; and some of them fast annually on the day of the death of their respective relatives.

In some places, they set a monument over the grave, and carve the name of the deceased upon it; also the day, month, and year of his decease, and a line or two by way of encomium.—Some Jews go, from time to time, to the tombs of their acquaintances and relatives, to say their prayers.

They seldom mourn for such as are suicides, or who die under excommunication. So far, indeed, are they from regretting the loss of them that they set a stone over the coffin, to signify that they ought to be stoned to death, if they had their deserts.

SEC. IV.—ECCLESIASTICAL DISCIPLINE—WORSHIP—FESTIVALS, ETC.

THE Sanhedrin, the supreme judicial authority, formerly existing among the Jews, was instituted in the time of the Maccabees, (some ascribe to it an earlier origin,) and was composed of seventy-two members. The high-priest generally sustained the office of president in this tribunal. The next officers in authority were the first and second vice-presidents. The members who were admitted to a seat in the Sanhedrin were as follows:—1. *Chief priests*, who are often mentioned in the New Testament and in Josephus, as if they were many in number. They consisted partly of priests who had previously exercised the high-priesthood, and partly of the heads of the twenty-four classes of priests. who were called in an honorary way, high or chief priests. 2. *Elders*, that is to say, the princes of the tribes, and the heads of family associations. 3. The *Scribes*, or learned men. Not all the scribes and elders were members, but only those who were chosen or nominated by the proper authority.

The Sanhedrin.

The Talmudists assert that this tribunal had secretaries and apparitors,

and the very nature of the case forbids us to doubt the truth of the assertion. The place of their sitting, however, is a question on which there is more difference of opinion. The Talmudists state that it was in the temple, but Josephus mentions the place of assembling, and also the archives, as being *not far* from the temple, on Mount Zion. But in the trial of Jesus, it appears they were assembled, and that very hastily, in the palace of the high-priest.

When they met, they took their seats in such a way as to form a semicircle, and the presidents and two vice-presidents occupied the centre. At each end was a secretary; one registered the votes of acquittal—the other of condemnation. The proper period of sitting was all the time between the morning and evening service.

The Sanhedrin was the great court of judicature: it judged of all capital offences against the law: it had the power of inflicting punishment by scourging and by death. Its power had been limited in the time of Christ, by the interference of the Romans, and the consistory itself terminated its functions upon the destruction of Jerusalem. They were never able to re-establish themselves since,—nor is any thing related of them in the history of our own times, except the council which the Jews held in Hungary in the 17th century, and the convocation held at Paris, under the auspices of Napoleon, in 1806.

The worship of the synagogue, with its appendant school or law-court, where lectures were given, and knotty points of the law debated, became the great bond of national union, and has continued, though the monarchical centre of unity in Tiberias disappeared in a few centuries, to hold together the scattered nation in the closest uniformity. The worship of the synagogue is extremely simple. Wherever ten Jews were found, there a synagogue ought to be formed. The Divine Presence, the invisible Shechinah, descends not but where ten are met together; if fewer, the Divine Visitant was supposed to say, "Wherefore come I, and no one is here?" It was a custom, therefore, in some of the more numerous communities, to appoint ten "men of leisure," whose business it was to form a congregation.* The buildings were plain; in their days of freedom it was thought right that the house of prayer to God, from its situation or its form, should overtop the common dwellings of man; but in their days of humiliation, in strange countries, the lowly synagogue, the type of their condition, was content to lurk undisturbed in less conspicuous situations. Even in Palestine the synagogues must have been small, for Jerusalem was said to contain 460 or 480; the foreign Jews, from the different quarters of the world, seem each to have had their separate building, where they communicated in prayer with their neigh-

The worship of the synagogue.

* Such seems to be the solution of a question on which learned volumes have been written.

bours and kindred. Such were the synagogues of the Alexandrians, the Cyrenians, and others. Besides the regular synagogues, which were roofed, in some places they had chapels or oratories, open to the air, chiefly perhaps where their worship was not so secure of protection from the authorities; these were usually in retired and picturesque situations, in groves, or on the sea-shore. In the distribution of the synagogue some remote resemblance to the fallen Temple was kept up. The entrance was from the east; and in the centre stood an elevated tribune or rostrum, from which prayer was constantly offered, and the book of the Law read. At the west end stood a chest, in which the book was laid up, making the place, as it were, the humble Holy of Holies, though now no longer separated by a veil, nor protected by the Cherubim and Mercy-Seat. Particular seats, usually galleries, were railed off for the women.

The chief religious functionary in the synagogue was called the angel, or bishop. He ascended the tribune, repeated or chaunted the prayers, his head during the ceremony being covered with a veil. He called the reader from his place, opened the book before him, pointed out the passage, and overlooked him that he read correctly. The readers, who were three in number on the ordinary days, seven on the morning of the Sabbath, five on festivals, were selected from the body of the people. The Law of course was read, and the prayers likewise repeated, in the Hebrew language. The days of public service in the synagogue were the Sabbath, the second and fifth days of the week, Monday and Thursday. There was an officer in the synagogues out of Palestine, and probably even within its borders, called an interpreter, who translated the Law into the vernacular tongue, usually Greek in the first case, or Syro-Chaldaic in the latter. Besides the bishop, there were three elders, or rulers of the synagogue, who likewise formed a court or consistory for the judgment of all offences. They had the power of inflicting punishment by scourging; from Origen's account, the Patriarch of Tiberias had assumed the power of life and death. But the great control over the public mind lay in the awful sentence of excommunication. The anathema of the synagogue cut off the offender from the Israel of God; he became an outcast of society.

At present the Jews select for the site of their synagogues some eminences, in those cities where the exercise of Judaism is allowed. The fabric must be higher than the common houses, for they say, "The house of our God must be magnificent." The Jews are obliged religiously to observe the respect due to the synagogue, and to forbear talking of business there, or even thinking on any worldly advantages. They must likewise avoid sleeping there; and looking round about, &c. They must continue in a modest posture, and not suffer themselves to run into any indecency.

The title or denomination of rabbi is very ancient; for in the Jewish scriptures both the words RABBI and RABBONI are to be found, which are synonymous terms. The Pharisees of old assumed this title to themselves, with abundance of pride and arrogance, pretending to be the sole masters and doctors of the people; and they carried this pretension to such a pitch as to make the law subject to their traditions. Jesus Christ very severely reprimanded them for this their insolent deportment.

Rabbins and doctors.

The rabbins, besides the privilege of preaching, and instructing their pupils, have that of binding and loosing, that is, of determining whether a thing be forbidden or allowed. When this power is conferred upon them, they have the five books of Moses, and a *key*, put into their hands. They create new doctors, and ordain them by imposition of hands, as Moses, just before his death, laid his hands on Joshua, his successor, and gave him his benediction; but they limit and restrain their power as they see most convenient: one being confined to interpret the law, or such questions only as relate thereunto; and another to judge of controversies arising upon those questions.

At present, according to Buxtorf, the rabbins are elected with very little ceremony. He who is to ordain the new rabbi publishes aloud to all the congregation, either on the Sabbath, or some other solemn festival, that such a one deserves to be admitted among the rabbins, for his religious education, sound learning, and knowledge of the Oral Law; and exhorts the people to own and reverence him as such, denouncing excommunication against all those who neglect his admonitions. He then gives the candidate the certificate of his merit and ability, as a *Doctor*, or *Hacham;* and the ceremony is often concluded with an elegant entertainment given to the old rabbins, and to the rest of his friends and acquaintance.

The HACHAM RAU, who are generally much respected, determine all manner of debates; settle what things are lawful and unlawful; and pass judgment upon religious and civil affairs. These men perform all nuptial ceremonies, and issue out divorces. They preach the practice of virtue and integrity, they interpret the laws when qualified, and are the principals of the academies. They have the uppermost seats in the synagogues and assemblies; and have a power to punish the disobedient, and to excommunicate them when they are obstinate or perverse.

The privileges of this office are, to be free from all taxes and impositions. If a rabbi has any goods, he has a right to sell them first, and before all others, that the time he spends in negotiating his affairs may be no impediment to his studies; his business is the first, likewise, to be despatched in all proceedings at law; and he is allowed to sit upon the bench with the judges, &c. Some of these privileges, however, are abolished; the Jews having at present no sovereign authority.

There is no festival which the Jews have so great a veneration for as the Sabbath day; because they say it was instituted immediately after the creation of the world, and is mentioned in various places, and at sundry times in their sacred writings; particularly in the decalogue, wherein the performance of the least thing upon that day is forbidden, and a general rest from all labours is commanded.

The Sabbath.

They must not either kindle fire, nor extinguish it, upon this day; in compliance with what is written in the 35th chapter of Exodus, verse 3,—"Ye shall kindle no fire throughout your habitations upon the Sabbath day." Nay, they are not allowed to touch it; not even to stir it up. They are not suffered even to light up or extinguish a lamp; they may employ, however, any servant that is not a Jew to kindle their fire; if they do not, they either dispose it so that it lights of itself, or else they sit in the cold.—This the Jews do, even in Russia, or any other cold country.

They dress no meat upon the Sabbath; neither are they allowed to taste any thing that has been dressed, or that grew, or was gathered on that day.

They are not allowed to carry any burden on that day; so that they wear no more clothes than what is absolutely necessary to cover them. Their exactness extends even to the garb of their women, children, and servants, and to the loading of their beasts.

They are forbidden on this day to talk of any worldly affairs; to make any bargain with respect to buying and selling; or, to give or take anything by way of payment.

Neither must they handle or touch any of the tools of their trade, or any other things, the use whereof is prohibited on the Sabbath day.

They are not allowed to walk above a mile, that is to say, two thousand cubits, out of any market-town or village. But they can walk as long as they please on the Sabbath day, provided they go not out of the suburbs of the town wherein they live. They always regard the suburbs as a part of the town; and when they have a mind to go out of town upon this day, they invariably measure the distance allowed for walking, from the end of the suburb.

They never engage in any work on the Friday, but what they can accomplish with ease before the evening; and whatever is necessary for the Sabbath is prepared beforehand. About an hour before sunset, they take the provision which is intended for the next day, and deposit it in a warm place; after which all manner of work is over. In some towns, a man is appointed on purpose to give notice about half an hour before the Sabbath begins, that every one may cease from their labours in convenient and due time.

The Jewish Sabbath begins half an hour before sunset; and, consequently, from that instant all prohibitions are strictly observed. For this

reason the women, even the most necessitous, are obliged, previously, to light up a lamp, which has seven lights, emblematical of the seven days of the week. This lamp burns the greatest part of the night.

In order to begin the Sabbath well, many of them put on clean linen, wash their hands and face, and go to the synagogue, where they say the 92d Psalm, "It is a good thing to give thanks to the Lord," &c., with their common prayers. They also thank God that, by his separation of them from the rest of mankind, he has reserved and chosen their nation from all others, as his only favourites. To these prayers and thanksgivings, they add a commemoration of the Sabbath in these words, from the 2d Genesis, "Thus the Heavens were finished," &c.—"And God blessed the seventh day," &c.

They go directly home from the synagogue; and their usual salutation to each other afterwards, is, "a good Sabbath to you," and not "good night," or "good morrow." Moreover, the fathers bless their children, and the doctors their pupils, on that day; others add to these benedictions several portions of their sacred writings, in commemoration of the Sabbath; some before meat, and some after, according to the custom of the place where they sojourn.

When the whole family is seated at supper, the master of the house holds a glass of wine in his hand, and pronounces these words, out of the 2d of Genesis, "Thus the heavens were finished," &c. He then returns God thanks for having instituted and appointed the strict observance of the Sabbath, and blesses the wine; he now drinks some part of it himself, looking steadfastly on the Sabbath lamps, and then gives a small quantity to such as sit at the table with him. After this, he repeats the 23d Psalm, "The Lord is my shepherd," &c. Then he blesses the bread, holding it up on high with both his hands whilst he pronounces the name of the Lord. He now distributes it all round, and the family eat and amuse themselves that evening and the next day as agreeably as they can. Supper being over they wash their hands, and some Jews, after they have eaten, repeat the 104th Psalm, "Bless the Lord, O my soul," &c.

They preach sometimes in the forenoon, and sometimes in the afternoon, in their synagogues, or other places appointed for divine worship, and take their text from the Pentateuch, out of the lessons for the day. They preach in the vulgar tongue, and in their sermons they recommend virtue, and discourage vice, illustrating their notions with passages from the Pentateuch, and from their most celebrated rabbins. These quotations are always delivered in the Hebrew language.

In the evening they go to the synagogue again, and join the remembrance of the Sabbath with their common prayers; and three persons read out of the Pentateuch the beginning of the section for the week following. They have likewise a commemoration of the dead, and sometimes a prayer

for them on the Sabbath, after which, those who can afford it are very charitable and beneficent to the poor.

They usually make three meals in the twenty-four hours of the Sabbath; the first is on the Friday, after evening service; the other two on the day following. The cloth is never removed during the whole time.

As soon as night comes on, and they can discover *three stars* in the heavens of any considerable magnitude, the Sabbath is over, and they are allowed to go to work; because the evening prayer, which they rather delay than hasten, is then begun.

To the usual prayer for the evening, they add a remembrance of the Sabbath, which is distinguished from the other days of the week; also the 91st Psalm, "He that dwelleth in the secret place of the Most High," &c. To this, several portions of their scripture, and several benedictions and good wishes, are likewise added.

As before observed, they make the Sabbath last as long as they can, by prolonging their hymns and prayers; since it is a received opinion among them, that the souls of the damned, as well as those in purgatory, endure no torments upon that day.

The new moon is a festival, because it is instituted and appointed in the book of Numbers; and because there was a new and grand sacrifice offered on that day. This festival is sometimes part of two several days, that is, the end of one day and the beginning of another. They are not debarred from working or trading upon this day; the women only, who are exempted from all labour during the festival, lay aside their work, and they all indulge themselves a little more than usual in the way of living.

The new moon.

The Jews say that the new moon is in a peculiar manner the women's festival, in commemoration of their liberality in parting with their most valuable jewels, to contribute to the magnificence of divine service. This action, so singular in a sex whose pride, principally, consists in dress and appearance, and to whom nothing is more dear, was performed on the new moon of the month of March.

In their prayers they make mention of the first day of the month, and repeat from the 113th to the 118th Psalm, on that day. They bring out the Pentateuch, and four persons read it, to which is added the prayer called Mussaf, or *addition*. They also read the institution of the sacrifice, which was formerly offered on this day.

Some Jewish devotees fast on the vigil of this festival, and beg of God that the new moon may prove propitious to their wishes.

Some few days after, the Jews, being assembled by night on a terrace, or in an open court, consecrate this planet by praising God, "who hath been pleased to renew the moon, and who will, in the same manner, renew the Jews, his elect people," &c.—The prayer concludes with a blessing

addressed to God, through the moon, the work of his hands. Three leaps, which are to be regarded as the transports of a holy joy, attend this benediction; immediately after which, they say to the moon, "May it be as impossible for my enemies to hurt me, as it is for me to touch thee."—These words are succeeded by several imprecations against their enemies. They now join in a particular prayer to God, in which they style him the Creator of the planets, and the restorer of the new moon. Then, with their hands devoutly lifted up towards heaven, they beg of God to deliver them from all evil; and having remembered King David, they salute each other, and depart. Eclipses of the sun and moon are looked on by some Jews as ill omens.

The Talmudists do not agree in fixing the time when the world began. Some insist that it was in the spring, that is, in the month NISAN, which is our *March;* others, that it was in autumn, that is to say, in the month TISRI, which answers to our *September*. This last notion has so far prevailed, that they begin their year from that time. And notwithstanding it is written in the 12th chapter of Exodus, of the month NISAN, "This month shall be unto you the beginning of months," yet afterwards they altered it, and began their year with the month TISRI, or *September*.

New-year's day.

From thence came the feast ROCH HASANA, or *New-year's Day*, which is kept on the two first days of TISRI; for, in Leviticus, chapter xxiii. verse 24, it is written, "In the seventh month, in the seventh day of the month, shall ye have a Sabbath," &c. During this festival all manual operations and transactions in trade are entirely laid aside.

They hold, from tradition, that on this day particularly God Almighty judges the actions of the past year, and orders all things that shall happen for the year to come. From the first day of the month ELUL, or *August*, therefore, they begin their penance; which consists in plunging themselves into cold water, and in confessing themselves, scourging and beating their breasts with their fists, while in the water. In some places, they wash themselves before it is day, say their prayers, and acknowledge their manifold sins and iniquities, and repeat some penitential psalms. There are many who give alms without ceasing until the day of absolution. This they continue forty days, and *sound a horn* on the beginning of the month Elul. On New-year's Eve they say all their prayers fasting.

These religious ceremonies are generally observed a week, at least, before the feast; and on the eve thereof they generally employ their time in washing, and procuring, by way of discipline, thirty-nine stripes to be given them; as it is written in Deuteronomy, chapter xxv., "Forty stripes he may give him, and not exceed," &c. This flagellation is called MALEUTH.

The ancient Jews formerly laid all their sins upon a he-goat, which afterwards they drove into the desert; but the modern Jews, instead of a goat, now throw them upon the fish. After dinner, they repair to the brink of a pond or river, and shake their clothes over it with all their force. This practice is taken from a passage of the prophet Micah, chapter vii verse 19, "He will have compassion on us; he will subdue our iniquities, and cast all our sins into the depths of the sea."

After these two holy days are over, the Jews still continue to rise before day to say their prayers, fast, and do penance, until the 10th of the month Tisri, which is the fast, or day of expiation, and called JOM HACHIPUR; for they consider that the Supreme Being is employed in examining the actions of mankind during the first nine days, and that he pronounces sentence on the tenth. In the 23d chapter of Leviticus it is said, "On the tenth of the seventh month, there shall be a day of atonement," &c., and during that day all manner of work is laid aside, as on the Sabbath. They observe this fast with such strictness, that they neither eat nor drink any thing; thinking, by this abstinence, that their names will be enrolled in the Book of Life, and blotted out of the Book of Death, wherein they would assuredly be found without due repentance.

The fast of expiation.

They indulge themselves in eating on the eve of this festival, because the next day is a fast. Many of them wash, and have thirty-nine stripes given them, called MALEUTH: and such as are possessed at that time of other people's effects, are commanded to make restitution. They likewise ask pardon of such as they have injured, and forgive those that have injured them. Nay, they seek them out, and sue for peace and reconciliation; and if this be refused, they protest against such an implacable spirit before three witnesses, and thrice return to the charge; after which the penitent's conscience is entirely discharged from all animosity and hatred. They likewise give alms, and show all the demonstrations of a sincere repentance.

Two or three hours before the sun sets they go to prayers, and then to supper; but all must be over before sunset. They now dress themselves in new robes, or put on their funeral clothes, and thus attired, each with a taper in his hand, they go without their shoes to the synagogue, which, on this night, is splendidly illuminated with lamps and candles. There each man lights his taper, and repeats several prayers and confessions in a loud, but melancholy tone, as a demonstration of the sincerity of his repentance. The confession of each penitent is alphabetically digested, each sin having its proper letter, so as to be recollected with the greatest ease. The external signs of godly sorrow, at once conspicuous in a repentant Jew, who condemns himself before God, by a long account of his transgressions, is certainly very remarkable. These signs are dirty tattered

clothes, mourning, or shrouds; a melancholy and dejected countenance, a long beard; down-cast eyes, made languid by penance, and disposed to weeping; a holy eagerness determining the penitent to press through the crowd of devotees, and be foremost in the synagogue; and so perfect a distraction as to deprive him of the use of his senses, whilst he is running over the alphabet of his sins. In short, he appears to have just strength enough to support his body during the meditation of the soul. This lasts three hours at least; after which they go home to bed. Some, indeed, stay all night long, and all the next day in the synagogue, saying their prayers and repeating psalms. In the mean time, the women light up candles and lamps at home, and according as the light burns, prognosticate good or evil fortune.

It ought to be remarked, that those who have led a scandalous and dissolute life, are not only admitted, but *invited*, into the congregation, on the first evening of the festival. Two rabbis, who stand on each side of the chaunter, perform this solemn invitation, and declare to the congregation, "That they are allowed to pray with the wicked."—After which, the chaunter opens the HECHAL, and sings a prayer of moderate length, which the congregation repeat after him, but not so loud as to be heard. This cancels all rash vows, oaths, and resolutions, of the preceding year, in case they were made voluntarily, without any compulsion.

The next morning, such as went home repair again by day-break to the synagogue, dressed as before, and there stay till night, standing all the time, saying their prayers without intermission, repeating psalms and confessions, and beseeching God to pardon all their transgressions.

In the course of the service, various portions of Scripture are read, particularly part of Leviticus, chapter xxvi., Numbers, chapter xxix., and Isaiah, chapter lvii. They mention in their prayers the additional sacrifice of the day, and entreat God to build their sanctuary, to gather their dispersions among the Gentiles, and conduct them to Jerusalem, where they may offer the sacrifice of atonement, agreeably to the Mosaic law. In the afternoon service, besides portions of the law and prophets, the greatest part of the book of Jonah is read.

Some Jews prepare their tents for the Feast of Tabernacles, immediately after the Expiation.

On the fifteenth day of the same month, TISRI, is the Feast of Tents, Tabernacles, or Booths; which is called SUCCOTH, in commemoration of their encampment in the wilderness, when they departed out of Egypt; and under which they were preserved as a nation for forty years together, in the midst of frightful and barren deserts. In the 23d chapter of Leviticus, it is written, "In the 15th day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast to the Lord seven days; on the first day shall be a Sabbath,

The feast of Tabernacles.

and on the eighth day shall be a Sabbath. And ye shall take you on the first day the boughs of goodly trees, branches of palm-trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the Lord your God seven days. Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths: that your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt."

Every one, therefore, makes a booth, or tent, in some place near his house, which he covers with leaves, and adorns in the best manner that he can. The rabbins have been very punctual as to the fashion and nature of these booths, as well as their dimensions. No tent must be more than twenty cubits high, nor less than ten spans. Such as are rich adorn them with tapestry, over which they hang boughs of trees laden with fruit, as oranges, lemons, and grapes. These tents must be neither set up under a house nor tree. They eat and drink in these tents, and some lie all night in them, or at least spend in them so much time of the night and day as they used to pass at home, during the eight days that the festival lasts.

It continues nine days in reality, although the law instituted and commanded seven; but ancient custom has added one; and another day was ordained over and above for the solemn assembly, in Numbers, chap. xxix. verse 35. The two first and the two last days of this festival, like those of the Passover, are very solemn; but the other five are not so strictly observed.

This festival of Tents, or Tabernacles, begins at home, with some particular benedictions, and is succeeded by a supper. Private devotion now succeeds the public, and the father of the family never begins to consecrate the festival till he has been first at prayers in the synagogue till night. They leave their tents at the end of the eighth day, as soon as night draws on.

On the 14th of the month ADAR, which is our March or February, the feast of PURIM is observed, in commemoration of Esther, who upon that day preserved the people of Israel from a total extirpation by the conspiracy of Haman, who was hanged, with all his children. This feast was called PURIM, because it was written in the 9th chapter of Esther, "Therefore they called these days PURIM," &c.; the word signifying *Lots* or *Chances;* for Haman, their enemy, had cast lots to destroy them on those two days.

The feast of Chances.

The first only, however, is strictly and solemnly observed. They fast on the eve, but during these two days they may traffic, or do any manner of work; yet on the first day, though under no obligation, they voluntarily abstain from both.

On the first night, they go to the synagogue, where, after their ordinary

prayers, they commemorate their happy deliverance from that fatal conspiracy, and the Chazan reads and explains the whole book of Esther, which is written on vellum, and rolled up like the Pentateuch. They also call it MEGHILLA, or *volume*. The CHAZAN, or *Reader*, is allowed to sit at this lesson, whereas he must stand while he reads the law. After he has unrolled the volume, he pronounces three prayers, and returns thanks to Almighty God, for calling them together to share this ceremony, and for delivering them out of the merciless hands of Haman. He then reads the history of Haman and Esther.

The Jews observe similar ceremonies in the service of the next morning, and read on this day out of the Pentateuch, the 17th chapter of Exodus, verse 8, "Then came Amalek," &c. They have, likewise, particular prayers and blessings for this happy occasion.

On this feast they bestow public alms upon the poor, and all relations and friends visit, and send each other presents of such things as are good to eat. Scholars make presents to their tutors, masters to their servants, and persons of distinction to their inferiors. In short, the whole day is spent in cheerfulness and gayety, as it is written in the 9th chapter of Esther, "That they should make them days of feasting and joy, and of sending portions one to another, and gifts to the poor," &c.

When the year consists of two ADARS, the Jews call the 14th day of the first ADAR the little PURIM; but it is merely nominal, for none of the above ceremonies are observed thereon.

The feast of the Passover.

The 15th day of the month NISAN, which often answers to our *April*, is the first day of the Passover, which is called PESACH, or *the passage over*, in commemoration of the departure of the Jews from Egypt. It continues a whole week; but such as live out of Jerusalem and its territories make it hold eight days, according to the ancient custom, when the new moon, by the SANHEDRIN's order, was proclaimed, without any computation. This festival is ordained in the 12th chapter of Exodus, and in several other parts of the Bible. The Sabbath which precedes the Passover is called the GRAND SABBATH; on which day the rabbins preach a sermon on the Paschal Lamb.

The two first and two last days of the Passover are solemn festivals, on which no person is permitted either to work, or do any manner of business; nay, they keep them as strictly as the Sabbath; only that they make a fire, dress their meat, and carry what things they want from place to place. On the four middle days they are only obliged to refrain from work, but are permitted to touch money.

During these eight days they must neither eat, nor have, any leavened bread, or any leaven in their houses, nor even in their custody; so that they eat none but unleavened bread all that time: according to Exodus, chapter xii., verses 15, 16, 17. This bread they call MATZOS.

In order to obey this precept as punctually as possible, the master takes a wax candle, and searches the house over with the utmost care, to clear it of every thing that is fermented, prying into every corner, and even into all the trunks and cupboards. He now beseeches God to make up the defects of his search, "that all the leavened bread which is in the house may become like the dust of the earth, and be reduced to nothing." When the house is well scoured, they whitewash it, and supply it with a new table and kitchen furniture, or with such as is reserved for the service of this day only. If they have been used before, and are of metal, they must be first heated in a forge, and newly polished before they can be used; because nothing which has touched leavened bread may be made use of during those eight days. About eleven o'clock on the next day they burn a bit of bread, to give notice that the prohibition against leavened bread is then begun; and this ceremony is attended with a particular declaration, that the head of the family has no leaven in his custody; that if he has, it is unknown to him, and that he hath done to the utmost of his power to prevent it.

They go to prayers in the evening; and at their return home, the master, with his family and other domestics, after washing their hands, sit down to a table which is duly prepared for their entertainment in the daytime, and set off with all the elegance and grandeur that the circumstances of each person will admit of. Instead of the ceremony which was formerly observed, in conformity to the 12th chapter of Exodus, viz., "To eat the lamb with unleavened bread, and bitter herbs," &c., they have some small pieces of lamb or kid, dressed with unleavened bread. Sometimes they have a plate covered, in which there are three mysterious cakes, one for the high-priest, one for the Levites, and a third for the people; also the blade-bone of a shoulder of lamb, or, at least, some part of it. The Portuguese Jews have the bone on the table during the whole eight days of the Passover. When the shoulder is served up whole, at this ceremony, they have a hard egg with it. To this they add a dish representing the bricks which their ancestors were formerly forced to make in Egypt. This meat is a thick paste, composed of apples, almonds, nuts, figs, &c., which they dress in wine, and season with cinnamon, broke only into pieces, to represent the straw that they made use of in the making of their bricks. In another dish they have celery, lettuce, chervil, cresses, wild succory, and parsley. These are their *bitter* herbs. A cruet full of vinegar, and another of oil, are set on the table, near the salad.

The Jews make a great difference between the ancient and modern way of celebrating the Passover. Formerly they used to eat the lamb roasted whole; but ever since their sacrifices have been abolished, which could be offered nowhere but at Jerusalem, they roast one part of it, and boil

another; nay, sometimes cut it in pieces, which is enough to prevent its being sacrificed. The want of their sacrifices, likewise, obliges them at present to suppress several hymns, which relate to the Paschal Lamb; and their dispersion obliges them, also, to beg of God to re-establish Jerusalem, the temple, and its sacrifices, and to deliver them at this day, as he formerly did their forefathers, from the tyranny of the Egyptians. The modern Jews conclude their meal with the unleavened bread, but in former times they ended it with the lamb; and they now omit girding their loins, taking a staff in their hands, and pulling off their shoes when they eat the lamb; all which was practised under the ancient law; but they take care, however, to preserve that humility and attention which are due to this religious ceremony. They decline their heads all the time they are eating; and such Jews as are eminent for their piety put nothing into their mouths without meditating on the several mysteries with the utmost respect and veneration.

From the day after the Passover to the thirty-third day following, they spend their time in a kind of mourning; they neither marry nor dress themselves in any new clothes, neither do they cut their hair, nor show any demonstrations of public joy; because at that time, that is, from the day after the Passover until the thirty-third day after, there was once a great mortality amongst the pupils of Rabbi HACHIBA, who was one of their most celebrated doctors. After the death of some thousands, the sickness ceased on the thirty-third day of the HOMER. This day is therefore kept with general rejoicings, and puts an end to all appearance of sorrow or concern.

The Jews call the fifty days which intervene between the Passover and the feast of Pentecost, HOMER-DAYS. On the fiftieth day of the HOMER, which is the sixth of SIVAN, is celebrated the festival SHAVUOTH, or *of Weeks;* which is so named, because it is kept at the end of the seven weeks, which they compute from the Passover. At present it is observed for two days together.

Pentecost.

These two days are observed almost as strictly as the Passover holidays; for no work is allowed to be done upon them, neither can the Jews transact any business, nor, in short, do any thing more than on the Sabbath: excepting that they are allowed to kindle their fire, dress their victuals, and carry whatever they want from place to place.

At the feast of Pentecost five persons read the sacrifice of the day, and likewise the history of Ruth, because frequent mention is made there of the harvest At this time they regale themselves with all sorts of dainties made of milk, which, in their opinion, is a symbol of the law, both on account of its sweetness and its whiteness; and as the Jews take a pride in having, as far as possible, the most express and lively images of the most remarkable circumstances that occurred at the birth of their religion,

they never forget to serve up at table on this day a cake made moderately thick, which they call the CAKE OF SINAI. This is to remind them of Mount Sinal, on which God gave them the law.

The Jews formerly called Pentecost the feast of the Harvest, and day of First Fruits, because the first of their corn and fruit was at that time offered in the temple, which was the close of this solemnity; but this can never be in Europe, harvest falling always much later than Whitsuntide, It might, however, bear this name in the land of Canaan, Arabia, and in the neighbourhood of the Red Sea.

Upon this day their tradition assures us that the law was given on Mount SINAI; for which reason they adorn their synagogues, the HECHAL, or Ark, the reading-desk—also their lamps and candlesticks, and even their houses, with roses and other gay and odoriferous flowers and herbs, beautifully wreathed in the form of crowns and festoons. Of these decorations they are very profuse.

Their prayers are adapted to the feast, and they read the account of the sacrifice made on that day out of the Pentateuch; also the AFTARA, out of the Prophets, and the benediction for their prince. In the afternoon there is a sermon preached, in commemoration of the law. When the second day of the feast is over, the ceremony of the HABDALLA is performed in the evening, as at the close of the Passover, to denote that the feast is concluded.

A TABLE OF OFFICES AND CONDITIONS OF MEN.

Patriarchs, or *Fathers of Families*—Such as *Abraham*, *Isaac* and *Jacob*, and his sons.

Judges—Temporary Supreme Governors, immediately appointed by God over the children of *Israel*.

Kings—And they either of the whole nation, or, after the falling off of the ten tribes, of *Judah* or *Israel*.

Elders—Senators, the LXX., or Sanhedrin.

Judges—Inferior Rulers, such as determine controversies in particular cities.

Israelites—Hebrews, descendants from *Jacob*.

An Hebrew of Hebrews—An Israelite by original extraction.

A Proselyte of the Covenant.—Who was circumcised, and submitted to the whole law.

A Proselyte of the Gate—Or stranger, who worshipped one God, but remained uncircumcised.

OFFICERS UNDER THE ASSYRIAN OR PERSIAN MONARCHS.

Tirshatha—Or Governor appointed by the kings of *Assyria* or *Persia*.

Heads of the Captivity—The chief of each tribe or family, who exercised a precarious government during the Captivity.

UNDER THE GRECIAN MONARCHS.

SUPERIOR OFFICERS.

Maccabees—The successors of *Judas Maccabeus*, high-priests, who presided with kingly power.

UNDER THE ROMAN EMPEROR.

Presidents, or Governors—Sent from *Rome* with imperial power.

Tetrarchs—Who had kingly power in four provinces.

Proconsuls—Or Deputies of Provinces.

INFERIOR OFFICERS.

Publicans—Or tax-gatherers.

Centurions—Captains of an hundred men.

ECCLESIASTICAL OFFICERS, OR SECTS OF MEN.

High-Priests—Who only might enter the Holy of Holies.

Second Priests, or Sagan, who supplied the high-priest's office, in case he were disabled.

High-Priests for the War—Set apart for the occasion of an expedition.

Priests—Levites of the son of *Aaron*, divided into twenty-four ranks, each rank serving weekly in the temple.

Levites—Of the tribe of *Levi*, but not of *Aaron's* family: of these were three orders,—Gershonites, Kohathites, Merarites, several sons of *Levi*.

Nethinims—Inferior servants to the priests and Levites, not of their tribe, to draw water and cleave wood, &c.

Prophets—Anciently called Seers, who foretold future events, and denounced God's judgments.

Children of the Prophets—Their disciples or scholars.

Wise Men—So called in imitation of the Eastern Magi, or Gentile Philosophers.

Scribes—Writers and expounders of the law.

Disputers—That raised and determined questions out of the law.

Rabbins or *Doctors*—Teachers of *Israel*.

Libertines—Freedmen of *Rome*, who, being Jews or proselytes, had a synagogue or oratory for themselves.

Gaulonites, or *Galileans*—Who pretended it unlawful to obey a heathen magistrate.

Herodians—Who shaped their religion to the times, and particularly flattered *Herod*.

Epicureans—Who placed all happiness in pleasure.

Stoics—Who denied the liberty of the will, and pretended all events were determined by fatal necessity.

Simon Magus—Author of the heresy of the *Gnostics*, who taught that men, however vicious their practice was, should be saved by their knowledge.

Nicolaitans—The disciples of *Nicolas*, one of the first seven Deacons who taught the community of wives.

Nazarites—Who, under a vow, abstained from wine, &c.

Nazarenes—Jews professing Christianity.

Zelots, Sicarii, or murderers—Who, under pretence of the law, thought themselves authorized to commit any outrage.

Pharisees—Separatists, who, upon the opinion of their own godliness, despised all others.

Sadducees—Who denied the resurrection of the dead, angels, and spirits.

Samaritans—Mongrel professors, partly heathen, and partly Jews, the offspring of the *Assyrians* sent to *Samaria*.

Apostles—Missionaries, or persons sent; they who were sent by our Saviour from their number were called *The Twelve*.

Bishops—Successors of the Apostles in the government of the Church.

Deacons—Officers chosen by the Apostles to take care of the poor.

PART II.

HISTORY AND RELIGIOUS CUSTOMS OF THE MOHAMMEDANS.

CHAPTER I.

LIFE OF MOHAMMED.

It is an often-repeated, but just remark, that "Great effects frequently proceed from little causes." This is pre-eminently true when applied to Mohammedism; since there appears to be scarcely any ground of comparison between its author and the changes which his system has wrought in the world; changes by far greater than any others introduced into the civilized world by a single cause, if we except those wrought by Christianity.

Mohammedism.

Mohammedism has now existed for more than twelve hundred years It has spread its delusions over some of the fairest portions of the globe At the present time, it may be found holding an almost undisputed sway throughout the Turkish dominions in Europe, Asia, and Africa; in the Barbary states, in the interior of Africa; the eastern coast of Africa, and the island of Madagascar; in Arabia; the Persian states; the Russian states of Little Tartary, Astrachan, Kazan, Kirghis, Kazaks, &c.; among the independent Tartars; in a great part of Hindoostan; many of the Eastern islands, as Malay, Sumatra, Java, &c. &c.; and may be traced in different parts even of the vast empire of China. Its blinded and deluded votaries are estimated at from one hundred to one hundred and twenty millions.

Countries where it exists.

That Mohammed was a remarkable man in many respects must be admitted. He had doubtless native talents of a superior order, and an ambition for power and authority which scarcely knew any bounds; but these are insufficient to account for the religious and political ascendency which he gained, or the wide diffusion and enduring permanence of that system of imposture which he palmed upon the world. The means employed by him were entirely disproportioned to the success which crowned his efforts.

The success of Mohammedism not to be attributed entirely to the genius of its author.

How then shall the problem of his success be resolved? The state of the Eastern world, where this imposture began, was indeed favourable to

Not to the state of the Christian world, although that was favourable.

its spread. For several centuries following the apostolic age, the Christian religion subsisted in a great degree in its original purity and simplicity. But a gradual decline of the spirit of Christianity took place. Ignorance, superstition, and corruption prevailed to an alarming extent; and by the commencement of the seventh century, the state of the Christian world had become gloomy and appalling. In the eastern parts of the Roman empire, especially Syria and the countries bordering upon Arabia, as well as in some parts of Arabia itself, these evils were aggravated by the numerous sects and heresies that prevailed, and by the incessant controversial wars which they waged with each other. The church was torn to pieces by the furious disputes of the Arians, Sabellians, Nestorians, Eutychians, and Collyridians, by whom the great doctrines of Christianity were so confounded with metaphysical subtleties and the jargon of schools, that they ceased, in great measure, to be regarded as a rule of life, or as pointing out the only way of salvation. The religion of the gospel, the blessed source of peace, love, and unity among men, became, by the perverseness of sectaries, a firebrand of burning contention. Council after council was called—canon after canon was enacted—prelates were traversing the country in every direction in the prosecution of party purposes, resorting to every base art, to obtain the authoritative establishment of their own peculiar tenets, and the condemnation and suppression of those of their adversaries. The contests also for the episcopal office ran so high, particularly in the West, that the opposing parties repeatedly had recourse to violence, and, in one memorable instance, the interior of a Christian church was stained by the blood of a number of the adherents of the rival bishops, who fell victims to their fierce contentions. Yet it is little to be wondered at, that these places of preferment should have been so greedily sought after by men of corrupt minds, when we learn that they opened the direct road to wealth, luxury, and priestly power. Ancient historians represent the bishops of that day as enriched by the presents of the opulent, as riding abroad in pompous state in chariots and sedans, and surpassing in the extravagance of their feasts the sumptuousness of princes; while, at the same time, the most barbarous ignorance was fast overspreading the nations of Christendom, the ecclesiastical orders themselves not excepted. Among the bishops, the legitimate instructors and defenders of the church, numbers were to be found incapable of composing the poor discourses which their office required them to deliver to the people, or of subscribing the decrees which they passed in their councils. The little learning in vogue was chiefly confined to the monks. But they, instead of cultivating science, or diffusing any kind of useful knowledge, squandered their time in the study of the fabulous legends of pretended saints and martyrs, or in composing histories equally fabulous.

This woful corruption of doctrine and morals in the clergy was followed, as might be expected, by a very general depravity of the common people; and though we cannot suppose that God left himself altogether without witnesses in this dark period, yet the number of the truly faithful had dwindled down to a mere remnant, and the wide-spreading defection seemed to call aloud for the judgments of heaven.*

Although the state of the Christian world was thus favourable to the spread of the Mohammedan imposture, this is by no means sufficient to account for its mighty results, and especially for its continuance, through such a lapse of time. We are forced, therefore, to look for a more adequate cause, and that cause can be nothing less than the special providence of God. Indeed, the appearance of the Arabian prophet in the world, and the rise, progress, and results of his imposture, are clearly foretold in the sacred volume, as the reader may see, Daniel vii. 8—26; Revelation ix. 1—19. All the reasons which the Infinite Mind may have had in permitting this arch-heresy to find a dwelling-place on earth—to spread its branches so widely—to take such deep root—to bear such deadly fruit for so long a period—all the moral ends in view may be unknown; but the wisdom of God, in this as well as every other dispensation of his providence, will ultimately stand forth as clearly as if the sunbeams shone upon it, and the now inscrutable mystery will be justified by all his children.

But to the special providence of God.

The rise and progress of Mohammedism foretold in the Scriptures.

We shall conclude these introductory remarks with the following quotation from Dr. Prideaux, on the moral ends of Providence, in suffering this desolating scourge to arise at that particular period of the world which gave birth to it. "At length," says he, "having wearied the patience and long-suffering of God, he raised up the Saracens to be the instruments of his wrath to punish them for it; who, taking advantage of the weakness of their power, and the distraction of counsels which their divisions had caused among them, over-ran, with a terrible devastation, all the eastern provinces of the Roman empire; and, having fixed that tyranny over them which hath ever since afflicted those parts of the world, turned everywhere their churches into mosques, and their worship into a horrid superstition; and, instead of that holy religion which they had abused, forced on them the abominable imposture of Mohammed. Thus, those once glorious and most flourishing churches, for a punishment of their wickedness, being given up to the insult, ravage and scorn of the worst of enemies, were, on a sudden, overwhelmed with so terrible a destruction as hath reduced them to that low and miserable condition under which they have ever since groaned; the all-wise provi-

The moral ends of it, according to Dr. Prideaux.

* Bush's Life of Mohammed.

dence of God seeming to continue them thus unto this day under the pride and persecution of Mohammedan tyranny, for no other end but to be an example and warning unto others against the wickedness of separation and division."

Mohammed, the founder of the Moslem* or Mohammedan religion, was

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* The following list of names and titles, some of which it will be convenient for us to use in the present article, and all of which frequently occur in accounts relating to the East, together with their etymological import, is taken from a highly celebrated work, "Bush's Life of Mohammed."

MAHOMET, MOHAMMED, AHMED. } From HAMED; *praised, highly celebrated, illustrious, glorious.*

MOSLEM, MUSSULMAN, ISLAM, ISLAMISM, } All from the same root, ASLAM; signifying, *to yield up, dedicate, consecrate entirely to the service of religion.*

KORAN.—From KARA, *to read; the reading, legend,* or *that which ought to be read.*

CALIPH.—*A successor;* from the Hebrew CHALAPH; *to be changed, to succeed, to pass round in a revolution.*

SULTAN.—Originally from the Chaldaic SOLTAN; signifying, *authority, dominion, principality.*

VIZIER.—*An assistant.*

HADJ.—*Pilgrimage;* HADJI; *one who makes the pilgrimage to Mecca.*

SARACEN.—Etymology doubtful; supposed to be from SARAK, *to steal; a plunderer, a robber.*

HEJIRA or HEJRA, } *The Flight;* applied emphatically to Mohammed's flight from Mecca to Medina.

MUFTI.—The principal head of the Mohammedan religion, and the resolver of all doubtful points of the law. An office of great dignity in the Turkish empire.

IMAN.—A kind of priest attached to the mosques, whose duty it is occasionally to expound a passage of the Koran. They, at the same time, usually follow some more lucrative employment.

MOOLLAH.—The Moollahs form what is called the Ulema, or body of doctors, in theology and jurisprudence, who are intrusted with the guardianship of the laws of the empire, and from whose number the Mufti is chosen.

EMIR.—Lineal descendants of the Prophet himself, distinguished by wearing turbans of deep sea-green, the colour peculiar to all the race of Mohammed. They have special immunities on the score of their descent, and one of them carries the green standard of the Prophet when the Grand Seignior appears in any public solemnity.

PASHA.—The title given to the provincial governors. A Pasha is to a province or pashalic, what the Sultan is to the empire, except that the judicial power is in the hands of the cadis, the provincial magistrates. The *tails* of a Pasha are the standards which he is allowed to carry; one of three tails is one of three standards, which number gives the power of life and death.

REIS EFFENDI.—This officer may be termed the High Chancellor of the Ottoman empire He is at the head of a class of attorneys, which, at this time, contains the best-informed men of the nation.

SERAGLIO.—This word is derived from *Serai*, a term of Persian origin, signifying *a palace.* It is, therefore, improperly used as synonymous with *Harem*, the apartments of the women. The Seraglio is, in strictness of speech, the place where the court of the Grand Seignior is held; but it so happens that at Constantinople this building includes the imperial Harem within its walls.

CRESCENT.—The national ensign of the Turks, surmounting the domes and minarets attached to their mosques, as the cross does the churches of the Roman Catholics in Christian countries. This peculiar and universal use of the Crescent is said to have owed its origin to the fact, that at the time of Mohammed's flight from Mecca

born at Mecca, a city of Arabia, A. D. 569, or according to others, A. D. 571. His parents were themselves poor, but his connections were rich and respectable, belonging to the tribe of the Koreish, reckoned the most noble in all that part of Arabia.

Birth of Mohammed, A. D. 569

"The Moslem writers," says the author already quoted, "in order to represent the birth of their pretended prophet as equally marvellous with that of Moses or of Christ, the ancient messengers of God who preceded him, have reported a tissue of astonishing prodigies said to have occurred in connection with that event. If the reader will receive their statements with the same implicit faith with which they seem to be delivered, he must acknowledge, that at the moment when the favoured infant was ushered into the world, a flood of light burst forth with him and illuminated every part of Syria; that the waters of the Lake Sawa were entirely dried up, so that a city was built upon its bottom; that an earthquake threw down fourteen towers of the king of Persia's palace; that the sacred fire of the Persians was extinguished, and all the evil spirits which had inhabited the moon and stars were expelled together from their celestial abodes, nor could they ever after animate idols or deliver oracles on earth. The child also, if we may trust to the same authorities, discovered the most wonderful presages. He was no sooner born than he fell prostrate, in a posture of humble adoration, praying devoutly to his Creator, and saying, 'God is great! There is no God but God, and I am his prophet!' By these and many other supernatural signs, equally astounding, is the prophet's nativity said to have been marked."

Prodigies said to have attended this event.

At the early age of two years, Mohammed lost his father; and four years after, his mother. Being, now, a dependent orphan, he was received into the family of his grandfather, under whose guardianship he continued two years, when the venerable Abdol Motalleb himself was called to give up the ghost. On his dying bed, he summoned Abu Taleb, the eldest of his sons, whom he is said to have addressed as follows: "My dearest, best-beloved son, to thy charge I leave Mohammed, the son of thine own brother, strictly recommended, whose natural father the Lord hath been pleased to take to himself, with the intent that this dear child should become ours by adoption; and much dearer ought he to be unto us than merely an adopted son. Receive him, therefore, at my dying hands, with the same sincere love and tender

Mohammed given in charge to his uncle.

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to Medina, *the moon was new*. Hence, the half-moon is commemorative of that event.

Sublime Porte.—This title, which is frequently applied to the court, cabinet, or executive department of the Ottoman empire, is derived, as the words import, from a lofty arched gateway of splendid construction, forming the principal entrance to the Seraglio or palace. It is a phrase equivalent to "Court of St. James," "Court of St. Cloud," &c.

bowels with which I deliver him to thy care. Honour, love, and cherish him as much, or even more, than if he had sprung from thine own loins; for all the honour thou showest unto him shall be trebled unto thee. Be more than ordinarily careful in thy treatment towards him, for it will be repaid thee with interest. Give him the preference before thine own children, for he exceedeth them and all mankind in excellency and perfection. Take notice, that whensoever he calleth upon thee, thou answer him not as an infant, as his tender age may require, but as thou wouldst reply to the most aged and venerable person when he asketh thee any question. Sit not down to thy repasts of any sort soever, either alone or in company, till thy worthy nephew Mohammed is seated at the table before thee; neither do thou ever offer to taste of any kind of viands, or even to stretch forth thine hand towards the same, until he hath tasted thereof. If thou observest these my injunctions, thy goods shall always increase, and in nowise be diminished."*

Abu Taleb having received the above solemn charge, took the young prophet under his care, and instructed him in the business of a merchant.

Educated as a merchant.

When he was about twelve or thirteen years of age, in order to perfect him in his employment, Abu Taleb took him with him into Syria, whither he found himself obliged to go on commercial affairs. Arriving at Bosra, an ancient city of Syria Damacena, he visited a monastery, where he found a Nestorian monk, named Felix, and surnamed *Boheira*, who treated them with great marks of distinction, and owned him as God's apostle. Another monk, called, by the Christians, Sergius, entered into a confederacy with Boheira to propagate the new fanaticism, and lent a helping hand in composing the Koran. On Mohammed's first approach to Boheira, the monk observed, or said he observed, a sort of luminous or transparent cloud round his head, which preserved him from the heat of the solar rays; also, that the dry trees under which he sat were everywhere instantly covered with green leaves, which served him for a shade—all certain signs that the prophetic dignity resided in him. He likewise discovered the seal of prophecy impressed between his shoulders, while he kissed the hinder part of his garment. Turning one day to the uncle, Abu Taleb, he said, "Depart with this child, and take great care that he does not fall into the hands of the Jews; for your nephew will one day become a very extraordinary person; he will perform great things by the appointment of God." Abu Taleb, hereupon, immediately returned to Mecca, and gave an account to the Koreish of the discoveries that had been made.

In the mean time, Mohammed, as he advanced towards the years of puberty, grew extremely popular. He was the most handsome and the

* Morgan's Mohammedism Explained, vol. i. p. 50.

best-made man of all the Arabs of his time; and he was not only famed for his beauty, but he likewise surpassed all his contemporaries in sagacity and good sense; so much so, indeed, as to acquire the name of *Al-Amin*, or the Faithful. This is the favourable portrait given us of him, at the age of fourteen, by some of the Moslem historians.

Mohammed made his first campaign when he was about twenty years of age, under his uncle Abu Taleb, who commanded the Koreish against the tribes of Kenan and Hawazan. Of the cause of this war no traditionary account is on record; but, as it was carried on with great violence through the course of the four sacred months, it was termed the "impious war." During these months it was held unlawful to wage war; the Arabs then taking off the heads of their spears, and ceasing from incursions and other hostilities. However, the Koreish were victorious in this war, which could not fail of rendering the people of their tribe still more devoted to Abu Taleb and the young Mohammed.

Mohammed continued in the employment of his uncle until he had attained his twenty-fifth year. About that time died one of the chief men of the city, leaving a widow of the name of Cadijah; who requiring a factor to manage her stock, Mohammed entered her service, and traded for her some years, to Damascus and other places. In this service Mohammed conducted himself with so much propriety, that he not only merited the respect, but actually won the affections of his mistress, who was twelve years older than himself, he being then only twenty-eight years of age. Cadijah having married him, he became suddenly exalted to an equality with some of the richest men of the city.

Enters the service of Cadijah, whom he marries.

Whether this unlooked-for elevation had inspired Mohammed with an extraordinary ambition, or whatever other motive prompted him, he soon began to manifest symptoms of wishing to appear a man of no common character, and as one divinely commissioned to reform the world by the introduction of a new system of religion, which should embrace whatever was excellent in the Pagan morality, and the Jewish and Christian dispensations. His commercial transactions in Egypt, Palestine, and Syria, having brought him acquainted with the numerous Christians and Jews residing in those countries, he soon discovered that the task of creating a new religion would not be very difficult. He proceeded, however, with much caution and care; and it was not till he had attained his thirty-eighth year, that he retired from the business of the world, repairing daily to a certain cave in the vicinity of Mecca, called the cave of Hera, for the ostensible purpose of spending his time in fasting, prayer, and meditation.

Retires to the cave of Hera, where he matures his plan, A. D. 607.

Having, at length, matured his plan, he opened the subject of the supernatural visions, with which he had been favoured in the cave, to his wife

Discloses it to Cadijah, who becomes his convert.

Cadijah. At first she treated his visions as the dreams of a disturbed imagination, or as the delusions of the devil. Mohammed, however, persisted in assuring her of the reality of these communications, and rising still higher in his demands upon her credulity, at length repeated a passage which he affirmed to be a part of a divine revelation, recently conveyed to him by the ministry of the angel Gabriel. The memorable night on which this visit was made by the heavenly messenger is called the "night of Al Kadr," or the night of the *divine decree*, and is greatly celebrated, as it was the same night on which the entire KORAN descended from the seventh to the lowest heaven, to be thence revealed by Gabriel in successive portions as occasion might require. The Koran has a whole chapter devoted to the commemoration of this event, entitled *Al Kadr*. It is as follows: "In the name of the most merciful God. Verily, we sent down the Koran in the night of Al Kadr. And what shall make thee understand how excellent the night of Al Kadr is? This night is better than a thousand months. Therein do the angels descend, and the spirit Gabriel also, by the permission of their Lord, with his decrees concerning every matter. It is peace until the rising of the morn."* On this favoured night, between the 23d and 24th of *Ramadan*, according to the prophet, the angel appeared to him, in glorious form, to communicate the happy tidings of his mission. The light issuing from his body, if the apostle-elect may be believed, was too dazzling for mortal eyes to behold; he fainted under the splendour; nor was it till Gabriel had assumed a human form, that he could venture to approach or look upon him. The angel then cried aloud, "O, MOHAMMED, THOU ART THE APOSTLE OF GOD, AND I AM THE ANGEL GABRIEL!" "Read!" continued the angel; the prophet declared that he was unable to read. "Read!" Gabriel again exclaimed, "read, in the name of thy Lord, who hath created all things; who hath created man of congealed blood. Read, by thy most beneficent Lord, who hath taught the use of the pen; who teacheth man that which he knoweth not."† The prophet, who professed, hitherto, to have been illiterate, then read the joyful tidings respecting his ministry on earth; when the angel, having accomplished his mission, majestically ascended to heaven, and disappeared from his view. When the story of this surprising interview with a celestial visitant was related to Cadijah in connection with the passage repeated, her unbelief, as tradition avers, was wholly overcome, and not only so, but she was wrought by it into a kind of ecstasy, declaring, "By him in whose hands her soul was, that she trusted her husband would indeed one day become the prophet of his nation." In the height of her joy, she immediately imparted what she had heard to one Waraka, her cousin, who is supposed by some

* Koran, ch. xcvii. † Ch. xcviii.

to have been in the secret, and who, being a Christian, had learned to write in the Hebrew character, and was tolerably well versed in the Jewish and Christian Scriptures. He unhesitatingly assented to her opinion respecting the divine designation of her husband, and even affirmed, that Mohammed was no other than the great prophet foretold by Moses, the son of Amram. This belief, that both the prophet and his spurious religion were subjects of inspired prediction in the Old Testament scriptures, is studiously inculcated in the Koran. "Thy Lord is the mighty, the merciful. This book is certainly a revelation from the Lord of all creatures, which the faithful spirit (Gabriel) hath caused to descend upon thy heart, that thou mightest be a preacher to thy people in the perspicuous Arabic tongue; and it is borne witness to in the scriptures of former ages. Was it not a sign unto them that the wise men among the children of Israel knew it?"*

Gains other proselytes: but at first with difficulty.

Having made a convert of his wife, his next object was to gain other proselytes. Among the first, who gave in his adhesion to the prophet, was his servant Zeid Ebn Hareth, whom he rewarded for his belief and attachment, by granting him his freedom. Ali, the son of Abu Taleb, Mohammed's cousin, was his next convert; but the impetuous youth, disregarding the other two as persons of comparatively little note, used to style himself the first of believers. His fourth and most important convert was Abubeker, a powerful citizen of Mecca, by whose influence a number of persons possessed of rank and authority were induced to profess the religion of Islam. These were Othman, Zobair, Saad, Abdorrahman, and Abu Obeidah, who afterwards became the principal leaders in his armies, and his main instruments in the establishment both of his imposture and of his empire. Four years were spent in the arduous task of winning over these nine individuals to the faith, some of whom were the principal men of the city, and who composed the whole party of his proselytes previously to his beginning to proclaim his mission in public. He was now forty-four years of age.

Proclaims his doctrines to his family, friends, and connections, who turn them into ridicule.

Hitherto the efforts of Mohammed had been confined to the conversion of a few individuals; but now the time having come for spreading his doctrines abroad, he directed Ali to prepare a generous entertainment, to which the sons and descendants of Abdol Motalleb were invited. These having assembled, the prophet arose and addressed them as follows:—"I know no man in the whole peninsula of the Arabs who can propose any thing more excellent to his relations than what I now do to you; I offer you happiness both in this life and in that which is to come; God Almighty hath commanded me to call you unto him; who therefore among you will be my

* Koran. ch. xxiii

vizier (assistant) and will become my brother and vicegerent?" General astonishment kept the assembly silent; none offered to accept the proffered office, till the fiery Ali burst forth, and declared that he would be the brother and assistant of the prophet. "I," said he, "O prophet of God, will be thy vizier; I myself will beat out the teeth, pull out the eyes, rip open the bellies, and cut off the legs, of all those who shall dare to oppose thee." The prophet caught the young proselyte in his arms, exclaiming, "This is my brother, my deputy, my successor; show yourselves obedient unto him." At this apparently extravagant command, the whole company burst into laughter, telling Abu Taleb that he must now pay obedience and submission to his own son! As words were multiplied, surprise began to give way to indignation, the serious pretensions of the prophet were seriously resented, and in the issue the assembly broke up in confusion, affording the ardent apostle but slender prospects of success among his kinsmen.

Preaches in public to the citizens of Mecca.

Notwithstanding his above ill success with his tribe, he was so far from being discouraged, that he continued to preach to the people, who still heard him with some patience, till he came to upbraid them with the idolatry, obstinacy, and perverseness, not only of themselves, but of their fathers. This so highly provoked them, that they openly declared themselves his enemies, some few only excepted, who were converted to Mohammedism. Nor could he have escaped their resentment, had he not been protected by Abu Taleb, his uncle, who was very active in his favour. However, the chief of the Koreish, and even many of his own relations, warmly solicited him to desert his nephew; but all their endeavours proving ineffectual, they at length threatened Abu Taleb with an open rupture, if he did not prevail on Mohammed to desist. Abu Taleb was so far moved at this threat, that he earnestly dissuaded his nephew from pursuing the affair any further; representing the great danger he and his friends must otherwise run; but Mohammed was not to be intimidated, telling his uncle plainly, "that if they set the sun against him on his right hand, and the moon on his left, he would not relinquish his enterprise." Abu Taleb, therefore, finding him so firmly resolved to proceed, used no further arguments, but promised to stand by him against all his enemies: so that notwithstanding the people of his tribe came to a determination to expel both him and his followers, he found a powerful support in his uncle against all their machinations.

Is obliged to retire from Mecca; but returns.

In the eighth year of his pretended mission, his party growing formidable at Mecca, the city passed a decree, by which they forbade any more to join themselves with him. This, however, did not much affect him, while his uncle Abu Taleb lived to protect him: but he dying two years after, and the government of the city then falling into the hands of his enemies, a fresh opposition was renewed against him,

and a stop soon put to the further progress of his designs at Mecca. Mohammed, therefore, seeing all his hopes in a manner crushed here, began to think of settling elsewhere; and as his uncle Abbas lived for the most part at Tayif, a town sixty miles distant from Mecca, towards the east, and was a man of power and interest, he took a journey thither, under his protection, in order to propagate his imposture there. But, after a month's stay, finding himself unable to gain even one proselyte, he retired to Mecca, with a resolution to wait for such further advantages as time and opportunity might offer. His wife Cadijah being now dead, after living with him twenty-two years, he took two other wives in her stead,—Ayesha, the daughter of Abubeker, and Lewda, the daughter of Zama; adding a while after to them a third, named Haphsa, the daughter of Omar; and by thus making himself son-in-law to three of the principal men of his party, he strengthened his interest considerably. Ayesha is said to have been then only six years old; on which account the completion of that marriage was deferred, though not for many years, the Eastern women being very early marriageable.

In the twelfth year of his mission is placed the mesra, that is, his famous night-journey from Mecca to Jerusalem, and thence to heaven, of which he tells us, in the seventeenth chapter of the Koran: for the people calling on him for miracles to prove his mission, and finding himself unable, or being unwilling, to feign any, to solve the matter, he invented this story of his journey to heaven. The story, as related in the Koran, and believed by the Mohammedans, is this: At night, as he lay in his bed with his best-beloved wife Ayesha, he heard a knocking at his door; upon which, arising, he found there the angel Gabriel, with seventy pairs of wings, expanded from his sides, whiter than snow, and clearer than crystal, and the beast Alborak standing by him; which, they say, is the beast on which the prophets used to ride, when they were carried from one place to another, upon the execution of any divine command. Mohammed describes it to be a beast as white as milk, and of a mixed nature, between an ass and a mule, and also of a size between both; but of such extraordinary swiftness as to equal even lightning itself.

Makes a famous night-journey from Mecca to Jerusalem, in company with the angel Gabriel, on a beast called Alborak.

As soon as Mohammed appeared at the door, the angel Gabriel kindly embraced him, saluted him in the name of God, and told him, that he was sent to bring him unto God into heaven; where he should see strange mysteries, which were not lawful to be seen by any other man. He prayed him then to get upon Alborak; but the beast, having lain idle and unemployed from the time of Christ to Mohammed, was grown so mettlesome and skittish, that he would not stand still for Mohammed to mount him, till at length he was forced to bribe him to it, by promising him a place in Paradise. When he was firmly seated on him, the angel Gabriel led the way

with the bridle of the beast in his hand, and carried the prophet from Mecca to Jerusalem in the twinkling of an eye. On his coming thither, all the departed prophets and saints appeared at the gate of the temple to salute him; and thence attending him into the chief oratory, desired him to pray for them, and then withdrew. After this Mohammed went out of the temple with the angel Gabriel, and found a ladder of light ready fixed for them, which they immediately ascended, leaving Alborak tied to a rock till their return.

On their arrival at the first heaven, the angel knocked at the gate; and informing the porter who he was, and that he had brought Mohammed, the friend of God, he was immediately admitted. This first heaven, he tells us, was all of pure silver; from whence he saw the stars hanging from it by chains of gold, each as big as Mount Noho, near Mecca, in Arabia. On his entrance he met a decrepit old man, who it seems was our first father Adam; and, as he advanced, he saw a multitude of angels in all manner of shapes,—in the shape of birds, beasts, and men. We must not forget to observe, that Adam had the piety immediately to embrace the prophet, giving God thanks for so great a son; and then recommended himself to his prayers. From this first heaven, he tells us, that he ascended into the second, which was at the distance of five hundred years' journey above it; and this he makes to be the distance of every one of the seven heavens, each above the other. Here the gates being opened to him as before, at his entrance he met Noah, who, rejoicing much at the sight of him, recommended himself to his prayers. This heaven was all of pure gold, and there were twice as many angels in it as in the former; for he tells us that the number of angels in every heaven increased as he advanced. From this second heaven he ascended into the third, which was made of precious stones, where he met Abraham, who also recommended himself to his prayers; Joseph, the son of Jacob, did the same in the fourth heaven, which was all of emerald; Moses in the fifth, which was all of adamant; and John the Baptist in the sixth, which was all of carbuncle, whence he ascended into the seventh, which was all of divine light, and here he found Jesus Christ. However, it is observed, that here he alters his style; for he does not say that Jesus Christ recommended himself to his prayers, but that he recommended himself to the prayers of Jesus Christ.

The angel Gabriel, having brought him thus far, told him that he was not permitted to attend him any further; and therefore directed him to ascend the rest of the way to the throne of God by himself. This he performed with great difficulty, passing through rough and dangerous places, till he came where he heard a voice, saying unto him, "O Mohammed, salute thy Creator;" whence ascending higher, he came into a place where he saw a vast expansion of light, so exceedingly bright that his eyes could

not bear it. This, it seems, was the habitation of the Almighty, where his throne was placed; on the right side of which, he says, God's name and his own were written in these Arabic words: "La ellah ellallah Mohammed reful ollah;" that is, "THERE IS NO GOD BUT GOD, AND MOHAMMED IS HIS PROPHET;" which is at this day the creed of the Mohammedans. Being approached to the divine presence, he tells us, that God entered into a familiar co..verse with him, revealed to him many hidden mysteries, made him understand the whole of his law, gave him many things in charge, concerning his instructing men in the knowledge of it; and, in conclusion, bestowed on him several privileges above the rest of mankind. He then returned, and found the angel Gabriel waiting for him in the place where he left him. The angel led him back along the seven heavens, through which he had brought him: and set him again upon the beast Alborak, which stood tied to the rock near Jerusalem. Then he conducted him back to Mecca, in the same manner as he brought him thence; and all this within the space of the tenth part of one night.

On his relating this story to the people the next morning after he pretended the thing to have happened, it was received by them with a general outcry; and the imposture was never in a greater danger of being totally blasted, than by this ridiculous fable. But, how ridiculous soever the story may appear, Mohammed had a further design in it than barely telling such a miraculous adventure of himself to the people. Hitherto he had only given them the Koran, which was his written law; and had pretended to be nothing more than barely the messenger of God, in publishing it as it was delivered to him by the angel Gabriel. But now, learning from his friend Abdallah, that the Jews, besides the written law dictated by God himself, had also another law, called the oral law, given with it, as they pretend, to Moses himself while in the mount; and understanding that this law, which had its whole foundation in the sayings and dictates of Moses, was in as great veneration with them as the other; he had a mind for the future to advance his authority to the same pitch, and to make all his sayings and dictates pass for oracles among the Mussulmans, as those which were pretended to proceed from Moses did among the Jews; and for this end chiefly it was that he invented this story of his journey to heaven.

The story not credited by the people, and the prophet's religion in danger.

The story, however, whatever advantages he might and did gain by it when his religion became more firmly established, was deemed, at first, so grossly ridiculous, that it occasioned the revolt of many of his disciples, and made his stay at Mecca no longer practicable. But what he lost at Mecca, he gained at Medina, then called Yathreb, a city lying 270 miles north-west from Mecca: which was inhabited, the one part by Jews, and the other by heretical Christians. These wo parties did not agree at all and feuds and factions rose at length so

Retires to Medina.

high among them, that one party, exasperated against the other, went over to Mohammed. Thus, we are told, that in the thirteenth year of his mission, there came to him from thence, seventy-three men and two women. Twelve of these he retained awhile with him, at Mecca, to instruct them in his new religion; then sent them back to Yathreb, as his twelve apostles, there to propagate it in that town. In this, they laboured abundantly and with such success, that in a short time they drew over the greatest part of the inhabitants; of which, Mohammed receiving an account, resolved to go thither immediately, finding it unsafe to continue any longer at Mecca.

On the 12th day of the month, which the Arabs call the Former Rabia that is, on the 24th of our September, he came to Yathreb, and was received with great acclamations by the party which called him thither. He first lodged in the house of Chalid Abu Job, one of the chief men of the party, till he had built a house for himself. This he immediately undertook, and erected a mosque at the same time for the exercise of his religion; and having thus settled himself in this town, he continued there even after, to the time of his death. From this flight of Mohammed, the Hejira, which is the era of the Mohammedans, begins its computation: Hejira, in the Arabic language, signifying "flight." It was first appointed by Omar, the third emperor of the Saracens, and takes its beginning from the 16th of July, in the year 622. Indeed, the day that Mohammed left Mecca was on the first of the Former Rabia; and he came to Medina on the 12th of the same month, that is, on the 24th of our September; but the Hejira begins two months before, from the first of Moharram: for that being the first month of the Arabian year, Omar would make no alteration as to that, but anticipated the computation fifty-nine days, that he might commence his era from the beginning of that year, in which the flight of the impostor happened, from which it took its name.*

The Hejira, or Era of Flight, A. D. 622.

From the time Mohammed entered Medina, he found himself in reality a monarch, at the head of an army devoted to his person, obedient to his will, and blind believers in his holy office. Finding himself in a condition not only to defend himself against the insults of his enemies, but even to attack them, he began to send out parties to make reprisals on the Koreish. One of these, consisting of no more than nine men, intercepted and plundered a caravan belonging to that tribe. This small advantage animated the Moslems, and induced the Prophet to think he should gain as much reputation by his arms as by his revelations; but what mostly established his affairs at this juncture, and was the foundation on which he built all his succeeding greatness,

Battle of Beder.

* Nightingale's "All Religions."

was the gaining of the battle of Beder, a well on the confines of Arabia, which was fought in the second year of the Hejira, and is so famous in the Mohammedan history. This victory was an invincible proof to the Arabians of the truth of Mohammedism. Having been informed by his spies, that the Koreish had a large quantity of valuable merchandise, carried on the backs of 1000 camels, coming from Syria, and escorted only by thirty or forty men, he resolved to advance at the head of a small detachment of his troops, to intercept it. But Abu Sofian, the conductor of the caravan, having notice of his designs and motions, immediately despatched a courier to Mecca, requesting his countrymen to send him speedy succours, upon which all the principal men of the city marched to defend the caravan, with a body of 950 men. Mohammed had no sooner received advice of this, than he drew together all his forces, which amounted to no more than 313 men, with which he advanced against the enemy. In the mean time, he took care to leave a proper garrison in Medina, to defend it in case of any disaster. Before the beginning of the battle, feigning himself in a trance, he pretended that God had promised him certain victory. After which, throwing a handful of dust towards the enemy, he said, *May the faces of them be confounded!* and then, exhorting his men to behave valiantly, he commanded them to fall upon the Koreish. They charged them with such bravery, that they soon put them to flight, having killed seventy of the principal of them on the spot, and taken as many prisoners, with the loss of only fourteen men. In imitation of Moses, Mohammed sat in a tent, and prayed for those that fought, for Gabriel would not permit him to engage. The Prophet pretends in the Koran, that not he, but God, by the ministry of his angel, threw the gravel towards the unbelievers; that the Moslem troops seemed to the infidels to be twice as numerous as themselves, which greatly discouraged them; and that God had sent down to their assistance, first 1000, and afterwards 3000 angels, led by Gabriel, mounted on his horse Haizum; and, according to the Koran, these celestial auxiliaries did all the execution, though Mohammed's troops could not perceive them. The battle was fought on a Friday, and on the 17th of the month Ramadan.

At the commencement of the second year of the Hejira, Mohammed altered the *Kebla* for his disciples, or the part of the world to which the Mohammedans are to turn their faces in prayer. At first, Mohammed declared it to be perfectly indifferent; afterwards, when he fled to Medina, he directed his followers to turn towards the temple of Jerusalem, (probably to ingratiate himself with the Jews,) which continued to be their *Kebla* for seventeen or eighteen months; but, either finding the Jews too intractable, or despairing otherwise to gain the Pagan Arabs, who could not forget their respect to the temple of Mecca, he ordered that prayers, for the future, should be towards the east; that

Mohammed alters the Kebla.

is, towards the Caaba, or temple of Mecca. This change occasioned many to fall from him, taking offence at his inconstancy. Again, he ordered that the *Faithful* should be called to prayers with a loud voice from the top of the mosques; whereas before, he was, out of policy, inclined to the Jewish horn, and had actually made use of rattles, as Christians did. He likewise ordained the grand fast of Ramadan, in which month the Koran came from heaven, and made several regulations about alms, things lawful and unlawful, policy, &c.; all which were either inspired or confirmed by miracles.

It does not belong to the plan of this work to give an account of the military expeditions, by which, in successive years, the prophet succeeded in establishing his religion in almost every part of his own country. One or two expeditions, however, are too important in the Prophet's history to be passed over without notice.

In the sixth year of the Hejira, with fourteen hundred men, he undertook a pilgrimage to the holy temple of Mecca. But the inhabitants of that city, being jealous of his intentions, despatched a messenger to the Prophet, while he halted several days at Hodeibiya, saying, that if he entered the city, it must be at the point of the sword. Upon this, the Prophet summoned his men to attack the city; but, before this could be effected, the Meccans sent an ambassador to him to confer upon terms of peace. Finding it to be for their mutual advantage to enter into a treaty, one was formed, which stipulated that the Prophet and his followers should have free access to the city and temple, after one year, whenever they pleased, during the space of ten years, provided they came unarmed, as befitted pilgrims, and remained not more than three days at a time.

Concludes a treaty with the Meccans for ten years.

During the same year the Prophet led his army against Chaibar, a city inhabited by Arab Jews, who offered him a manly resistance; he laid siege to the place and carried it by storm. A great miracle is here said to have been performed by Ali, surnamed "The Lion of God." A ponderous gate, which eight men afterwards tried in vain to lift from the ground, was torn by him from its hinges, and used as a buckler during the assault! Mohammed, on entering the town, took up his quarters at the house of Hareth, one of the principal inhabitants, and here met with a reception which eventually cost him his life. Zeinab, the daughter of Hareth, while preparing a meal for the conqueror and his attendants, inserted a quantity of poison into a shoulder of mutton which was served up at the table. Bashar, a companion of Mohammed, had scarcely begun to eat of it, before he was seized with convulsions, and died upon the spot. Mohammed, by spitting out the greatest part of what he had taken into his mouth, escaped immediate death, but the effects of the fatal drug had entered his system, and, resist-

Attacks Chaibar, a city of Arab Jews, where he is poisoned.

ing every effort of medicine to expel or counteract it, in somewhat more than three years afterward it brought him to his end. If, as the reporters of Mohammed's miracles affirm, the shoulder of mutton informed the Prophet of its being poisoned, it is certain that the intelligence came too late. The seeds of death were henceforth effectually sown in his constitution; and his own decline ever after kept pace with his growing power. When Zeinab was asked, how she had dared to perpetrate a deed of such unparalleled enormity, she is said to have answered, "that she was determined to make trial of his powers as a prophet; if he were a true prophet," said she, "he would know that the meat was poisoned; if not, it would be a favour to the world to rid it of such a tyrant." It is not agreed among the Mohammedan writers what was the punishment inflicted upon this second Jael, or whether she suffered any. Some affirm that she was pardoned; others, that she was put to death.*

In the seventh year of the Hejira, the year stipulated in the beforementioned treaty being elapsed, Mohammed and his followers made the *Al-Kadha*, or *visit of consummation* or *accomplishment*, and pilgrimage of Mecca. At the distance of six miles from that town, they all took an oath to perform religiously all the ceremonies and rites prescribed in that visit. Being come nearer, they left their arms and baggage, and entered the holy city in triumph, devoutly kissed and embraced the black stone of the Caaba, and went seven times round the temple. They performed the first three rounds by running, jumping, and shaking their shoulders, to show their vigour after the fatigue of the journey; the other four, by walking gravely, not to over-tire themselves; and this custom is kept up to this day. Then prayer was proclaimed, and the Prophet, mounted on a camel, ran seven times between two hills, on which were to be seen, at that time, two idols of the Koreish. The Mussulmans were shocked at it; but their scruples were quieted by a passage of the Koran sent from heaven, in which God declared that those two hills were a memorial of him, and that the pilgrims who should visit them ought not to be looked upon as guilty of any sin. This same custom is still in use among the Arabians, who pretend that it is as ancient as their patriarch Ishmael, and look upon it as part of the religious worship practised by Abraham. The whole concluded with a sacrifice of seventy camels, and the Mussulmans shaved themselves.

The following year, Mohammed, accusing the Meccans of a violation of the treaty, summoned an army of ten thousand men, with a design to make himself master of the city. As he advanced towards it, he found all in consternation, increased his army with those who daily flocked to him; and by force, threats, or persuasion, he brought over to his party many

* Bush's Life of Mohammed.

proselytes of note, who were likely to procure the conversion of others. Then he attacked the Koreish, not like an apostle, but as a conqueror, and gave the signal, saying, "This is a day of slaughter, in which, if requisite, the most sacred place of refuge may be violated." His orders were obeyed; they entered Mecca sword in hand, and killed all the Koreishites they could find; but Mohammed pretended this barbarous execution was made against his intentions.

The apostle made his public entry next morning at sunrise, repeating aloud, with an affected humility, the chapter of the Koran called *Victory*, which came down from heaven at Hodaiba; he went directly to the Caaba, and, without alighting from his camel, devoutly performed the seven rounds, and touched the *black stone* with his staff; then he dismounted, went in, and pulled down all the statues, among others that of Ibrahim or Abraham, in the hands of which were the arrows or rods used by Arabian idolaters in their divinations by casting lots. On entering, he often repeated the words *God is great*, &c.; and turning to every side of the temple, he said prayers with various inclinations of the body, and fixed the *Kebla;* the 360 idols which were round the Caaba, and that which was on the top, underwent, according to Arabian writers, the same fate in a wonderful manner; Mohammed only touched them with his cane, saying, *Truth is come, let falsehood disappear, lying is mere vanity;* and down they fell. He then went in and preached in a pulpit, made for that purpose, which the Khalifs, who succeeded him, used likewise. The seven rounds were now repeated; after which he went to the well of *Zem-Zem*, made a stop at Ibrahim's footstep, drank large draughts of the sacred water, and washed himself: the Mussulmans then followed his example. This well had been long reputed to have the virtues of restoring health, of strengthening the memory, and of blotting out sin.

Mohammed now made a speech to the inhabitants of Mecca on the favour which God bestowed upon them, by his means, in freeing them from idolatry; he also let them know that they were become his slaves; but he restored to them that liberty which by the right of conquest they had lost.

Many wonders and heavenly oracles are said to have accompanied this ceremony; the apostle disposed of the several offices of the temple, renewed the oath to the believers, and they mutually took an oath to bind themselves to him.

In the tenth year of the Hejira, Mohammed made his famous pilgrimage to Mecca, called the pilgrimage of *Valediction.* He was attended on this occasion by 90,000 men, some say, 114,000, or, as others will have it, a still greater number. Nor is this to be wondered at, when it is considered that the people came in vast crowds from all parts of Arabia, of which he was now absolute master,

Pilgrimage of valediction.

to accompany him in this peregrination. He took all his wives, enclosed in their pavilions on the backs of camels, with him; together with an infinite number of camels, intended for victims, which were crowned with garlands and ribands.

It is well known, that the pilgrimage to Mecca is looked upon by the Mussulmans to be of such importance, that whoever is able to undertake it, and does not perform it once, at least, in his lifetime, is reputed an infidel. This custom was complied with long before Mohammed: and the Arabians say it is as ancient as the patriarchal age. Mohammed had visited the Caaba twice before, as we have related, but in this year he vowed and performed it in a most magnificent manner. During the journey, he often said prayers with the usual reverences. He entered the holy city at the same place as when he took it, and the religious ceremonies were the same, in respect to going seven times round the Caaba and kissing the black stone twice. From a neighbouring hill he now pronounced this form of the profession of the unity of God: *God is great; there is no God but he only; he has no companion; the power of governing belongs to him; praise be given to him alone; he is powerful above all; he only is strong.* The sun being nearly setting, he instructed the people, and taught them the rites to be observed in the pilgrimage, and stood till the close of the day. He then said vespers, or evening prayers,—lay on the ground, slept till the break of day, and said morning prayers a few minutes before the rising of the sun. He now ran through the valley of Mohasser to that of Mina, in which are pebble stones; he took up seven of them, and threw them one by one against Satan, repeating each time the said form of unity. At the place of sacrifice he made a discourse, to let the people know the ceremonies of it. He then killed with his own hands and offered sixty-three camels; that is, as many as he was years old. Ali killed thirty-seven to make up the hundred. Then these words, which are the ratification of the Koran, were heard from heaven:—*Wo be this day to those who have denied your religion. I have this day brought it to its perfection, and have fulfilled my grace upon you. It is my good-will and pleasure, that* ISLAMISM *be henceforth your religion.* The Mussulman doctors say, that the word *religion* comprehends all the decisions, statutes, and precepts of the law; and that, since that time, no positive nor negative command has come down from heaven. This being completed, Mohammed shaved his head, the right side first, then the left, threw away the hair, of which, Khaled, one of his officers, tied part to his turban, and was powerfully helped by this precious relic, in all the battles in which he was afterwards engaged. The whole concluded with a holy repast, in which they ate what remained of the sacrificed camels; the prophet then said a prayer, drank some Zem-Zem water, and once more made the seven rounds. Within a mile of Mecca is Mount Araa, a place

much respected by the Mussulmans, because, according to their tradition, Adam and Eve, after their sin, were condemned to a separation for one hundred and twenty years, which having expired, they met by God's appointment on the top of this hill, and complied with the so long interrupted conjugal duty. In memory of which, the place is dedicated to penance and retirement; of both which duties Mohammed acquitted himself, prayed for his own sins, and for those of his followers, and recommended the same acts of devotion in the Koran.

We are now come to the last period of Mohammed's life: the last embassy he received was from the Arabians of Yemen, in the month of Moharram, the eleventh year of the Hejira; and the last expedition which he ordered was in the following month of Safar. Two days after, he fell into a sickness, accompanied by a most violent pain in the head; these were occasioned by the poison which he had taken, three years before, at Chaibar; and which poison, at certain intervals, had greatly disordered him, ever since the reduction of that place. Having now called his wives together, he entertained them, chiefly the most beloved of them, and his daughter Fatima, with such discourses as showed his fanatical enthusiasm, or which were the result of the senseless fancies of a brain distempered by the violence of the fever. But to be able to speak more sensibly to his followers, he ordered seven large skins, or measures, full of cold water, to be thrown upon him, in order to recall his wandering spirits. Then, being carried to the mosque and set in the pulpit, he recited aloud the before-mentioned form of unity; begged God's pardon; proffered to make a public reparation for all the injuries he might have done to anybody; and actually paid to a particular person the principal and interest of a small sum of money which he pretended was due to him; saying, at the same time, *It is much more easy to bear shame in this world than in the next.* He then said the prayers for noon; and likewise prayed for the dead, *according to the agreement and communion which subsist between the living and the dead.* These and other devout actions he performed as long as he had any strength left.

We shall only mention the Mohammedan fables concerning Gabriel's being often sent by God to inquire how the Prophet did; his introduction of Azrael, the angel of death, to the apostle just before his dissolution, having first obtained his leave; and the pious discourses of all three. Gabriel assured him he could not take his life without his express permission: nay, he gave him, as they tell us, his option of life or death; which the Moslem doctors look upon as one of the most singular and illustrious prerogatives of the Prophet. Whereupon Mohammed, continue these authors, having chosen death, and desired the aforesaid angel Azrael to execute his office, he was immediately thrown into agonies, that terminated with his life. Thus Mohammed died at noon, on a Monday, the twelfth of the month called

Rabbi the First, in the eleventh year of the Hejira; being about sixty-three years old. Historians take notice that he was born on a Monday; began his apostolical functions on a Monday; fled from Mecca on a Monday; made his entry into Medina on a Monday; took Mecca on a Monday; and at last died on a Monday. His death was thought so extraordinary that it was called *an assumption.* Some said, *He is not dead, he is only taken up into heaven, like* Jesus *in an ecstasy.* Others said, *He is gone to his Lord, as Moses, who left his people for forty days and came again.* Their disputes ran high respecting his death; but Abu-Beker, who succeeded him, put an end to those quarrels by giving a final sentence, that Mohammed was dead, like all other apostles and prophets who had gone before him. This decision being unanimously received, his body was washed and perfumed, especially those parts which touched the ground at the adoration paid to God, viz. the feet, the hands, the knees, and the forehead. The ablution called *Wodhu* was also performed on the face, the arms, the palms of the hands, and soles of the feet. Lastly, the whole body was embalmed by Ali, whom Mohammed had ordered to do it; and those who helped him were hoodwinked, because the Prophet had foretold that blindness would be the fate of any other person who should see him naked. Strange wonders and sweet odours accompanied this ceremony; at least so say the Mussulman writers. Ali dipped some cloths in the water with which he had been washed; they imbibed the virtues of it, and Ali, who kept them and wore them, became a partaker of those virtues.

Prayers were now said for him and his family by all the faithful in order. Gagnier asserts, that his body was not hung up in an iron chest, as is generally reported.

In relation to the place where the Prophet's remains were to be deposited, there happened some disputes among his followers. The *Mohajerins* insisted upon his being buried at Mecca, the place of his nativity; and the *Ansars*, at Medina, the place of his residence during the last ten years of his life. Others were for transporting him to Jerusalem, and erecting a monument for him there among the sepulchres of the prophets. But his successor, Abu-Beker, decided the whole affair at once, by declaring that a prophet ought to be interred in the place where he died; and that he had heard Mohammed, in his lifetime, own himself to be of this opinion. Whereupon the body was buried in a grave dug under the bed on which he died, in the apartment of Ayesha, his best-beloved wife, at Medina, where it remains to this day, in a magnificent building, covered with a cupola, and adjoining to the east side of the great temple, which is built in the midst of the city.

The sorrow and doleful complaints of the Mussulmans on this occasion were no doubt very great; but we shall omit the enthusiastic description of them given by Arabian historians, to give the true character of this

prophet. As to his person and outward appearance, he was of a middle stature, neither endowed with extraordinary beauty, nor in any way deformed. The Arabians, indeed, assert that the prophetic light, which descended lineally from Adam to him, made his face as bright as the sun. Nor must we omit what they say of his spittle, viz. that it was so sweet and of so good a taste, that children might have been fed with it. A wen which he had between his shoulders, and which disappeared at his death, was, they say, the *seal of prophecy;* to which they add, that flies and other insects were never troublesome to him, and that, consequently, his skin was always soft and shining.

Those authors are likewise as extravagant in their description of his mind. We may easily believe, however, that he was far more ingenious than others of his countrymen, upon whom he prevailed by his subtle devices, natural eloquence, and remarkable affability: the latter quality was, however, sometimes assumed, not without a mixture of severity. He affected likewise to be thought a great lover of justice and truth. He was so liberal to the poor as to be called their father, never refused to give alms to them, and maintained constantly forty at his own charge. It is said, too, that though he was master of an immense estate, yet he often had nothing left but what was absolutely necessary for the support of his family. He was very sparing in his diet, and ate only some dates and drank nothing but water for several months of the year. The Arabians likewise say of him, that he took his meals standing, or in an uneasy situation, with his servant; made his own shoes, his clothes; swept the house, and even prepared the victuals for his men! So far the austerity of his life seemed to imitate the severity of the anchorites and solitaries of Egypt and the neighbourhood of Arabia. This mortification was no doubt practised in order to dazzle the common people, and inspire them with the highest opinion of, and veneration for, his sanctity.

But with all these hardships, he indulged himself in a seraglio of twenty-one, and even twenty-five wives: women, it seems, to use his own expression, *rejoiced his sight and raised his fervour at his prayers.* Five of his wives died before him; from six he was divorced, and ten remained in a state of widowhood after the Prophet's death.

Mohammed had four sons and four daughters by his first wife, and none by any of his other wives or concubines, except Mary the Copt. All his sons died in their infancy. Such was the life, such the death, and such the character of Mohammed. That the desire of satisfying his sensuality was one of the principal motives of his undertaking, seems indisputably clear, from the great number of wives and concubines he maintained, as well as from the wicked and unjustifiable methods he was obliged to make use of, in order to obtain possession of some of them.

Before the death of Mohammed, he had become master of all Arabia;

had extended his conquest to the borders of the Greek and Persian empires; had rendered his name formidable to those once mighty kingdoms; had tried his arms against the disciplined troops of the former, and defeated them in a desperate encounter at Muta. His throne was now firmly established; and an impulse given to the Arabian nations, which induced them to invade, and enabled them to conquer, a large portion of the globe. India, Persia, the Greek empire, the whole of Asia Minor, Egypt, Barbary, and Spain, were eventually reduced by their victorious arms. Mohammed himself did not indeed live to see such mighty conquests achieved, but he commenced the train which resulted in this wide-spread dominion; and before his death, had established over the whole of Arabia, and some parts of Asia, the religion which he had devised.

Mohammedan conquests.

CHAPTER II.

RELIGIOUS TENETS, CEREMONIES, AND CUSTOMS OF THE MOHAMMEDANS.

All Mussulmans look upon the pilgrimage to the tomb of Mohammed as one of the chief duties of their religion. The Arabian doctors say that Mohammed enjoined it, and it is well known that superstition lays a great stress on such ceremonies. Whoever undertakes to perform it must often, even upon the road, turn himself towards Medina to pray; as soon as he sees the tops of the trees about the town, he ought to renew his devotion, and repeat without intermission the appointed form of prayers, to beg of God that this visit to the *holy sanctuary of the prophet* may be acceptable, and may deliver him from hell. Before he enters the city, he is enjoined to wash himself, to use perfumes, put on his best apparel, and to give alms. Having entered, he says a prayer, and another when he comes into the mosque: this latter is for Mohammed and his family. The pilgrim then goes towards the tomb, stays some time at the place where the Prophet prayed, and also at some other places, accordingly as his devotion suggests to him. Being at last arrived near the holy place, he first prostrates himself on the ground, pays his adoration to God, gives him thanks for having conducted him safely thither; then standing up, with his face turned towards Mecca, he prays for the Prophet and his two successors, Abu-Beker and Omar: he does not, while praying, even lean against the wall which encloses the monument, as that would be considered indecent and a profanation. Gagnier says, that "the pilgrim looks on the ground, and there fixing his eyes, salutes the Prophet, with the

Pilgrimage to the tomb of Mohammed.

utmost veneration and respect; at the same time withdrawing his thoughts and affections from all worldly concerns, as becomes one who is in the presence of God and his apostle," &c. On the Friday following, he goes to a burying-ground, called *Al-Baki*, where several of the companions of Mohammed lie interred, and visits the tombs of the chief ladies and others of his family, servants, and successors; as well as of Fatima his daughter, Ibrahim his son, and the Mussulman martyrs, &c. Then he washes himself in and drinks some of the water of the well called *Aris*, into which the Prophet had spitten; and performs several prostrations at other mosques, oratories, and wells in Medina, &c. Mohammed himself said, that *one prayer in his own mosque is better than a thousand anywhere else;* and that he would intercede for all those who die at Medina.

The Caaba, or Temple of Mecca.

The Caaba is a stone edifice in the temple of Mecca, which has been revered with superior sanctity by the Arabians from the remotest antiquity, and to which every Mohammedan is required by the Koran to direct himself in prayer.

Among the variety of fabulous traditions which have been propagated by the followers of Mohammed concerning the origin of this building, we find it asserted, that its existence is coeval with our first parents, and that it was built by Adam, after his expulsion from Paradise, from a representation of the celestial temple, which the Almighty let down from heaven in curtains of light, and placed in Mecca, perpendicular under the original. To this the patriarch was commanded to turn his face when he prayed, and to compass it by way of devotion, as the angels did the heavenly one. After the destruction of this temple by the Deluge, it was rebuilt by Abraham and his son Ishmael on the same spot, and after the same model, according to directions which they received by revelation; and since that time, it has continued to be the object of veneration to Ishmael's descendants. Whatever discredit we may give to these and other ravings of the Moslem impostor concerning the Caaba, its high antiquity cannot be disputed; and the most probable account is, that it was built and used for religious purposes by some of the early patriarchs, and after the introduction of idols, it came to be appropriated to the reception of the Pagan divinities. Diodorus Siculus, in his description of the coast of the Red Sea, mentions this temple as being, in his time, held in great veneration by all the Arabians; and Pococke informs us, that the linen or silken veil with which it is covered was first offered by a pious king of the Hamyarites, seven hundred years before the time of Mohammed. It had been frequently repaired, and was rebuilt a few years after the birth of this prophet by the tribe of Koreish, who had acquired the possession of it either by fraud or violence from the Khozaites. The Caaba then contained three hundred and sixty images of men, lions, eagles, &c., the objects of idolatrous worship, which were all destroyed by Mohammed after the taking

of Mecca, when it was purified and adorned, and consecrated to the service of Islam. It received several reparations after his death, and was rebuilt by one of his successors, with some alterations, in the form in which it now stands.

As no European is permitted to visit Mecca, the only knowledge we have of the present appearance of the Caaba is derived from the description and draughts of the Mohammedans, who indeed speak of it in terms of high admiration. It would appear, however, even from their designs, that it is an awkward and shapeless building. It consists of a sort of square tower, 24 cubits by 23, and 27 high, covered on the top with rich black damask, bordered with an embroidery of gold, which was formerly renewed every year by the Mohammedan Caliphs, afterwards by the Sultans of Egypt, and which is now annually provided by the Ottoman Porte. The floor is raised six feet from the ground; and a door and window admit the light. Its double roof is supported by three octagonal pillars of aloes wood, between which are suspended several silver lamps; and the gutters on the top are made of pure gold. At a small distance from this tower, on the east side, is the *station* of Abraham, where is a stone upon which the patriarch is supposed to have stood when he built the Caaba, and which, they pretend, still bears the traces of his footsteps. It is enclosed in an iron chest; and here the sect of Al Shafei meet for religious purposes. On the north of the Caaba is the *white stone*, within a semicircular enclosure, 50 cubits long, which is said to be the sepulchre of Ishmael, and which receives the rain-water that falls from the Caaba by a golden spout. This stone is of considerable antiquity, and was even held in great veneration by the Pagan Arabs. Towards the south-east is the well Zem-Zem, remarkable for the excellence and medicinal quality of its waters, as well as its miraculous origin. It is affirmed to be the same spring which, miraculously bursting out of the ground, supplied Ishmael and his mother Hagar when overcome with thirst in the wilderness of Beersheba; and is celebrated by the Mohammedans not only for curing many bodily diseases, but also, if taken copiously, for healing all spiritual disorders, and procuring an absolute remission of sins. The well is protected by a dome or cupola; and its water is drunk with much devotion by the pilgrims, and conveyed in bottles to the most distant quarters of the Mohammedan dominions. But the most singular relic, regarded with extreme veneration, is the famous black stone, which the Mohammedans pretend was one of the precious stones of Paradise, brought down from heaven by the angel Gabriel. According to the received tradition, derived from Mohammed himself, it was originally of such a bright white colour as to dazzle the eyes at the distance of four days' journey; but that it wept so long and so abundantly for the sins of mankind, that it became at length opaque, and at last absolutely black. When the Carmathians took

Mecca, they pillaged the Caaba, and carried off the black stone in triumph to their capital. The Meccans made every effort to recover it, both by entreaties and the offer of 5000 pieces of gold, but without effect. The Carmathians, however, after having kept it twenty-two years, sent it back of their own accord. It is now set in silver, and fixed in the south-east corner of the Caaba, looking towards Basra, about three feet and a half from the ground. It is called by the Mohammedans "the right hand of God," and is kissed by the pilgrims with great devotion.

The Caaba is almost surrounded with a circular enclosure of pillars, connected at the top by bars of silver, and towards the bottom by a low balustrade. Without this enclosure, on the south, north, and west, are three oratories, where three of the Mohammedan sects assemble to perform their devotion. The whole is enclosed at a considerable distance by a square colonnade, or great piazza, covered with small cupolas, and consisting of 448 pillars, from which hang numerous lamps, and 38 gates ; and from each corner rises a minaret or steeple, adorned with a gilded spire and crescent. This enclosure was built by the Caliph Omar, to prevent the court of the Caaba from being encroached upon by private buildings. It was at first merely a low wall, but has since been raised by the liberality of succeeding princes to its present magnificent state. The whole structure of the Caaba is in a peculiar manner styled Al Masjad Al Haram, "the sacred or inviolable place ;" which appellation, however, is sometimes extended to the whole territory of Mecca.

According to the command of Mohammed, every Mussulman must, once in his life, visit the Caaba, and perform the customary acts of devotion in the sacred places. But could the Prophet have foreseen to what distant regions his religion was to be introduced by the arms of his followers, he would soon have perceived the absurdity of such an injunction. Few, in comparison with the immense numbers who have embraced the doctrines of Islam, can be supposed able to discharge this duty ; and we presume, that it is only such as are more than ordinarily devout that are ever induced to visit the Caaba from religious motives. Many pilgrims, however, resort to the city of Mecca ; but commercial ideas mingle with those of devotion, and the arcades of the temple are often filled with the richest merchandise from every quarter of the world. This duty may be discharged by proxy ; but the pilgrim, in such a character, can act only for one person at a time ; and, to prevent all imposture, he must carry back with him a certificate from the Iman of Mecca, of his having actually performed all the devotional exercises or ceremonies appointed by the law, in the name of his principal.*

In connection with the foregoing account of the temple of Mecca, we

* New Edinburgh Encyclop., art. Caaba.

shall here give an account of the pilgrimage to Mecca, which, as stated above, Mohammed enjoined upon all his faithful followers to perform, at least, once in his life. As soon as the devotees arrive at the consecrated district of Mecca, they perform a general ablution with water and sand; repeat a prayer, after stripping off their garments; and put on the sacred habit of colourless woollen cloth, with sandals, which only defend the soles of their feet. They are now devoted to spiritual meditation, and must not even remove any vermin from their bodies. After reaching the city of Mecca, they encircle the Caaba seven times, like their pagan predecessors; repeat certain prayers; drink copiously of the well Zem-Zem; and kiss, with all their ardour, the sacred black stone. On the first and second of the three days, (the period for which the Caaba is open every six weeks,) the men and women offer their devotions alternately; and on the last day, the Sheriff of Mecca, the chiefs of the tribes, and the illustrious strangers present in the city, proceed to wash and sweep the temple. The foul water is caught and drunk by the multitude; the besoms of palm-leaves are treasured up as precious relics; and the black cloth which surrounds the door and bottom of the building is cut off and divided among the pilgrims. The next part of the duty is to visit the mountain of Arafal, for the offering up of various prayers at certain times and places; and thence to Mina, where every individual must cast a few small stones (always an uneven number) at the devil's house there, to show their detestation of the owner. A sacrifice is finally made of a goat, camel, or cow, in commemoration of Abraham's willingness to offer up his son; and after spending three days in this valley, the pilgrims return to Mecca, previous to their departure to their respective countries. As they are all allowed to trade on this pilgrimage, the holy city is crowded on these occasions with such merchandise of every country as is most easy of carriage and best adapted for sale; and in former times, the fair of Mecca was accounted the greatest on the face of the earth.

Pilgrimage to Mecca.

The word Koran comes from the Hebrew word *cara*, to read: *Al* signifies *the*, and *koran*, *reading;* so the Jews call the Bible *Micra*. Other Arabian doctors say it is derived from *caara*, to gather; because having been given in portions, it was afterwards put into one. The Mohammedans have as great a veneration for the Koran as Christians profess for the Bible. Both these words equally signify *the Book*, by way of preference to any other; that is, *the Book of Books*.

Koran or Al-Koran.

One hundred and fourteen chapters, some longer, some shorter, make up the whole book: these are called by the French *surates*, from the Arabic word *sua*, in the plural *sowar*, which signifies *order*, or *a series*, or *a file;* and answers to what the Jews call *seder*, of which they reckon fifty-three

in the Pentateuch. Each chapter of the Koran has a particular denomination, taken from the subject of which it treats, or from some person mentioned in it; but more frequently from the first word which those who have put it in order have thought worthy of notice, though it occurs sometimes only toward the end of the chapter.

The Koran is also divided into sixty equal parts, each of which is subdivided into four, in imitation of the Jews. "These sixty portions," says Herbelot, "are a kind of public service performed in the mosques, on various occasions, by persons hired for that purpose."

The Mussulmans know no bounds to the praises which they bestow upon this book:—it is written with the greatest elegance of style, in the purest Arabic dialect used by the Koreish, but intermixed now and then with other dialects. This was not an effect of neglect, nor of a lazy disposition, but in order to give the discourse a greater and more lively strength of expression, or to make it more harmonious. Indeed, all those who are versed in the Arabic language unanimously agree, that the Koran cannot be the production of an idle and lazy author. Although it be written in prose, the energy and harmony of its style must have cost the writer great labour and industry, and raises the work to the sublime character of poetry; yet the difficulty of finding out certain witty turns often interrupts the thread of the discourse, and consequently renders it obscure, which has obliged Mohammed not to be concise and short, but to use frequent repetitions. His figures are bold, in the oriental taste; his expression strong and pithy; the turn of his phrases, in imitation of the prophets of the Old Testament, is full of interruptions; and it appears throughout the whole, that all the heart and eloquence of which Mohammed was master have been employed in the most proper places. The mention of God, and the description of his attributes, are always lofty and majestic: oracles are pronounced with a raised and elevated style, proportioned to the dignity of the subject. In short, the Arabians are so charmed with the beauties of the Koran, that in all their writings they endeavour to copy this perfect original; and without a competent knowledge of this one book, all others become unintelligible.

It is a remark of Sir William Jones, that the Koran shines with a borrowed light, since most of its beauties are taken from our Scriptures. Of the truth of this remark, every reader would be satisfied who should compare the two. He would find, for example, many of the historical details of the Christian Scriptures in the Koran; such as the creation of the world, the fall of Adam, the Deluge, the deliverance of Noah and his family in the ark, the call of Abraham, the stories of Isaac and Ishmael, &c. &c. At the same time we would find these subjects interspersed with extravagant fables and monstrous perversions of truth. He would also perceive that the Koran is

The Koran greatly indebted to the Christian Scriptures.

indebted to the Scriptures for not a few of its sentiments, but that their very imagery and phraseology have in hundreds of instances been adopted. The following may serve as an example of the correspondence to which we have alluded :—

BIBLE.	KORAN.
Take heed that ye do not your alms before men to be seen of them; otherwise ye have no reward of your Father which is in heaven.	Make not your alms of none effect, by reproaching or mischief; as he that layeth out what he hath, to appear unto men to give alms.
Jesus of Nazareth, a man approved of God among you by miracles and wonders, and signs which God did by him.	We gave unto Jesus, the son of Mary, manifest signs, and strengthened him with the Holy Spirit.
Thou shalt give life for life, tooth for tooth, foot for foot, burning for burning, wound for wound, stripe for stripe.	We have therein commanded them that they should give life for life, and eye for eye, and nose for nose, and ear for ear, and tooth for tooth, and that wounds should be punished by retaliation.
But their minds were blinded: for until this day remaineth the same veil untaken away in the reading of the Old Testament. But even unto this day when Moses is read, the veil is upon their heart.	There is of them who hearkeneth unto thee when thou readest the Koran; but we have cast veils over their hearts, that they should not understand it, and deafness in their ears.
They said therefore unto him, What sign showest thou then, that we may see and believe thee?	The infidels say, Unless some sign be sent down unto him from his Lord, we will not believe.
In the beginning God created the heaven and the earth. And God said, Let there be light, and there was light.	It is he who hath created the heavens and the earth: And whenever he sayeth unto a thing, Be, it is.
And when he (Moses) was full forty years old, it came into his heart to visit his brethren, the children of Israel.	I have already dwelt among you to the age of forty years before I received it (the Koran.) Do ye therefore not understand?
And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up.	According to thy dream shall thy Lord choose thee and teach thee the interpretation of dark sayings.
	We taught him the interpretation of dark sayings, but the greater part of men do not understand.

BIBLE.	KORAN.
I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world.	O Lord, thou hast given me a part of the kingdom, and hast taught me the interpretation of dark sayings.
And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and of his Christ.	And his will be the kingdom on the day whereon the trumpet shall be sounded.
For behold, I created new heavens and a new earth. We look for new heavens and a new earth. I will cause you to come up out of your graves. And every man shall receive his own reward according to his own labour.	The day will come when the earth shall be changed into another earth, and the heavens into other heavens; and men shall come forth from their graves to appear before the only, the mighty God. That God may reward every soul according to what it shall have deserved.

As to the true origin of the Koran, a difference of opinion has existed among writers. The majority, however, have agreed in supposing that in the construction of the Koran, Mohammed was indebted to the assistance of one or more accomplices. That this opinion prevailed in the time of the Prophet is certain, since in the Koran it is said, "We also know that they say, Verily a certain man teacheth him to compose the Koran." "And the unbelievers say, This Koran is no other than a forgery, which he hath contrived: and other people have assisted him therein: but they utter an unjust thing and a falsehood." But notwithstanding this emphatic denial on the part of the Prophet of assistance, writers have still believed that he had aid, especially from a Nestorian monk named Sergius, supposed to be the same person as the Boheira, with whom he became acquainted at an early period of his life at Bosra, in Syria. Still, however, it must be admitted, that there is no certain evidence in the case, and it will probably remain an unsolved problem to the end of time what was the precise origin of this remarkable book, although in respect to its human and uninspired composition there exists not a doubt.

Origin of the Koran.

Mohammedan profession of faith.

The articles of faith which every good Mussulman is bound to believe and receive with an entire assurance are thirteen in number, of which the first and principal is as follows:

To believe from the heart, to confess with the tongue, and with a voluntary and steadfast mind to affirm, that there is but one only God, Lord and Governor of the universe, who produced all things from nothing, of

God's existence.

whom there is neither image nor resemblance, who never begot any person whatsoever, as he himself was begotten by none; who, as he never was a son, so he never hath been a father. It is this Lord and Sovereign Arbiter of all things whom we Mussulmans are bound to serve and adore; so that none among us may deviate from this article, but every one must imprint it deeply in his heart; for it is unquestionable.

We must believe from our hearts and confess with our mouths that the Most High God, after having revealed himself to mankind by his ancient

Prophet Mohammed and the Koran.

prophets, sent us at length his Elected, the blessed Mohammed, with the sacred and divine law, which through his grace he had created, the which is contained in the venerable Koran, that hath been from him remitted unto us. By this holy law it is that God hath abolished all the preceding ones, and hath withdrawn from their doubts and errors all nations and people, in order to guide them to a firm and lasting state of happiness. Wherefore we are obliged exactly to follow the precepts, rites, and ceremonies thereof, and to abandon every other sect or religion whatsoever, whether instituted before or since this final revelation. By this article we are distinguished and separated from all sorts of idolatry, lying rhapsodies, and false prophecies, and from all those sects, societies, and religions different from ours, which are either erroneous, abrogated, or exaggerated, void of faith, and without truth.

We must firmly believe and hold as a certainty, that, except God himself, who always was, and always shall be, every thing shall one day be

Providence and predestination.

annihilated, and that the angel of death shall take to himself the souls of mortals destined to a total and universal extinction,* by the command of God, our powerful Lord and Master, who was able and hath vouchsafed to produce out of nothing, and in fine to set in form this universal world, with all things therein contained, both good and evil, sweet and bitter; and hath been pleased to appoint two angels, the one on the right, and the other on the left, to register the actions of every one of us, as well the good as the bad, to the end that judicial cognisance may be taken thereof, and sentence pronounced thereupon, at the great day of judgment. It is therefore necessary to believe predestination: but it is not permitted to discourse thereof to any whomsoever, till after being perfectly well versed in the study of our written law, viz. the Koran, and of our Sonnah, which is our oral law. Seeing then all things are to have an end, let us do good works, and deport ourselves so that we may live for ever.

We must truly and firmly believe, and hold as certain and assured, the

* Notwithstanding this annihilation, it is taught in the Koran that all intelligent creatures will be reproduced again at the resurrection.

interrogation of the sepulchre, which will after death be administered to every one of us by two angels upon these four important questions:—1. Who was our Lord and our God? 2. Who was our prophet? 3. Which was our religion? 4. On what side was our Keblah? He who shall be in a condition to make answer, that God was his only Lord, and Mohammed his prophet, shall find a great illumination in his tomb, and shall himself rest in glory. But he who shall not make a proper answer to these questions, shall be involved in darkness until the day of judgment.

The interrogation in the grave.

We must heartily believe, and hold as certain, that not only shall all hings one day perish and be annihilated,—viz. angels, men, and devils,—but likewise this shall come to pass at the end of the world, when the angel Israfil shall blow the trumpet in such sort—that, except the sovereign God, none of the universal creation shall remain alive immediately after the dreadful noise, which shall cause the mountains to tremble, the earth to sink, and the sea to be changed to the colour of blood. In this total extinction, the last who shall die will be Azrael, the angel of death; and the power of the Most High God will be evidently manifested.

The future dissolution.

We are obliged cordially to believe, and to hold for certain, that the first before all others whom God shall revive in heaven shall be the angel of death; and that he will at that time recall all the souls in general, and reunite them to the respective bodies to which each belonged; some of which shall be destined to glory, and others to torment. But, upon earth, the first whom God will raise shall be our blessed prophet Mohammed. As for the earth itself, it shall open on all sides, and shall be changed in a moment; and by God's command fire shall be kindled in every part thereof, which shall be extended to its utmost extremities. God will then prepare a vast plain, perfectly level, and of sufficient extent to contain all creatures summoned to give an account of their past conduct. May this solemn, definite, and irrevocable judgment awaken us from our security; for to nothing that hath been created shall favour be showed. Every soul shall be judged there by the same rule. and without exception of persons.

The future resurrection.

We must believe from our hearts, and hold for certain, that there shall be a day of judgment, whereon God shall ordain all nations to appear in a place appointed for this great trial, of sufficient vastness that His Majesty may there be evident in splendour. It is in this magnificent and spacious station that the universal assembly of all creatures shall be made, about the middle of the day, and in the brightness of noon: and then it is that, accompanied by his prophet, (Mohammed,) and in the presence of all mankind, God shall with justice and equity judge all nations of the earth in general, and every person in par-

The day of judgment.

ticular. To this effect, every one of us shall have a book or catalogue of our actions delivered to us; that of the good in such wise that it shall be received and held in the right hand; that of the wicked, so that it shall be received and held in the left hand. As to the duration of that day, it shall be as long as the continuance of the present age. This shall be a day of sighs and griefs, a day of tribulation and anguish, when the cup of sorrow and misery must be drunk up, even the very dregs thereof. But this is what shall be particularly experienced by the ungodly and the perverse; every thing shall present to them ideas of sorrow and affliction. To them every thing shall become aloes and bitterness. They shall not obtain one moment of repose. They shall behold nothing that is agreeable, nor hear one voice that shall delight them: their eyes shall see nothing but the torments of hell; their ears shall hear nothing but the cries and howlings of devils; and their terrified imaginations shall represent unto them nothing but spectres and tortures.

Mohammed's intercession.

We are bound to believe, and hold as certain, that our venerable prophet Mohammed shall with success intercede for his people at the great day of examination. This will be the first intercession; but at the second, God will be entirely relented, and all the faithful Mussulmans shall be transported into a state of glory, while not one excuse or supplication in behalf of other nations shall be accepted. As to the greatness of pain which those among us are to undergo who have been offenders by transgressing the precepts of the Koran, it is known to God alone, as there is none but Him who exactly knoweth how long the same is to continue, whether its duration shall be more or less than that of the examination or judgment. But to us it belongeth to shorten its continuance by good works, by our charity, and by all the endeavours we are capable of.

The future compensation at the last judgment.

We must sincerely believe, and hold as a certainty, that we must, every one of us, give up our accounts before God, concerning the good and evil we have transacted in this world. All who have been followers of Mohammed shall be before all others summoned to this examination, because they it will be who shall bear witness against all other strange nations. It shall come to pass on that day, that God will take away out of the balance of him who has slandered his brother some of the good works, and put them unto that of him who hath been slandered; and if the slanderer is found to have no good works, he will then deduct from the punishment of the slandered, to include them in the list of those of the slanderer, insomuch that his great justice will be fully manifest. At least, then, that we may not run the hazard of this terrible compensation, let us not think of wronging others, or of diminishing their substance, their honour, or their good name.

We must believe from the heart, and confess with the mouth, that all

our actions, good and bad, shall one day be weighed in the balance, the one against the other, insomuch that those whose good works outweigh their bad shall enter into paradise; and that, on the contrary, they whose bad works shall outweigh their good, shall be condemned to the flames of hell. And for those whose scales shall be equally poised, because the good they have done is equivalent to the evil, they shall be detained in a station situate in the middle, between paradise and hell, where consideration will be made both of their merits and of their demerits; since, besides their being confined in that place, they shall have no punishment inflicted on them, nor shall they enjoy any part of the glory ordained for the beatified righteous. It is true, that all those among that number who are Mussulmans shall be at length released from their captivity, and shall be introduced into paradise at the second intercession of our blessed prophet Mohammed, whose great compassion will be signalized by his engaging, in order to our redemption, to supplicate the power and the mercy of the Most High, as well as his justice, already satisfied by the long captivity of the criminals. Wherefore, let us from henceforward weigh our good works, to the end that we may assiduously strive to increase their weight, and that they may have the advantage over the bad.

Of the balance, and of purgatory.

We are obliged to believe from our hearts, and to hold as assured, that all mankind in the world must pass, one day, over the Sharp-edged Bridge. whose length shall be equal to that of this world, whose breadth shall not exceed that of one single thread of a spider's web, and whose height shall be proportionable to its extent. The righteous shall pass over it swifter than a flash of lightning: but the impious and the ungodly shall not, in as much time as the present age shall endure, be able to surmount the difficulties thereof, and that through the want of good works. For which reason, they shall fall and precipitate themselves into hell-fire, in company with the infidels and blasphemers, with those of little faith and bad conscience, who have done few deeds of charity, because they were void of virtue. There shall be some among the good, notwithstanding, whose passage shall be lighter and swifter than that of many others, who shall therein meet with temptations and obstructions from every precept which they shall have ill observed in this life. Good God! how dreadful to our sight will this formidable bridge appear! What virtue, what secret grace from the Most High, shall we not need to be enabled to pass over it!

The Sharp-edged Bridge, and the unavoidable passage thereof.

We are to believe, and to hold for a certainty, that God did create a paradise, which he prepared for the blessed, from among the number of the faithful, by which are meant the followers of the true religion and of our holy prophet Mohammed; where, with him, they shall be placed in perpetual light, and in the enjoyment of hea-

Paradise.

venly delights; for ever beautiful in the vigour of their age, and brighter than the sun; and where they shall be found worthy to contemplate and adore the face of the Most High God. As for those who shall be detained in the tortures of hell,—to wit, the sinners and transgressors, who have nevertheless believed in one only God,—they shall be released at the second intercession of the Prophet, by whom they shall immediately be washed in the sacred laver, from whence being come forth whiter than snow, and more refulgent than the sun, they shall, with the rest of the blessed, behold themselves seated in paradise, there to enjoy all the glory they can desire. This is what shall befall the body composed of clay: and what then shall be the state of our souls? To the which it shall be granted eternally to behold the light and brightness of the divine majesty. Let us, then, endeavour to do works of such a character, that we may have no cause to fear hell-fire. Let us, I say, chiefly apply ourselves to good works,—let us not refuse to exert our utmost strength in the exact observation thereof, and of the fast of our venerable month of Ramadan with the prayers and ceremonies which are ordained; and let us not defraud the poor of a tenth of all our goods.

Hell.

We must sincerely believe, and hold for certain, that there is a hell prepared for the unrighteous, the refractory transgressors of the divine law, accursed of God for their evil works, and for whom it would have been better had they never been born, and to have never seen the light of day. It is for such as those that a place of torment is appointed, or rather a fire which burneth without touching them, a fire of ice and north winds, where there shall be nothing but snakes and serpents, with other venomous and ravenous creatures, which shall bite them without destroying them, and shall cause them to feel grievous pains. That place shall be the abode of the impious and of the devils, where *these* shall, with all sorts of cruelty and rage, incessantly torture *those:* and lest the sense of their pain should cause them to relent, a new skin shall continually succeed in the stead of that which has been burnt or mortified. It is for us Mussulmans to conceive and entertain a just horror of this detestable place; such reflections are the duty of all God's servants. As for those others who have declared war against our religion, they shall one day feel the torments of hell. Let us all dread this punishment and these frightful terrors. Let us confirm our faith by the sentiments of our hearts and by the confession of our tongues, and let us engrave it in the bottom of our souls.

Mohammedan Liturgy.

It belongs in this place to give some account of the Mohammedan Liturgy. The following abstract is from the Turkish Catechism.

The religion of the Islamites contains six chief principles:—

The first is the confession of the true God, and consists in believing

that there is but one true and eternal God, and that Mohammed is his apostle.

The second is the regular practice of ablution and purification.

The third is a regular observation of the prayers, as prescribed.

The fourth is giving alms.

The fifth is the fast of the month of Ramadan.

The sixth is the pilgrimage of Mecca, from which no Mussulman can be dispensed, if able to perform it.

Ablutions.

As to the purifications which are prescribed, seven different sorts of water may be used in them: viz. rain-water, sea, river, well, spring, snow, and hail-water.

There are three sorts of ablutions and purifications.

The first, which is called GASL, is a kind of immersion. The second named WODOU, concerns particularly the hands and feet. The third is made with earth or gravel, instead of water.

Ablution called GASL.

Three rules are to be observed in this ablution of the body:—First, those who do it must resolve to please God. Secondly, all the dirt of the body must be washed off. Thirdly, the water must touch the whole skin, and all the hair of the body.

The *Sonna*, which is the Oral Law of the Mohammedans, requires five things more:—First, that the usual form, "In the name of God," &c., be recited. Second, that we should wash the palms of our hands before the jugs be emptied into the washing-place. Third, that before the prayers, some expiatory lustration should be made, with peculiar ceremonies. Fourth, that to take off all dirt, the skin should be rubbed with the hand. Fifth, that all this be continued to the end of the ablution.

Purification called WODOU.

Six things are to be considered in this kind of purification:—1. It must be performed with an intention to please God. 2. The whole face is to be washed. 3. The hands and arms up to the elbow. 4. The head, or some parts, must be rubbed. 5. The feet and heels are to be made clean. 6. The ceremonies prescribed must be exactly complied with.

Besides which, the ten institutions of the *Sonna* must be followed:—1. The form, "In the name of God," &c., must be used. 2. The palms of the hands washed before the jugs be emptied into the washing-place. 3. The face cleaned. 4. Some of the water drawn up the nostrils 5. The whole head and ears rubbed. 6. Thick and long beards must be parted, to be better cleaned. 7. The toes washed one after the other, each singly. 8. The right hand and foot to be washed before the left. 9. All these things must be repeated thrice. 10. There must be no intermission in this performance.

Four rules are prescribed in this purification:—1. It must be per-

formed with an intention to please God. 2. The face ought to be well rubbed. 3. The same is to be done to the hands and arms, and elbows, and to the feet. 4. The said order must be exactly kept.

Purification with Earth or Gravel.

Add to this the precepts of the *Sonna*:—1. The form, "In the name of God," &c., must be recited. 2. The right hand must be rubbed before the left, and so of the feet. 3. There must be no intermission in this rite.

I. Thirteen rules are prescribed concerning prayers:—1. The intention. 2. The greatness of the names of God. 3. The form of the unity of God, *God is great, &c.* 4. The right, or straight position of the body; which is, the feet are close together, the hands raised up to the head, or joined and laid upon the breast, or each apart upon the knees, bending the body. The adoration is made with the face to the ground, sitting with their hands upon their thighs; they say, *Lord, accept of our standing, bending, adoring, and sitting.* 5. Reading the first chapter of the Koran, which is as highly valued by Mussulmans as the Lord's Prayer by Christians. 6. Bowing the body towards the earth. 7. Raising from that first bowing. 8. A second adoration or prostrating with the face to the ground. 9. Sitting down. 10. A second sitting down. 11. The second form about Mohammed; the first was about God himself. 12. The words of it, which are to be repeated. 13. The observing punctually each of these in their order.

Prayers.

II. The *Sonna* requires four things more:—1. That the people be invited to prayers. 2. That this invitation be repeated with a form not much different. 3. The first confession about God. 4. The words or form of prayer of that confession.

III. Five dispositions are necessary for prayer:—1. The body must be entirely clean. 2. It must be decently clad. 3. In a clean place, so as to contract no uncleanness. 4. At the exact time appointed. 5. Not forgetting the *Kebla*, which is turned towards Mecca.

IV. There are also five sorts of prayers to be said daily. 1. At noon, with four inclinations of the body. 2. In the afternoon, with four also. 3. In the evening, with three. 4. In the night, with four. 5. In the morning, with two only. In all, seventeen for the whole day. Travellers may without sin reduce them to eleven.

Some alms are left to the free choice of every individual; others are prescribed by the law. We shall now treat of the latter.

Alms.

I. Alms are given out of five sorts of goods:—1. Of cattle, camels, oxen, sheep. 2. Of money. 3. Of corn. 4. Of other fruits of the earth. 5. Of goods in trade.

II. Six conditions are required in the giver:—1. He must be a Mussul-

man, that is, a true believer. 2. A freeman. 3. The lawful possessor of what he is to give away; for it is an injustice, and not charity, to give what does not belong to us. 4. His patrimony must be increased. As riches increase, alms should increase at two and a half per cent. Those who have not twenty pieces of gold, nor two hundred in silver, nor five camels, nor thirty oxen, nor thirty sheep, are not obliged to give alms. 5. He must have been in possession about a year, at least eleven months, without pawning it. 6. He must not give his working cattle, but one of those which are at grass, because alms are to be given from that which is not necessary.

III. The same conditions are required for alms of money, corn, other fruits of the earth, &c.; only about corn and fruits it is to be observed, 1. That they must grow from our labour, as sowing, &c. 2. They must have been laid up in our store-rooms or barns. 3. There must be a convenient quantity left, so that the giver may not be reduced to want.

IV. But we must chiefly take notice, that in the aforesaid alms given by those who are easy in their circumstances, and in other alms, (if that name can be given to a tax annually levied by a capitation at the end of the fast of Ramadan,) the first and best principle ought to be the intention of giving this or that alms as a debt which we are obliged to pay.

The chief fast of the Mohammedans is that of Ramadan. After it, is kept the feast of the Great Beiram. The little Beiram is kept on the tenth of the month Dilhazja, in memory of Abraham's sacrifice.

Fasts.

I. Three things are required in the person who fasts, to make it acceptable to God:—1. He must be a Mussulman. 2. At the age of ripeness; fourteen in men, twelve in women. 3. In his, or her, right senses.

II. The conditions of the fast are five:—1. An intention of the heart to please God. 2. To eat nothing in the day, from sunrise to sunset. 3. To drink nothing of any sort. 4. To have no commerce with women, not even by kisses. 5. Not to throw up what has been eaten; which supposes both that the stomach is good, and that no excess is committed, or at least nothing taken which may give a disgust.

In performing this devout ceremony, five things are commanded by divine institution:—1. The intention and religious vow of going to Mecca. 2. Spending a day on Mount Arafat, which is done on the ninth day of the month. 3. Shaving the head in the Valley of Mina. They throw seven stones one after the other in the Valley of Mina; after which the men (not the women) offer sheep, goats, oxen, or camels, in sacrifice,—then shave and pare their nails. The hair and parings are buried in that valley. 4. To go seven times round the Caaba. 5. To run seven times between Safa and Merva, two holy places, one hundred and eighty cubits distant from each other. At first they

Pilgrimage of Mecca.

walk slow, then run faster between two pillars; then walk again, looking on all sides as if seeking something lost. This is to represent the anxiety of Hagar, when she endeavoured to find water in the desert for her son Ishmael. All these ceremonies were in use long before Mohammed, who made them an essential part of his religion, both in order to draw in the superstitious inhabitants, and to make this law seem venerable for its antiquity.

We shall now enter upon the manners and customs of civil life, or which have some relation to the religion of Mohammed. We must in the first place take notice, that the Koran contains some negative precepts, concerning things that become evil or scandalous only by the abuse of them: such as the forbidding of wine, and other intoxicating liquors, which seems enforced in several passages of the Koran; for instance, in the second chapter, where Mohammed says expressly, "that the sin committed by drinking wine is much greater than the advantage reaped from the use of it;" and in the fifth chapter, he reckons wine among the "abominations which are the works of Satan." Some have pretended that the excess only is forbidden; but the general opinion is, that it is not lawful to drink any of those liquors, and that whoever drinks even the smallest quantity commits a sin. Those who have performed the pilgrimage of Mecca are the most scrupulous on this point, and will neither drink any wine nor make it, buy nor sell it, nor the implements to make it, in order to live by the profits of such a traffic. Yet all the Mohammedans are not so exact in observing this law; and when reproached with the breach of it by Christians, they have recourse to recrimination, and upbraid us with our violation of the Gospel precepts.

Precepts, duties, &c. enjoined by the Koran.

Some Mussulmans have doubted whether coffee be not comprehended under the general denomination of intoxicating liquors; because, they say, it disturbs the imagination of those who use it. It is, however, undoubted, that coffee, though now universally allowed in Mohammedan countries, has been heretofore forbidden, and is now used by mere toleration, not by religious permission; nevertheless, very few abstain from the use of it. The scrupulous Mohammedans are still more averse from tobacco, both because it has the same effect as wine and brandy, and also on account of a pretended prophecy of Mohammed, that, "in the latter days some shall call themselves Mussulmans, without being really such, who will suck in through a pipe, and blow out, the smoke of a plant called tobacco." This qualification of false brethren could not but render tobacco odious to scrupulous people; yet the constant practice is to introduce coffee and tobacco, without which no entertainment is thought completely polite in the East; and the Persians, in particular, say, that tobacco is to coffee what salt is to meat.

The same rigorists condemn also the use of opium, or heng, or treacle, although nothing be more common. The Koran does not mention tobacco, nor opium, nor heng; but as they produce the same effects as wine, they are apt to cause quarrels, neglect of duty, several irregularities, and shameful disorders: all these reasons prove the necessity of abstaining from all such liquors or drugs. Upon the same account, the Jews, from whom, and from the ancient Arabians, the Magi, and the Christians, Mohammed has borrowed many of his religious precepts, did not allow the priests to drink wine when they were to officiate in their turn.

The second and fifth chapters of the Koran forbid also games of hazard, under the general denomination of *Al Maisair*, which strictly means the art of divination by arrows. We must observe that this kind of witchcraft is very like *Rhabdomancy*, that is, the art of divination by rods, and is mentioned in the Prophecy of Ezekiel, chap. xxi. verse 26, which is an evident proof that both the Arabians and their neighbours undertook no affair of moment without consulting their arrows. Mohammed forbade all these customs, with an intent, as he said, to take away all superstition; but others have been substituted for them.

Games of hazard forbidden.

The Mohammedans were likewise prohibited from games of hazard, under the name of superstition, that all occasions of quarrels and cheating, which generally accompany such games, might be removed. However, in this instance, the civil law enforces the authority of Mohammed and of the Koran, insomuch that games of hazard are in disrepute, and the testimony of those who are addicted to them is of no force in courts of justice; at least, it is pretended that such witnesses may be rejected.

The majority of the Mohammedan doctors allow the game of chess, as depending wholly upon industry and skill; but they forbid playing too long at it, or for money, or laying wagers about it, or at the hours appointed for prayer. These restrictions are observed more exactly by the Turks than by the Persians or Moguls. Some are of opinion that Mohammed forbids chess, under the name of images, because, among the Arabians, as with us, most of the pieces represent men, elephants, horses, camels, &c.; others think that Mohammed put that restraint only upon the pawns, which, in Turkey, are made quite plain. The Mohammedans, however, generally abstain from gaming more easily than from wine, and chiefly in Persia, where drunkenness prevails as much as in some European countries.

Chess allowed.

This subject naturally leads us to give an account of the diversions and exercises used by the Mohammedans; but we shall only mention those which have some relation to religion, according to the good or bad use made of them, or which even are admitted as a part of their religious ceremonies. Among these are puppet-shows, with which the Turks entertain their guests in private after their meals, not-

Puppet-shows, jugglers, &c. allowed.

withstanding Mohammed's prohibition of images. This diversion is publicly exhibited in the Ramadan when the hour of fasting is past; for then they allow themselves as much sensual pleasure as the Christians do in the Carnival, or the Heathens did during the solemnity of their Saturnalia, the last two days of which were spent in puppet-shows.

They have also jugglers, quacks, and public dancers, of both sexes, called *tchinguis;* and although the Turks, Persians, and Moguls look upon dancers by profession as people of loose lives and morals, yet it must be owned, that those disorders are not always the consequence of dancing, and several nations have made use of it in their religious worship. Nothing, therefore, but the abuse has rendered dancing contemptible among the Mohammedans, who, nevertheless, admit it in their religion, as appears by the turnings of their dervises, which the majority of travellers represent as a solemn act of worship performed every Tuesday and Friday. The superior of these dervises preaches a sermon on some text of the Koran, which is followed by some prayers out of the same book, sung by all of them together; then, having made a low bow to the superior, they begin to dance, or turn about, while some play on the flute or other instruments. This ceremony was invented by one Mewlana, whom the dervises honour as a great saint; and we are assured by Ricault, that this man, whom he calls *Mevelava*, by a miracle, turned fourteen days together without resting or taking any nourishment, while another dervise named Hamze, his companion, played on the flute; after which he fell into an ecstasy, and received wonderful revelations, and was very instrumental in founding the order of dervises. The flute is, they think, a sacred instrument of music, sanctified by Jacob and other holy shepherds of the Old Testament, who made use of it; yet the rigorists condemn both the dance and instruments of music, as contrary to religion.

As to the distinction of meats, we shall only add, that the Koran in several places forbids blood, and the flesh of beasts which have been either offered to idols, or which have died naturally; and some Mussulmans are so cautious in that point, that unless the butcher pronounces the prayer *Bismill'ah*, or "In the name of God," &c., while he kills any beast, they do not think it lawful to eat of it.

Usury is also condemned in the second chapter of the Koran, and ranked among the most enormous sins. Mohammed does not allow it, as the Jews do, even towards infidels. Yet there are some Mussulmans who are usurers and extortioners, and give what interpretation they think fit, in order to elude the precepts of the Koran, as too many Christians do with respect to the Gospel. The same chapter which forbids usury, enjoins mercy and forbearance with a debtor who is not able to pay without depriving himself of the necessary means for the subsistence of himself and family; in which case, Mohammed orders his fol-

Usury condemned.

lowers not to begin any prosecutions for such debts, but to reckon them as an alms given to the debtor. He may have borrowed this from the law of Moses and of CHRIST; and the dictates of humanity may also have inspired him to make that law, both to avoid merciless and extortionate law-suits, and to prevent his subjects from being ruined. Thus we see the Romans, who lived before the Gospel, and were but little, if at all, acquainted with the law of Moses, had such an abhorrence of usury, that they obliged usurers to restore four times as much as they had thus unjustly gained; whereas thieves were only condemned to pay double what they had stolen. Prudence and equity convinced them that a usurer was more pernicious to society than a thief.

The same sentiments of humanity, and the common good of society, prompted Mohammed to abolish the barbarous custom of the Koreishites and other Arabians, of burying girls alive; which they pretended was in order to prevent the shame which they might cause to their parents by evil conduct, and the slavery and miseries to which they were exposed. Moreover, they had no regard for women but upon account of propagation and pleasure, and looked on their birth as a misfortune, their death a happiness; therefore, when a woman was in labour, she was led to a grave, and if delivered of a female child, it was thrown in and buried.

The ceremony of marriage is in high esteem among the Mohammedans; yet it is not celebrated in the presence of the priests, nor is it considered an act of religion, as with the Jews and Christians, and formerly with the Romans and Grecians. The Cadi, of civil judge, gives it a sanction; "as to an act purely relating to society, which is not valid without his presence. The husband acknowledges that he has obliged himself to marry such a woman, to give her such a dowry, and to dispose of her at pleasure in case of divorce." The woman is not present at this acknowledgment; but the father, or some of the relations, assist at it; which being done, the husband takes possession of his wife; who is brought to him veiled under a canopy, accompanied by friends, relations, slaves, and music.

Marriage ceremonies.

Ricault says, that "wives are not jealous of concubines, if they be not deprived of the right which they claim, and the law gives them, to be admitted once a week to their husbands' beds. On failure of this, they may demand it on the Thursday night of the following week, and even go to law with their husbands if they do not grant it. If any be so bashful as to neglect this public way of obtaining justice, they endeavour to find out some other way of recompensing themselves for their loss."

The majority of travellers affirm that the Turks have a kind of half marriage, called *Cabin;* which consists in taking a wife for a time limited. This agreement is made before the judge, who, in the presence of the con-

tracting parties, writes it down, and the stipulated sum of money is paid to the woman when the time is elapsed.

The Mohammedans are allowed to make use of their female slaves: and here we must take notice, first, that Mussulmans may marry women of any religion the tenets of which are written; and secondly, that all the children, whether by wives or slaves, equally inherit their father's property, if by will or otherwise the father has declared them free; in default of which, the children of a slave still remain slaves to the eldest son of the family.

Thevenot says, "that the Turks never marry their relations, unless they are more distant than eight generations; and that the Mohammedan women study to embellish themselves by all the arts in use among our European ladies,—false hair, paint, rich clothes, often to the ruin of their husbands and families."

The Koran inveighs strongly against adultery, and orders that a husband who accuses his wife of that crime, and does not prove it, shall be bastinadoed. When there are no proofs nor witnesses, the husband swears five times that what he alleges is true, and to the last oath adds a curse, wishing he may be cursed by God and men if he lies; on the other side, the woman is believed if she also swears five times, and adds to the last oath a prayer, desiring God to destroy her if her husband speaks truth. However, if the adultery be fully proved, the husband has her life in his power, and, if revengeful, puts her in a sack full of stones and drowns her. But then, Tournefort adds, that "they are so cautious in their amours, that few die in the water: and if the husband spares their lives, they are happier than before, because she is obliged to marry her gallant, who, if a Christian, must embrace Mohammedism or die." As to the adulterer, he is often condemned to ride an ass, with his face towards the tail, which he holds as a bridle. He is crowned with tripe and guts, and has a neckcloth of the same, and at last is bastinadoed upon the reins and the soles of his feet.

We must not omit the curious particularities related by Ricault, when the princesses of the Ottoman empire are married to some great and powerful man: this pretended honour is the effect of the jealousy which the emperors of Turkey conceive of their power, and is generally the forerunner of their ruin. "When the Grand Seignior is apprehensive of the great power of a bashaw, he makes him marry one of his sisters, or relations, under pretence of conferring upon him a greater honour; but instead of being greater, he becomes the most abject slave to the pride and tyranny of a woman, who treats him like a footman: yet he dares not refuse, nor seem to undervalue this token of his master's favour: he must resolve to devote himself wholly to her, and renounce all his other wives or slaves, who might lay claim to any part of his love: if he has already an amiable

wife, and children by her, who engages his most tender affection, he is obliged to turn her out of his house, and also every other person who might be displeasing to this Sultana, although unknown to him. If, before the wedding, she sends to ask of him money, jewels, or rich furs, he must send them to her with an expression of pleasure and thanks; this is called *Aghirlic.* He is moreover obliged to settle upon her what dowry the match-makers are pleased to appoint. This dowry or *cabin* being stipulated before a judge, he is led by a black eunuch to the Sultana's chamber, to give her thanks. When he enters the room, she draws her dagger, and haughtily demands, who made him so bold as to approach her? He answers with a profound respect, and shows to her the *Emmery Padschah*, or the Grand Seignior's order for the wedding. She then rises, receives him with mildness, and allows him to entertain her with more familiarity; then a eunuch takes his slippers, and places them at the door, as a token of his meeting with a kind reception. A few minutes after, the bashaw makes a low bow down to the ground, and drawing back, makes a speech, to testify how happy he thinks himself for the honour she intends to confer upon him. This being over, he stands silent, in an humble posture, with his hands across his breast, till she orders him to bring her some water. He obeys readily, and kneeling, presents to her a water-cup prepared for that ceremony: she raises a red veil embroidered with gold and silver flowers, which covered her face, and drinks: her women immediately bring in a low table, on which are set two roasted pigeons, and some candied sugar on a plate, or a plate of sweetmeats. The gallant desires her to eat, which she refuses till he has made her some rich present. This calms her anger, overcomes her modesty; she sits down to the table, graciously receives from his hand the leg of a pigeon, and having eaten some, puts into his mouth a piece of sugar, then rises, and goes back to her place: all the company withdraw, and leave the newly-married couple alone for the space of an hour, that he may freely converse with her. Then his friends come with instruments of music playing; they invite him to come to the ante-chamber, where he spends the night with them in drinking and diversion: the Sultana does the same in her room with her ladies. At last, the princess being tired, goes at break of day to lie down in a bed exquisitely rich, well perfumed, and every way fit for the ceremony. A eunuch gives notice to her husband by a sign, and introduces him without noise into the bed-chamber. He puts off his upper garments, kneels for some time at the foot of the bed, then growing bolder, raises softly the covering, gently touches and kisses the feet of the princess, and places himself by her side. In the morning, his friends come again to conduct him to the bath, and his spouse presents him with all the linen requisite in that place. After this, they live more familiarly within doors; but in public, she is more reserved, and shows her superiority. She wears a

changiar or dagger by her side, and requires of him so many presents, that sooner or later she empties his coffers."

Mohammed, in order to hinder his followers from putting their wives away too often, expressly forbids the taking of them again, after a third repudiation, unless they have been married and repudiated by another man. This, they say, has had so good an effect, that very few Mohammedans are divorced from their wives, and the number of those who take them again is still less.

Divorces.

The third divorce is called *Ouch-talac;* which Bespier explains *three*, or *the third* separation; of which the Turks have three different sorts made before the Cadi, and registered by him. By the first the husband and wife are parted from bed and board; she receiving from him a maintenance. The second is a total separation of body and goods; the husband must then give her the stipulated dowry; after which, she has no claim to his person or goods, and may marry another, three lunar months after the divorce, for fear she should be with child; in which case, she cannot marry and may even remain in her husband's house, and be maintained at his cost, till she be delivered. The *Ouch-talac* is the most solemn divorce, but not practised by the Persians.

The women do not enjoy the same privilege of parting with their husbands, unless for want of necessaries, as rice, coffee, wood, money to go to the bagnio, flax to spin their clothes, which the law supposes they are industrious enough to make.

Children come next under our consideration, as being the fruits of matrimony. They become members of Mohammedism by circumcision, which they derive from the Ishmaelites, who, as well as the Jews, are descended from Abraham, to whom God gave a particular command for the performance of it.

The Turks do not circumcise their children till they are full seven years old; and when they are beyond that age, they do it when they think fit. Chardin assures us, that the Persians perform this ceremony when the boys are five or six years old; but the Mohammedan doctors say, it should be done according to the rules, at thirteen, because Ishmael was circumcised at that age; or at nine, because children begin then to discern good from evil. However, this is not performed in the same manner as by the Jews; it is done by a surgeon, not by a priest; God ordained it as a sign or seal of the justice obtained by faith.

The day of circumcision is a day of joy for all the relations of the child. He is carried on horseback, with kettle-drums and tabors sounding, dressed in his best attire, followed by his school-companions, who pronounce aloud some passages of the Koran. Being brought home, he is directed to repeat the profession of faith, "There is no other God but God," &c., holding up one finger and then he is circumcised.

When a grown-up person embraces Mohammedism, he is led on horseback, carrying in his left hand a dart, with the point turned towards his heart, to testify that he will rather suffer himself to be pierced through the heart than renounce his new religion; but Tournefort says, they only make their new converts lift up a finger, probably out of contempt for those persons who leave the religion in which they were brought up.

Boys have a name given them on the day of their circumcision, but this custom is also subject to some variations. Tournefort says, the father gives what name he pleases to his child as soon as it is born, holding him in his arms, and lifting him up to offer it to God; after which, he puts salt into his mouth, and gives him a name with a blessing. Superstition creeps in; for in Persia, several names taken out of the Koran are huddled together, one of which, drawn by an infant, is given to the child.

Some Mohammedans do not look upon circumcision as an indispensable act of religion, nor is it necessary to salvation; while others think that this ceremony confers inward faith, and that God will not hear the prayers of an uncircumcised man. Some Mussulmans are of opinion that the circumcision of the father has an influence on his children, and that it contributes to their salvation.

We shall conclude this subject with a few remarks on the birth and education of children. When the children of princes and great lords are born, the moment of their birth is kept very secret, in order to avoid all charms and witchcraft, and to prevent astrologers from casting their nativity, and foretelling sinister events. The Mohammedans, like other nations, admit of adopted children; and it is very common among the Turks. The manner of doing it, is to make the adopted person put on and go through the shirt of the person who adopts him. This adoption is called *Akhrat*. Next to the chief points of religion, beauty and strength of body are in the greatest estimation with Mussulmans, who are persuaded a deformed body can but cover a base soul. The Indians even pretend that such bodies are prisons, into which souls are cast for great crimes committed in a former life.

Funeral ceremonies.

The mourning for the dead begins with such loud cries and lamentations made by the women, that the death soon becomes published to the most distant neighbours. The custom of making loud cries and noisy lamentations for departed friends—of rolling in the dust, or covering one's self with ashes, &c., is very ancient in the East; nor is it much altered among the modern inhabitants of those countries. Thevenot informs us, that these Turkish women give over crying when there are no witnesses of their tears, being hired for that purpose, which lasts several days, and is renewed at the end of the year. Previously to the burial, the corpse is washed and shaved, frankincense is burnt about it,

to expel the devil and other evil spirits, which, as the Mohammedans and several other nations believe. rove about the dead, no less than about the living. This ceremony being over, the body is put into a burial-dress without a seam, that it may, as they pretend, kneel with less difficulty when it is to be examined in the grave. The coffin is covered with a pall, preceded by imans, who pray, and followed by the relations and friends of the deceased, with the women, who lament and shed tears. At the grave the corpse is taken out of the coffin, and put into the ground. The women stay there to cry.

The difference between the graves of the Turks and of the Christians in those countries consists in a board, which the Turks put over the corpse slanting, so that one end of it touches the bottom of the grave, and the other leans against the top of the grave. But neither the Turks nor the Christians of the East bury their dead in coffins. Moreover, the Turks place a stone at the head of the corpse, for the convenience of the angels who are to examine the deceased. This civility which is paid to them will, as the Mohammedans superstitiously believe, make them more indulgent.

The palls are different, and the tombs variously adorned, according to the condition and state of life of the deceased, soldiers or churchmen, rich or poor. The burying-places of the Mohammedans are by the high-road, "in order," as Thevenot says, "to put travellers in mind to offer their prayers to God for the dead, and to obtain his blessing." For which reason, those who build a bridge, or some other public fabric, from an act of charity, are likewise buried in or near them. The large stones which are erected in the churchyards are so numerous, that a town might be built with them. After the funeral, the relations and friends of the deceased come several days successively to pray on his tomb, beseeching God to rescue him from the torments inflicted by the black angels; and calling the deceased by his name, they say to him, *Fear not, but answer them bravely.* On the Friday following, victuals and drink are brought to the grave, of which whoever passes by may freely partake.

The Persian Mohammedans have a strange notion, that the angel who presides at the birth of children mixes some earth with the matter of which they are made, and introduces it into the mother's womb at the instant of the conception; whence they conclude that every one must endeavour to die in the same place from which the angel took that earth. They have a more rational custom, grounded on principles of humanity; which is, that whoever meets a funeral must accompany the corpse, and even help to carry it, if their help be wanted.

The same Persians have retained in their mournings the old ceremony of tearing their clothes to testify their grief; and, what is much more commendable, they give alms during seven days. But, for the satisfaction of

our readers, we shall present them with an abstract of the account which Chardin gives of the customs of the Persian Mohammedans from the death of the sick person to the end of the mourning for him.

"At the first signs of an approaching death, small lamps are lighted on the terrace or flat roof of the house: this puts the neighbours and passengers in mind to pray for the sick person. *Mollas*, or priests, are sent for; they preach repentance to him, mentioning all the sins of which he may have been guilty. He answers *Tube*, that is, *I repent*, to each sin that is mentioned; and when he has lost his speech, the Koran is read by his bed-side, till he gives up the ghost. This is soon notified to the whole neighbourhood by excessive outcries and lamentations. The relations and other friends rend their clothes from the neck to the girdle, tear off their hair, scratch their faces, strike their breasts, and manifest every sign of sorrow and despair; but the women exceed all bounds of moderation in their grief, not without a mixture of long complaints, tender and moving speeches, addressed to the deceased.

"The cazy, or judge, is now acquainted with the death. They inform his porter, *such a one is dead;* he answers, *May your head be sound;* and then goes to the judge to get from him a sealed piece of paper, by which he gives permission to have the body washed. The permission costs nothing; but the porter who delivers it has some perquisite, greater or smaller according to the rank and abilities of those who desire it. This paper is carried to the *Mordichour*, or body-washer, which is an office he alone, or those whom he appoints, can perform, in order that the number of the dead may be known, and the particular distemper of which they died. The said mordichour sends men to wash the corpses of men, and women to wash the corpses of women. The washer takes off the clothes from the corpse, they being his perquisites, for no one can touch a dead person without being defiled, and he carries it to the washing-place. There are such places in every town, situated in a retired and covered part of it. Ispahan, for instance, being divided into two parts, has two mordichours; and, among other washing-places, there is a very large one in a back court of the Old Mosque, twenty steps under ground. This is done only to the poor, for the rich are washed at home in a basin covered with a tent, lest any one should see the corpse. When it is washed, all the openings are stopped up closely with cotton, to keep in the foul humours, which might defile it.

"This being over, the body is put into a new linen cloth, on which those who can afford it cause some passages of their holy books to be written. Some contain the *Youchen*, a book concerning the attributes of God, to the number of a thousand and one; which odd reckoning is to show the infinite perfections of God, which are not to be comprehended by a thousand ideas, more than by one. The linen about the corpse of

Saroutaky, a eunuch grand vizier, who was murdered in the reign of Abas II., contained the whole Koran, written with holy earth steeped in water and gum. They call holy earth, that of those places of Arabia which the Mohammedans look upon as consecrated by the bodies of the saints who died there.

"In this condition, the corpse is placed in a remote part of the house; and if it is to be carried to some distant burying-place, they put it in a wooden coffin, filled with salt, lime, and perfumes, to preserve it. No other embalming is used in the East. They do not take out the bowels, a practice apparently to them uncleanly and wicked. Persia being a hot, dry country, the bodies are soon put into their coffins, otherwise it would not be possible to accomplish it, because they swell immoderately in eight or ten hours. The funerals are not accompanied in the East with much pomp. A *molla* comes with the coffin of the next mosque, an ill-contrived, rough, unhewn, and ill-jointed box, made up of three boards, with a cover which turns by a peg; the corpse is put into it, and, if the deceased were poor, carried off without any further ceremony; only the bearers go with it very fast, and almost running, and pronouncing slowly the words *Alla, Alla!* that is *God, God!*"

"At the funeral of a person of quality, or one who is rich, the ensigns or banners of the mosque are carried before the corpse: they are long pikes of different sorts; some have at the end a hand of brass or copper, which is called the hand of Ali; others a half moon; others, the names of Mohammed, of his daughters, and of his first twelve lawful successors, done in ciphers; the latter are called *Tcharde Massoum*, that is, the fourteen pure and holy ones. More poles are still carried, at the top of which are put some brass or iron plates, three fingers broad, and three or four feet long, but so thin that the least motion makes them bend; to them are tied long slips of taffety, which hang down to the ground. These banners are followed by five or six led-horses, with the arms and turban of the deceased; next to them comes the *Sirpare*, or the Koran, divided into thirty *guisve* or parts, written in large characters, each letter being an inch in size. The chief mosques have a similar one; thirty *talebelme*, or students, carry each one part, and read it, so that the whole is read over, before the body be put into the grave. At the burial of a woman, the *tcharchadour*, that is, a pall supported on four long sticks, is placed over the coffin. This is the greatest funeral pomp, which the friends and relations cannot exceed, unless by an addition of each sort of standards, &c.

"The neighbours or servants of the deceased carry the corpse, no bearers being appointed to perform that last duty; but the Mohammedan law teaches its followers to grant their assistance, and carry the coffin at least ten steps. Persons of note alight when they meet a funeral, comply with that pious custom, and then remount and proceed on their journey.

They do not bury any one in their mosques, because, though the corpse be purified, yet whatever it touches, or the place in which it is put, is looked upon as defiled.

"In small towns, the burying-places are on the road-side, without the gates, as a moral instruction to the living: but in great towns, which are situate in a dry air, several churchyards are to be seen. The graves are smaller in Persia than in other countries, only two feet broad, six in length, and four in depth. On that side of them which is towards Mecca, they dig a slanting vault, which is as long and broad as the first grave; they thrust the corpse into it without a coffin, the face towards Mecca, and place two tiles to cover the head from the earth, when the grave is filled up. If the deceased were rich, or a warrior, his turban, sword, bow, and quiver full of arrows, are set by him, and the vault is plastered up with tiles. The *Sahieds*, who pretend to be the descendants of Mohammed, have no earth thrown upon them; their grave is covered only with a stone or brick, or that sort of hard, brown marble which is common in Persia.

"Stones are erected at the end of each tomb, with a turban, if it be a man's grave; but plain, if a woman's. These tombstones ought not to exceed the height of four feet; commonly they are but two feet high; the inscription on them does not declare the name nor praises of the deceased—it only contains some passages of the Koran. The common people begin to visit the grave at the end of eight or ten days; the women particularly never fail; the churchyards are full of them, morning and evening, and on some particular festivals; they bring their children with them, and lament the loss of their friends with tears and cries, beating their breasts, tearing their hair, scratching their faces, repeating the several dialogues and long discourses which they heretofore held with the deceased; every now and then, saying, *Rouh, Rouh, soul, spirit, whither are you gone? Why do you not animate this body? And you, corpse, what occasion had you to die? Did you want gold, silver, clothes, pleasures, or tender treatment?* They are then comforted, and led away by their friends: sometimes they leave behind them cakes, fruits, sweetmeats, as an offering to the angels, guardians of the grave, to engage them to be favourable to the deceased.

"People of quality generally order their corpse to be buried near some great saint of their sect. They are seldom carried to Mecca or Medina, these places being at too great a distance; but either to Negef, a town in the country, called Kerbela, where Ali, the great saint of Persia, lies interred; or to Metched, near the grave of Iman Reza, or to Com near Fatime, (both were descendants of Ali,) or to Ardevil, near Cheik Sephy, at the distance of two or three months' journey. While they prepare themselves for this long voyage, the coffin is put in some great mosque, where vaults are made for that purpose, which are walled up to keep the

body from being seen; and they do not take it out till every thing be ready to carry it off. The Persians fancy that corpses, under these circumstances, suffer no alteration; for, they say, before they putrify, they must give an account to the angels, who stay at the grave to examine them. The funeral convoy never goes through a town; this, as they think, would be a bad omen; *the dead must go out but not come in*, is a common saying among the Persians.

"The mourning lasts forty days at most; it does not consist in wearing black clothes, (that colour is looked upon in the East as the devil's colour, and a hellish dress,) but in loud cries and lamentations, in sitting without motion, half-clad with a brown gown or one of a pale colour; in fasting for eight days, as if they were resolved to live no longer. Other friends send or come themselves to comfort the mourners. On the ninth day, the men go to the bagnio, have their head and beard shaved, put on new clothes, return their visits, and the mourning ceases abroad; but at home the cries are renewed now and then, twice or thrice a week, chiefly at the hour of the death. These cries diminish gradually till the fortieth day; after which, no further mention is made of the deceased. The women are not so easily comforted, for the state of widowhood is generally for life in the East.

"The motives of consolation alleged in Persia on the death of friends and relations are rational, and grounded on solid philosophy. They compare this life to a caravan, or a company of travellers; all come at last to the caravansary or inn; yet some arrive sooner, some later."

Friday is kept wholly by Mohammedans, as the Saturday is by the Jews, and Sunday by the Christians; either upon account of the entry of Mohammed into Medina, or because God completed the creation on that day, or rather out of policy; this being the day on which the ancient Arabians held their public and solemn meetings. Whatever may have been the cause of the sanctification of that day, it is certain that Mohammed always kept it holy; for, as Abulpharage observes, the real motive of establishing festivals was in order, by public assemblies, to render the people more united, and to have some rest from their labours. The Mohammedans are, however, very profuse in their praises on that day, which they call the "chief and most excellent of all days," for on it is supposed that the last judgment will take place.

Festivals.

Their months are twelve, alternately of thirty and twenty-nine days, in all 354: according to which computation, their year is eleven days shorter than ours; which inconvenience is remedied by adding a month at proper periods. We shall here observe, that by the most exact computation, the Mohammedan Hejira began July the 16th, in the year of Christ 622. The names of the months are, 1. Moharram. 2. Saphar. 3. Rabia the First. 4. A Second Rabia. 5. Sjumada the First. 6. A Second Sjumada.

7. Resjeb. 8. Siaban. 9. Rhamadan. 10. Sjewal. 11. Dulkadha. 12. Dsulkassja, or Dulhaggia.

Four of them, viz. Moharram, Resjeb, Dulkadha, and Dulhaggia, were looked upon as sacred by the ancient Arabians. No war nor hostility was lawful, if begun or carried on in these months; and the majority of the Arabian tribes observed this law so punctually, that even the murderer of their father or brother was not to be punished, nor any violence offered to him, at that time. Dulhaggia was sanctified by the pilgrimage of Mecca, Dulkadha as a preparation to it, and Moharram as coming from it; Resjeb was held still in greater veneration, being kept as a fast by the Arabian idolaters, who, on the contrary, spent the month Rhamadan in debauchery and drunkenness. Mohammed seems to approve of this institution of the sacred months in his Koran, in which he blames those Arabians who, being tired with living so long without robbing, deferred of their own authority the sanctification of Moharram to the month following. To defeat the artful proceedings of these men, he enforces the keeping of the said three months, except in case of a war against infidels.

The first Feast of which we shall take notice is the Moon, of the month Sjewal, because the *Bairam* celebrated in that month has some affinity with our new year, by the good wishes and congratulations then in use with the Mohammedans. This Bairam follows the Rhamadan Fast, as Easter does that of Lent, and the Mussulmans begin it by a solemn and general reconciliation, as our Easter is remarkable by the Paschal Communion. They have two Bairams, the greater one, which we are now describing, and the less, which takes place seventy days afterwards, viz. on the 10th of Dulhaggia. The latter is called the Feast of Sacrifices, on account of the victims offered during the pilgrimage of Mecca. The Bairam is published at the first sight of the moon of Sjewal, or, if the weather be so cloudy that the moon cannot be seen, as expected, the feast begins on the following day; for in that case, they suppose the moon is changed. Among the numerous diversions then in use, seats are set in the streets, and contrived in such a manner that those who sit in them may swing in the air, accordingly as they are pushed faster or slower. These seats are adorned with several festoons. They have also wheels, on which people are alternately at the top, middle, and bottom. The night betwixt the 4th and 5th day of Resjeb is solemnized, on account of the Rhamadan Fast, though it happens two whole months afterwards. The night from the 26th to the 27th of the second Rabia is sacred, because Mohammed went then to heaven upon the Borak, in the same manner as the birth of the Prophet has occasioned the keeping holy the night of the 11th to the 12th of Rabia the First. The Rhamadan is, according to travellers, a mixture of devotion and debauchery. It begins with a kind of carnival, which Thevenot, who was an eye-witness, describes in the

Feast to the Moon.

following words:—"The 12th of June, 1657, was the Turks' carnival, or beginning of their fast. It is called *Laylet el Kouvat*, that is, the *Night of Power*, because the Mohammedans believe that the Koran then came down from heaven. After sunset, lamps are lighted in all the streets, chiefly in that called Bazaar, a long, broad, and straight street, through which the procession passes. Ropes are hung every ten steps, to which are tied iron hoops and baskets, each holding several lamps, thirty at the least. All these, being in a direct line, furnish a fine prospect, and give a great light. Besides these several figures, the towers or minarets of the mosques are likewise illuminated. An infinite number of people crowd the streets, and with the Santons, &c., who make part of the ceremony, repair to the *Cadilesquer*, who informs them whether the *Ramesan* is to be kept that evening. Being informed that the moon has been seen, and that this is the night appointed for the solemnity, about two hours in the night, the Santons on foot, and armed with clubs, begin the march, each of them holding a taper in his hand, accompanied with other men carrying cresset-lights. They dance, sing, bawl, and howl; in the midst of them Scheik-el-Arsat, that is, 'the Prince of the Cornutos,' rides upon a mule; as he passes them, the people make loud acclamations. After him several men come upon camels, with drums, kettle-drums, &c., followed by others in masquerade-dress, on foot, carrying cresset-lights, or long poles, at the end of which are large iron hoops filled with squibs and fire-works, which are thrown among the mob. Next to these the men of the beys proceed on horseback, with their hand-guns, &c.; and the procession is closed by other Santons, who celebrate by their songs the beginning of Ramesan. The whole assembly is composed of scoundrels met together, yet it is on the whole comical and diverting." Their fast continues the whole moon, and while it lasts, eating, drinking, even smoking, and putting any thing into their mouths, is absolutely forbidden from sunrise to sunset; but in recompense, they are allowed, during the whole of the night, to eat and drink whatever they please without any restraint, with the exception of wine. Formerly, the law punished those who were convicted of drinking wine, by pouring melted lead into their throats.

Persian feasts.

The Persians have three feasts peculiar to themselves, viz. the next day after their Lent, the sacrifice of Abraham, and the martyrdom of the children of their great prophet, Ali. To these religious festivals, a fourth must be added, which is a civil ceremony, at the beginning of the new year, and usually lasts three days; but at court it is kept eight days successively. On the first day of the month Zilaje, (Dulhaggia,) at the moment of the sun's entering into Aries, this festival is proclaimed. It is called the Royal or Imperial New Year, to distinguish it from the real new year, which the Persians begin on the day of Mohammed's flight from Mecca. Chardin gives a full account of

this feast; but we shall merely notice, that it had grown into disuse for many years, but was re-established from a principle of policy or superstition, or from the interested views of some astronomers, who were very powerful at court, and who pretended that the beginning of a solar year was a better omen than that of a lunar year, especially considering that the first ten days of it, and of the month Moharram, are days of mourning, in memory of the martyrdom of Ali's children.

Hussein's feast.

This last-mentioned solemnity is better known by the name of Hussein, or Hossein's feast. He was the son of Ali and of Fatima, daughter to Mohammed, and was killed in a battle, which he lost, disputing for the dignity of Khalif. Hassein, his brother, lost his life with him. The death of these Mohammedan prophets, or heroes, is still mourned for, where some are seen half-naked, and daubed over with blood, in memory of their tragical end; others black their faces and loll out their tongue, with convulsive motions of the body and rolling their eyes, because these two brothers, as the Persian legend relates, suffered so much by drought, that they became black, and their tongues came out of their mouths. In the intervals of those pious contortions, they call aloud with all their might, *Hussein! Hassein! Hassein! Hussein!*

Present state.

The present state and extent of the Mohammedan religion is most amply delineated by Mr. Mills, in the last chapter of his excellent book; in which he traces it through the extensive regions of Tartary; the vast empire of China; the various districts of Hindoostan; from the southernmost point of which this religion is traced through the Eastern Islands; along the coasts of the Malayan Peninsula, Sumatra, Java, Borneo, the Manillas, and the Celebezean Islands. The little isle of Goram, one of the Spice Islands, (between Ceram and Papua,) is the eastern boundary of the Mohammedan world.

The sword of the Mohammedans has for ages ceased to alarm the world, and the fire of their fanaticism has been spent; but their religion has suffered no visible diminution of followers: for although the Christians have triumphed over the Moors in Spain, and checked the advancement of Islamism in Siberia, yet in the middle and lower Asia, and also in Africa, the professors of the Moslems' creed have gradually increased. It is impossible to estimate, with any approach to accuracy, the number either of Mussulmans or of Christians; but, considering for a moment the subject of religion in a geographical sense, it may be generally remarked, that as Christianity has unlimited influence in Europe, so Islamism is the dominant religion in Asia; and that, as the Christian faith has considerable weight in America, Mohammedism has its proportionate sway in Africa.

PART III.

RELIGIOUS TENETS, CEREMONIES, AND CUSTOMS OF THE GREEK AND ROMAN CATHOLIC CHURCHES.

CHAPTER I.—GREEK CHURCH.

SECTION I.—GREEK CHURCH PROPER.

THE Greek Church may be considered, in regard to its antiquity, as coeval with the Roman or Latin Church; and for the first eight centuries, the two churches were assimilated, not only in regard to the peculiar doctrines of their faith, but also to their acknowledgment of the supremacy of the Roman pontiff. The schism of these two churches is a most memorable epoch in ecclesiastical history, as it forms the most distinguishing picture of the two religions at the present day. The members of the Greek or Eastern Church, as contra-distinguished to the Roman or Western Church, are to be found in various parts of Europe, Asia, and Africa, and are again subdivided into three distinct classes:—1st, those who agree on all points of worship and doctrine with the Patriarch of Constantinople, and reject the supremacy of the Roman pontiff; 2d, those who adopt the doctrines and ceremonies of the Greek church, and are entirely independent of the patriarch of Constantinople; and 3d, those who are still subject to the see of Rome, though not conforming in all points to the worship of that church.

Greek Church coeval with the Latin Church.

The Greek church is considered as a separation from the Latin. In the middle of the ninth century, the controversy relating to the procession of the Holy Ghost (which had been started in the sixth century) became a point of great importance, on account of the jealousy and ambition which at that time were blended with it. Photius, the Patriarch of Jerusalem, having been advanced to that see in the room of Ignatius, whom he procured to be deposed, was solemnly excommunicated by Pope Nicholas, in a council held at Rome, and his ordination declared null and void. The Greek emperor resented this conduct of the pope, who defended himself with great spirit and resolu-

Rise and separation of.

tion. Photius, in his turn, convened what he called an œcumenical council, in which he pronounced sentence of excommunication and deposition against the pope, and got it subscribed by twenty-one bishops and others, amounting in number to a thousand. This occasioned a wide breach between the sees of Rome and Constantinople. However, the death of the Emperor Michael, and the deposition of Photius subsequent thereupon, seem to have restored peace; for the Emperor Basil held a council at Constantinople, in the year 869, in which entire satisfaction was given to Pope Adrian: but the schism was only smothered and suppressed for a while. The Greek church had several complaints against the Latin; particularly it was thought a great hardship for the Greeks to subscribe to the definition of a council according to the Roman form, prescribed by the pope, since it made the church of Constantinople dependent on that of Rome, and set the pope above an œcumenical council: but, above all, the pride and haughtiness of the Roman court gave the Greeks a great distaste; and, as their deportment seemed to insult his Imperial Majesty, it entirely alienated the affections of the Emperor Basil. Towards the middle of the eleventh century, Michael Cerularius, Patriarch of Constantinople, opposed the Latins with respect to their making use of unleavened bread in the eucharist, their observation of the Sabbath, and fasting on Saturdays, charging them with living in communion with the Jews. To this Pope Leo IX. replied; and in his apology for the Latins, declaimed very warmly against the false doctrine of the Greeks, and interposed, at the same time, the authority of his see. He likewise, by his legates, excommunicated the patriarch in the church of Santa Sophia, which gave the last shock to the reconciliation attempted a long time after, but to no purpose; for, from that time, the hatred of the Greeks to the Latins, and of the Latins to the Greeks, became insuperable, insomuch that they have continued ever since separated from each other's communion.*

State of the Greek Church.

As the numerous sects which are now subsisting in the Levant are of Greek origin, and as their principles and ceremonies, except in some few particular points, are nearly the same, it will be necessary to treat on the religion of the Greeks (properly so called) before we descend to the different branches that have issued from it.

The Greek church, which is now dependent on the Patriarch of Constantinople, was not formerly so extensive as it has been since the emperors of the East thought proper to lessen or reduce the other patriarchates, in order to aggrandize that of Constantinople; a task which they accomplished with the greater ease, as they were much more powerful than the emperors of the West, and had little or no regard to the consent of the patriarchs, in order to create new bishoprics, or to confer new titles and

* Buck's Theolog. Dic.: art. Greek Church.

privileges. Whereas, in the western church, the popes, by slow degrees, made themselves the sole arbiters in all ecclesiastical concerns; insomuch that princes themselves at length became obliged to have recourse to them, and were subservient to their directions, on every momentous occasion.

There are several catalogues or lists now extant of the churches which are dependent on that of Constantinople; but as most of them are very ancient, and do not sufficiently illustrate the vast extent of which that church at present boasts, we shall not quote any of them in this place; but merely state, that the number of metropolitans amounts to upwards of one hundred bishoprics.

The Greek churches, at present, deserve not even the name of the shadow of what they were in their former flourishing state, when they were so remarkably distinguished for the learned and worthy pastors who presided over them; but now nothing but wretchedness, ignorance, and poverty are visible among them. "I have seen churches," says Ricaut, "which were more like caverns or sepulchres than places set apart for divine worship; the tops thereof being almost level with the ground. They are erected after this humble manner for fear they should be suspected, if they raised them any considerable height, of an evil intention to rival the Turkish mosques. It is, indeed, very surprising that, in the abject state to which the Greeks at present are reduced, the Christian religion should maintain the least footing among them. Their notions of Christianity are principally confined to the traditions of their forefathers, and their own received customs; and, among other things, they are much addicted to external acts of piety and devotion, such as the observance of fasts, festivals, and penances: they revere and dread the censures of their clergy; and are bigoted slaves to their religious customs, which have been irrefutably proved to be absurd and ridiculous; and yet it must be acknowledged, that although these errors reflect a considerable degree of scandal and reproach upon the holy religion they profess, they nevertheless prevent it from being entirely lost and abolished among them. A fire which lies for a time concealed under a heap of embers, may revive and burn again as bright as ever; and the same hope may be conceived of truth, when obscured by the dark clouds of ignorance and error."

Tenets of the Greek church.

I. They rebaptize all those Latins who are admitted into their communion.

II. They do not baptize their children till they are three, four, five, six, ten, and even sometimes eighteen years of age.

III. They exclude Confirmation and Extreme Unction out of the Seven Sacraments.

IV. They deny there is any such place as Purgatory, notwithstanding they pray for the dead.

V. They do not absolutely acknowledge the pope's supremacy, nor that of the Church of Rome, which they look upon as fallen from her supremacy, because, as a Greek schismatic historian expresses himself, *she had abandoned the doctrines of her fathers.*

VI. They deny, by consequence, that the Church of Rome is the true Catholic Mother Church. They even prefer their own to that of Rome; and on Holy Thursday excommunicate the pope and all the Latin prelates, as heretics and schismatics, praying that all those who offer up unleavened bread in the celebration of the Sacrament may be covered with confusion.

VII. They deny that the Holy Ghost proceeds from the Father and the Son.

VIII. They refuse to worship the Host consecrated by Latin priests with unleavened bread, according to the ancient custom of the Church of Rome, confirmed by the Council of Florence. They likewise wash the altars on which the Latins have celebrated mass; and will not suffer a Latin priest to officiate at their altars, pretending that the sacrifice ought to be performed with leavened bread.

IX. They assert that the usual form of words, wherein the Consecration, according to the Latins, wholly consists, is not sufficient to change the bread and wine into the body and blood of Christ, without the use of some additional prayers and benedictions of the fathers.

X. They insist that the Sacrament of the Lord's Supper ought to be administered in both kinds to infants, even before they are capable of distinguishing this spiritual food from any other, because it is a divine institution. For which reason they give the Sacrament to infants immediately after baptism, and look upon the Latins as heretics for not observing the same custom.

XI. They hold that the laity are under an indispensable obligation, by the law of God, to receive the Communion in both kinds, and look on the Latins as heretics who maintain the contrary.

XII. They assert that no members of the Church, when they have attained to years of discretion, ought to be compelled to receive the Communion every Easter, but should have free liberty to act according to the dictates of their own conscience.

XIII. They show no respect, no religious homage, nor veneration for the Holy Sacrament of the Eucharist, even at the celebration of their own priests; and use no lighted tapers when they administer it to the sick. Moreover, they keep it in a little bag or box, without any further ceremony than fixing it to the wall, where they light up lamps before their images.

XIV. They are of opinion that such Hosts as are consecrated on Holy Thursday are much more efficacious than those consecrated at other times

XV. They maintain that the Sacrament of Matrimony is a union which may be dissolved. For which reason, they charge the Church of Rome with being guilty of an error, in asserting that the bonds of marriage can never be broken, even in case of adultery, and that no person upon any provocation whatsoever can lawfully marry again. But the Greeks preach up a wholly different doctrine, and practise it daily.

XVI. They condemn all fourth marriages.

XVII. They refuse to celebrate the solemnities instituted by the church and the primitive Fathers, in honour of the Virgin Mary and the Apostles; and, independently of their different manner of celebrating them, they wholly neglect and despise the observance of several Saints' days which are of ancient institution. They reject likewise the religious use of graven images and statues, although they admit of pictures in their churches.

XVIII. They insist that the canon of the mass of the Latins ought to be abolished, as being full of errors.

XIX. They deny that usury is a mortal sin.

XX. They deny that the subdeaconry is at present a holy order.

XXI. Of all the general councils that have been held in the Catholic Church by the popes at different times, they pay no regard to any after the sixth, and reject not only the seventh, which was the second held at Nice, for the express purpose of condemning those who rejected the use of images in their divine worship, but all those which have succeeded it, by which they refuse to submit to any of their institutions.

XXII. They deny auricular confession to be a divine precept, and pretend it is only a positive injunction of the Church.

XXIII. They insist that the confession of the laity ought to be free and voluntary; for which reason they are not compelled to confess themselves annually, nor are they excommunicated for the neglect of it.

XXIV. They insist that in confession there is no divine law which enjoins the acknowledgment of every individual sin, or a discovery of all the circumstances that attend it, which alter its nature and property.

XXV. They administer the sacrament to their laity both in sickness and in health, though they have never applied themselves to their confessors; and the reason of which is, that they are persuaded all confessions should be free and voluntary, and that a lively faith is all the preparation that is requisite for the worthy receiving of the Sacrament of the Lord's Supper.

XXVI. They look down with an eye of disdain on the Latins for their observance of the vigils before the nativity of our Blessed Saviour, and the festivals of the Virgin Mary and the Apostles, as well as for their fasting in Ember-week. They even affect to eat meat more plentifully at those times than at any other, to testify their contempt of the Latin cus-

toms. They prohibit likewise all fasting on Saturdays, that preceding Easter only excepted.

XXVII. They condemn the Latins as heretics, for eating such things as have been strangled, and such other meats as are prohibited in the Old Testament.

XXVIII. They deny that simple fornication is a mortal sin.

XXIX. They insist that it is lawful to deceive an enemy, and that it is no sin to injure and oppress him.

XXX. They are of opinion that, in order to be saved, there is no necessity to make restitution of such goods as have been stolen or fraudulently obtained.

XXXI. To conclude: they hold that such as have been admitted into holy orders may become laymen at pleasure. From whence it plainly appears that they do not allow the character of the priesthood to be indelible. To which it may be added, that they approve of the marriage of their priests, provided they enter into that state before their admission into holy orders, though they are never indulged in that respect after their ordination.

The Patriarch of Constantinople assumes the honourable title of *Universal* or *Œcumenical Patriarch.* As he purchases his commission of the Grand Seignior, it may be easily supposed that he makes a tyrannical and simoniacal use of a privilege which he holds himself by simony. The patriarch and bishops are always single men; but the priests are indulged in marriage before ordination; and this custom, which is generally practised all over the Levant, is very ancient. Should a priest happen to marry after ordination, he can officiate no longer as priest, which is conformable to the injunctions of the council of Neocesarea; the marriage, however, is not looked upon as invalid; whereas, in the Latin church, such marriages are pronounced void and of no effect, because the priesthood is looked upon as a lawful bar or impediment.

Patriarch of Constantinople.

Their *Pappas*, or secular priests, not having any settled and competent livings, are obliged to subsist by simoniacal practices. "The clergy," says Ricaut, "are almost compelled to sell those divine mysteries which are intrusted to their care. No one, therefore, can procure absolution, be admitted to confession, have his children baptized, be married or divorced, or obtain an excommunication against his adversary, or the communion in time of sickness, without first paying down a valuable consideration. The priests make the best market they can, and fix a price on their spiritual commodities in proportion to the devotion or abilities of their respective customers;" added to which, they are so avaricious and rigid with their parishioners, that they will scarcely part with a single drop of holy water without being paid for it beforehand.

Pappas or Priests.

The Greek church has no established fund for the maintenance of their

clergy; they subsist therefore by the levying of some certain duties, and by the charity and benevolence of well-disposed Christians. Each parish is obliged to maintain its own curate. Every house is assessed at a certain annual sum, which must be paid in money or effects. Each diocese is likewise taxed for the more honourable support of its bishop, &c.; but the avarice and illegal practices of the collectors countenance and encourage the petty shifts and evasions which are daily practised to elude them. Regarding the charity of the people, it is so very cold and languid, that it seems almost a sufficient plea for the simoniacal practices of the clergy.

Monastic life held in great veneration.

A monastic life is held in great veneration among the Greeks; and although there are monks of different orders among them, yet all of them owe their origin to St. Basil, who was the sole founder of the monastic state.

Principal Orders.

The two principal are styled *the Grand and Angelical Habit*, and the *Lesser Habit*. Those belonging to the former are persons of worth and distinction, and who prefer to lead a more righteous life than the rest. Monks of the Lesser Habit are inferior persons, who do not pretend to lead such sanctified lives. The latter live uncontrolled, and are left to their own discretion; for which reason, before they take up the habit, they deposit a certain sum of money for a cell or small apartment, and other accommodations, belonging to the convent. The procurator or steward, indeed, supplies them with bread and wine, in the same manner as the rest; but in every other respect they provide for themselves; and, being thus free from all the encumbrances of a convent, each one pursues his own particular affairs.

Anchorets.

There is a third order, who are known and distinguished by the name of *Anchorets;* and, though they do not choose to work, nor to perform the other duties of the convent, they are still very desirous of passing their lives in solitude and retirement. They purchase, therefore, a cell, or a little commodious apartment exterior to the convent, with a small spot of ground contiguous to it, sufficient to maintain them; and they never attend the convent but on solemn festivals, on which days they assist at the celebration of divine service. As soon as their public devotions are over, they return to their cells, and spend their time in the pursuit of their customary avocations, without being confined to any set time for their prayers, or other acts of private devotion. There are some of these anchorets, however, who retire altogether from the convent, with the license and approbation of their abbot, in order to live still more retired and to apply themselves more closely to prayer and contemplation. Having no grounds nor vineyards of their own to improve, the convent sends them once at least, if not twice, a month, a stated allowance. Those, however, who decline being dependent on, or pensioners to, the abbot, rent

some small vineyards situate near their cells, and maintain themselves out of the profits and product of them. Some live upon figs, some upon cherries, and others upon such wholesome fruits of a similar nature which they can most commodiously procure. Some sow beans in their proper season; and others earn their bread by transcribing books or manuscripts.

Besides these monks, there are likewise nuns, who form themselves into communities. They are confined in convents, and live subject to the rule of St. Basil. They are in no degree inferior to the monks with respect to their abstemious course of life, their penances, fasts, prayers, and other acts of devotion which are in general practised by recluses.

Nuns.

These nuns in general wear the same habit, which is black, with a woollen gown of the same colour. Their arms and hands are covered to their very fingers' ends. Their heads are all shaved close; and each of them has a separate residence, with a commodious room above and below. Those who are in good circumstances are allowed to keep a servant; and sometimes they entertain young ladies in their society, and train them up in the practice of piety. After the customary duties are over, their leisure hours are advantageously spent in all manner of curious needlework.

The fasts of the Greeks are quite different from those of the Latins; for those of the latter are festival days when compared with the former; inasmuch as they not only abstain from eating the flesh of animals, and their produce, such as butter and cheese; but they eat no manner of fish, and content themselves with fruits and herbs, to which they put a drop or two of oil; allowing themselves but a very small quantity of wine. The monks are still more rigorous; for they never taste a drop of wine nor oil, except on Saturdays and Sundays.

Fasts.

The Greek monks, according to Angelus, are obliged to fast three days, that is, Mondays, Wednesdays, and Fridays, in every week. On which days, about two in the afternoon, they go to prayers; after that, they take some small refreshment, which principally consists of a few beans, with a little broth, without either oil or butter, or some other relished roots, with a small quantity of vinegar. In the evening, they resume their prayers, when service is over, they seat themselves round about the church, and the procurator distributes to each man a slice of bread and a glass of water. This indulgence, however, is shown only to the junior monks; the seniors have no share in this distribution. After a short interval they return to their public devotions, which last about half an hour, and sometimes an hour. On going out of the church, they pass in review before their superior or principal, who stands at the church-door, and ask his blessing, which he gives to each of them in the following terms, *God be propitious to thee, my son!* After this benediction, each retires to his own cell, without speaking a single word upon any occasion. By their rule they

are enjoined, after this, to spend a whole hour on their knees in private prayer. This exercise of devotion is followed by a very short repose; for about midnight, or soon after, they rise again, and attend their public prayers, which are not over till break of day; at which time every one withdraws to his particular avocations, till some short interval before dinner, which is spent again at church in public devotions. As soon as dinner is served, the monks beg their abbot or superior's blessing, who stands at the upper end of the table. If any monk has had the misfortune to oversleep himself, and comes too late to church in the morning, as a penance for his indolence and neglect he is ordered to stand at the lower end of the table, and there repeat over and over, with an audible voice, but with an humble and contrite heart, these words, *Have compassion, O Lord, on thy unworthy servant, according to thy infinite goodness and mercy!* till the monks are risen from table, and are ready to go away. Then the penitent prostrates himself, with his face to the very ground, imploring forgiveness in this humble posture, and crying out, *Oh! holy fathers, pray for me, who am a poor sinful sluggard!* whereupon they with one voice reply, *God forgive you, my brother!* After which they all depart, except the poor penitent, who stays behind and dines by himself. None are exempted from this penance, from the highest to the lowest.

The Moscovites, however, having neither wine nor oil, are indulged in eating flesh. They abstain from eating flesh, butter, and cheese, on Wednesdays and Fridays, but have the free use of fish. The Greeks and other Eastern nations censure the Latins very severely for fasting on Saturdays; since that day, in their opinion, is a festival, as well as Sunday; and this they endeavour to prove from their ancient canons and the practice of the primitive Christians. In short, with respect to ceremonies, it may be said in general, that they observe a much greater number than any other Christian country whatsoever. The veneration which they pay to images is boundless and extravagant. Upon a solemn festival they plant the image of the saint to whom that day is devoted in the centre of the church; which statue, or picture, is always an historical representation of some remarkable transaction which they then commemorate, as, for instance, the nativity, or resurrection of our Blessed Saviour; at which time every devotee then present salutes the image; and this religious adoration is not performed by falling down on their knees, prostration, or any other particular gesticulations of the body; but by barely kissing the image. If it happens to be a representation of our Blessed Lord, they kiss his feet; if of the Virgin Mary, they salute her hands; and if it be only the image of some memorable saint, they approach him with more familiarity, and kiss his cheek.

The supreme head of the Greek church is the Patriarch of Constanti-

nople, whom they style the 13th Apostle; and whose usual title, when he subscribes any letter or missive, is, "*By the mercy of God, Archbishop of Constantinople, the New Rome, and Œcumenical Patriarch.*" The right of electing him is vested in the twelve bishops who reside nearest that famous capital; but the right of confirming the election, and of enabling the new chosen patriarch to exercise his spiritual functions, belongs only to the Turkish emperor.

Head of the Greek Church.

A patriarch of Constantinople formerly paid but ten thousand crowns for his instalment; but subsequently the price was advanced to twenty-five thousand. Even fifty and sixty thousand have been given by different patriarchs. Independently of this charge, which is so exceedingly heavy, the ministers of state often exact other fees, so very enormous, that the patriarch becomes always encumbered with debts, and is forced to study incessantly new ways and means to satisfy the avarice of his creditors. If he once proves deficient in his payments, he is presently deposed. And these may be considered as the genuine causes of those revolutions which so frequently occur in the Greek church, and which tend to support the tyrannical power of the Turks in the election of the clergy.

The revenues of the Patriarch of Constantinople are very precarious, and increase or decrease in value according to the degree of oppression which he suffers from the Turks, or to the character which he himself bears, of being a virtuous or a dishonest man. The following are the sources from which his revenues arise. As soon as the patriarch is elected, he disposes of the vacant bishoprics and other benefices to the best purchaser; and, independently of the advantage of these sales, each bishopric, benefice, living, and convent, within his jurisdiction, is assessed at a certain annual sum. Every priest in Constantinople pays him annually a crown. The bishops, following the laudable example of their patriarch, exact the utmost from those persons whom they admit into holy orders; and the priests, again, obtain a supply for their pecuniary necessities, by the sale of the blessed Sacraments to the people. They likewise make them pay for their holy water, their consecrated bread, and the very seats in their churches. Several bishoprics are assessed after the rate of a thousand crowns per annum, and the convents in proportion. There are about one hundred and fifty bishops and archbishops who are dependent on the patriarch; and he receives a fee from every one whom he ordains in Constantinople, whether he be priest or deacon; and those who are constituted bishops or archbishops make him a present in proportion to their quality. For every marriage that is solemnized in Constantinople, or within the jurisdiction thereof, he has a crown. This perquisite at one time amounted to a very considerable sum, on account of the vast number of Greeks who settled in Constantinople. The fee upon a second marriage is double; and for the third and last he

Revenues.

receives a triple gratuity, no fourth marriage being allowed according to the tenets of the Greek church.

One of the principal branches of the patriarch's revenues arises from particular patrimonies, or estates of inheritance. In case a priest dies without issue, the patriarch has a just claim to all his effects, as the spiritual father and common heir of the clergy; and those Greeks who die possessed of very large estates generally remember the patriarch in their wills, and leave him either lands, houses, or ready money. Once in three years, he collects a penny per head of every parishioner in his patriarchate; to which are added the contributions raised for him during Lent in the churches of Constantinople and Galata. Finally, the Czar of Muscovy himself makes him a very handsome present as a mark of his peculiar friendship and respect; and, on the other hand, the Greeks testify an extraordinary regard for the Russian nation, on account of some particular prophecies, which intimate that the Russians will one day deliver the Greeks from the tyranny and oppression of the Turks.

After the Patriarch of Constantinople, the richest is that of Jerusalem, on account of the large sums of money arising from his profits by consecrated fires. The Patriarch of Antioch is the poorest of them all. That of Alexandria is very powerful, with respect to the ecclesiastical government; and he makes himself formidable by the execution of his penal laws. He assumes the grand title of *Judge of the whole World*, as well as that of Pope. But what distinguishes him in a particular manner from the Patriarch of Constantinople is, the advantage which he enjoys of being less exposed to the avarice and resentments of the Turks. His election is carried on without those artifices and intrigues which are practised in that of the former, and the votes of the electors are much more free.

Other patriarchs.

As to the revenues of the archbishops and bishops, they consist, in like manner, in the moneys arising from their respective ordinations. They have a fee of a crown upon all marriages; and every house in their particular diocese supplies them with a certain quantity of corn, fruits, wine, and oil. The priests live on the revenues of the churches, or on the voluntary bounty and benevolence of their parishioners, and their public collections on solemn festivals. Every time a priest says mass, either on a holyday or Sunday, each house pays him two-thirds of a farthing; and, as a grateful acknowledgment, the priest on his part is obliged, before the sacrifice is offered up, to say a prayer, and beg of God to bless each of his benefactors for this small gratuity. It is, however, a custom among the Greeks to enjoy themselves, and to have an elegant entertainment on all solemn festivals, at which the priests always attend, and give their blessing as soon as the first course comes upon the table. This short religious service entitles them to some bread, meat,

Revenues of the other clergy.

wine, and a small sum of money. As their whole maintenance, however, depends upon the good circumstances and liberality of their parishioners, their income is very uncertain and precarious, which naturally tends to make them avaricious and anxious in mind, abject and submissive in their behaviour, and lukewarm in their devotion. If any religious services be required of them, whether it be absolution, confession, baptism, marriage, divorce, excommunication, or administration of the sacraments to the sick, the price of each individual service must be first settled and adjusted. The priests make the best bargain they possibly can, always proportioning their fees to the zeal and circumstances of the devotees with whom they hold this religious commerce.

The patriarch is elected by the archbishops and bishops, by a majority of votes; but this formality carries with it no weight nor importance, without the consent and approbation of the Grand Seignior. Before the election begins, it is customary to address the Grand Vizier for his license and permission to proceed with it; and this minister summons the archbishops, and inquires of them, whether they be fully determined to proceed to the election of a new patriarch. He repeats the question a second time, and grants his consent, together with the baratz. His highness then presents the patriarch with a white horse, a black capuch, a crosier, and an embroidered caftan. In this ceremony, the Turk retains the ancient custom of the Grecian emperors. After this, the patriarch, attended by a long train of Turkish officers, his own clergy, and a great concourse of people, repairs to his patriarchal see with all imaginable pomp and solemnity. The principal archbishops, and the remainder of the clergy, with wax tapers in their hands, receive him at the church door; and the Bishop of Heraclea, as chief archbishop, having a right to consecrate him, being dressed in his pontifical robes, takes the patriarch by the hand, and conducts hin to the throne. Previously to this ceremony, however, he makes a short harangue to the people, and informs them, that such a person has been elected patriarch by the general suffrage of the archbishops and bishops, according to the canons of the church; and then invites the patriarch to take possession of the important trust reposed in him, who with gravity professes to decline it, as not considering himself worthy of so great an honour: however, as it is conferred upon him by the will of Heaven, he submits at last to the decisions of the clergy. This ceremony being accomplished, he receives the cross, the mitre, and the other pontifical ornaments, from the hands of the Archbishop of Heraclea. He seats himself on his throne; and the bishops, inferior clergy, and the populace, pay him the usual compliments, exclaiming, *Ad multos annos Domine.* The celebration of the mass, with the usual ceremonies observed on solemn festivals, immediately succeed, and close the ceremony.

Election of the patriarch.

According to ancient custom, the patriarch, bishops, and other dignified

clergy, ought to have none but monks for their ministers, and no secular assistants. Before the conquest of Constantinople they were ecclesiastics, but at present they are all seculars, four only excepted; and this arrangement augments, on the one hand, the revenues of the patriarch, and, on the other, gratifies the ambition of the seculars. The following are the several officers, ranged in their proper order, in regard to their respective functions, both ecclesiastical and civil:—

Order of assistants.

At the patriarch's right hand stands his grand œconomist, or high steward, whose peculiar province it is to collect the revenues, and discharge the necessary disbursements, of the patriarchate. He delivers in his accounts twice a year, and assists at the patriarchal tribunal whenever the court sits. When a bishop dies, he likewise superintends the affairs of the vacant see, and has the first vote in every new election.

The *grand sacellarius*, or high-master of the chapel, assists the patriarch in the administration of all his judicial affairs, and in the regular performance of the several ceremonies enjoined by the church. It is a part of his office, likewise, to present all candidates to be ordained; and not only the monasteries of the monks, but the convents of the nuns, are subject to his inspection.

The *high treasurer*, who is keeper of the sacred vessels and pontifical ornaments belonging to the church, stands at the door of the vestry, in which they are always deposited, and not only delivers out the proper habiliments to the officiating prelate, but takes care that every article be regularly placed upon the altar. When any bishopric is vacant, it is his province likewise to take care of the revenues belonging to it.

The *grand official* takes cognisance of all affairs relating to benefices, and the impediments which obstruct marriages: he likewise introduces all those priests who come to receive the Sacrament on solemn festivals.

The *grand logothetes*, or high chancellor. He is the speaker, has the patriarch's signet in his custody, and seals all his letters.

The *grand referendary* despatches all the patriarch's orders, is his deputy to persons of distinction, and is one of the ecclesiastical judges. He was distinguished by the title of the Palatine in the time of the Greek emperors.

The *grand prothonotary* sits directly opposite to the patriarch, to transcribe and deliver out all his briefs, mandamuses, orders, and decrees. It is his province, also, to examine, twice a year, all the professors of the canon law. All contracts, and last wills or testaments, are under his inspection. Finally, he attends the patriarch in the sanctuary, and brings him water to wash his hands during the celebration of divine service.

All the above-named officers, as well as those who follow, though their office be inferior, still preserve their ancient dignity, and stand at the patriarch's right hand at all public solemnities.

The *thuroferary*, or incense-bearer, independently of the duty implied in his name, covers the consecrated vessels or implements with a veil during the anthem to the sacred Trinity, and assists the celebrant in putting on his sacerdotal vestments.

The next officer is employed in noting down the votes of the bishops, and receiving petitions and remonstrances. The *protecdice*, or advocate, determines all petty causes, and his court is held in the church porch. The *hieromnemon* is intrusted with the care of the ritual, which is called *contacium*, and other church books. It is his province likewise to consecrate any new church in the bishop's absence, and to ordain the readers. There is another officer, who takes care of the supergenual of the patriarch, and one who has the title of doctor.

On the left hand of the patriarch attend the protopapas, or high-priest, the deutereuon, or second visitor, the prefect of the churches, the ecdices, or lateral judges, the exarch, the two domestics, the two laosynactes, the two deans, the protopsaltes, or chief singer, the deputy, the grand archdeacon, and the secondary deacon. The protopapas, whose dignity is entirely ecclesiastical, administers the Holy Sacrament to the patriarch at all high and solemn masses, and receives it from him. He is the head ecclesiastical dignitary, not only with respect to his peculiar privileges, but to his right and title to precedence. The deutereuon, when the protopapas happens to be absent, officiates in his stead. The visitor, among several other prerogatives belonging to his office, enjoys the privilege of examining into all ecclesiastical debates, and all impediments in matrimonial cases. The sacred oil, and what the Greeks call the antimensium, which is a portable altar, are intrusted to the sole direction and management of the prefect, or superintendent. He has the honour to erect the cross on such spot of ground as is marked out, and set apart for a new church, when the patriarch cannot perform this ceremony himself. The exarch revises all causes in which sentence has been already passed. The domestics, as also the two deans, who sit above the deacons, are ranged on each side of the protopsaltes, or master of the choir, and sing with him. The laosynactes assemble the deacons and people together. The deputy introduces strangers into the presence of the patriarch, and clears the way to and from his audience. He may be styled, with propriety, the master of the ceremonies. Those who stand on the left hand of the patriarch are the catechist, who instructs and prepares all those persons for the Sacrament of Baptism who renounce their heretical tenets, and desire to be admitted into the pale of the church. The periodeutes goes likewise from one place to another, to instruct those that are intended to be baptized: the prefect, or master of the ceremonies, an office distinct from that of the deputy, assigns every person his proper place.

The *protosyncellus* is, properly speaking, inspector general of the patri-

arch himself. He has a right and title to an apartment in his palace, and resides there at night with several other syncelli, who are under his direction. His apartment joins the patriarch's; and, in fine, he is not only the patriarch's vicar and assistant, but his ghostly father.

Service, Liturgy, &c.

The service of the Greeks consists of nine parts; viz. the nocturns, or night service; the morning service, or matins; the laudes, prime, tierce, sexte, none, vespers, and complin. After the nocturnal, they sing the trisagium, or *Holy God, Holy and Omnipotent, Holy and Eternal;* and repeat the Gloria Patri three times successively, &c.; and, at all the hours, perform the same service.

The Greeks have four distinct liturgies; the first is that of *St. James*, which has met with a universal reception throughout the Greek church. As this particular service is very long, and requires five hours at least for the celebration of it, it is read but once a year, that is, on the 23d of October, which is St. James's day. The second is that of *St. Basil.* This Father distinctly perceived, that the unmerciful length of St. James's liturgy tired the people, and damped their devotion; and therefore determined to abridge it. The liturgy of *Basil* is read every Sunday in Lent, Palm Sunday excepted; on Holy Saturday, on the vigils or eves of Christmas, the Epiphany, and the festival of St. Basil. The third liturgy is that of *St. Chrysostom;* who ascertained that the liturgy of St. Basil, though an abridgment, was still too tedious, and that he did not make sufficient allowance for the weakness and frailty of the faithful, who are unable to support a close attention to the duties of religion for several consecutive hours. St. Chrysostom, therefore, made a new reduction of this liturgy, or rather extracted the most essential parts from St. Basil's abridgment, and inserted them in his own. This liturgy of St. Chrysostom is used during the whole year, except on the days above particularly specified. The fourth, which is that of *St. Gregory*, is called the *preconsecrated liturgy*, because it always follows that of St. Chrysostom or St. Basil. The last liturgy of St. Gregory is no more than a collection of prayers peculiarly adapted to inspire both the priest and the people with that ardent zeal and devotion which are requisite for the Lord's Supper.

During divine service the Greeks observe several distinct postures, which are considered as actually essential, and of the greatest moment in the performance of their religious duties; in general, when they pray, they stand upright, and turn their faces to the east; but they may lean, or even sit down to rest themselves, when they find it convenient. The laity sit, while the priest reads his exhortation to them; but stand, when they pray to God or sing an anthem. On reaching their respective places they uncover their heads, and make the sign of the cross, by joining the three first fingers of their right hand, by which it is implied, that there are three persons in the sacred Godhead. In this sign of the cross, the three

fingers placed on the forehead denote, that the three persons in the sacred Godhead reside in the kingdom of heaven; when brought below the breast, they point out four great mysteries at once, viz. Christ's incarnation, crucifixion, burial, and descent into hell. When placed on the right shoulder, they imply that Jesus Christ, being risen, sits at the right hand of God. In short, as the left shoulder is a type or figure of the reprobation of the wicked, the Greek devotee, by placing his three fingers there, begs of God that he may not be reckoned among the number of those abandoned wretches; but be delivered from the power of the devil.

The whole devotion of the Greeks is comprised in the sign of the cross, and the collection of prayers, commonly called the *Horologium*, which are much the same as the *Hours* of the *Latins*. By this Horologium, it is manifest they pray to the saints and the Virgin Mary. The latter is therein called *the Mother of God*, *the Queen of the Universe*, *and the Glory of the Orthodox*. In one particular prayer of the *nocturnal* service they implore the Blessed Virgin to frustrate the counsels of the ungodly, to fight for their rightful sovereign, and intercede for the peace and tranquillity of the whole world, &c.

It is remarkable, that their women, in some certain cases, are not allowed to enter their churches; but are obliged to stand at the door, as if their breath were infectious; and they never presume either to approach the communion table, or to kiss their images.

Mass.

The Greeks celebrate mass, which consists of a round of ceremonies somewhat similar to those of the Catholic mass. The laity, as well as the clergy, however, among the Greeks, take the sacrament in both kinds, and receive from the hands of the priest the consecrated bread and wine in the same spoon, which the Greeks call Labis. The laity receive the sacrament standing at the door of the sanctuary; the men first, and then the women. Those who presume to partake of this holy banquet must stand in a modest and reverential posture; their eyes must be fixed on the ground, and their head bowed down, as persons in the act of adoration, and their arms must be laid across. The Greeks follow the example of the Catholics, carry the communion to the sick, but with less pomp or grandeur, it being contained in a little box, enclosed in a bag. which the priest bears under his arm. This is a small parcel or portion of the blessed bread, which they also carry to those whose business confines them at home. The Bishop of Vabres says, that they take a small portion of consecrated bread, about an inch square, cut in the form of a cross and sprinkled with a little blood, (that is, transubstantiated wine,) and administer it to the sick, after having moistened it with a little water, or a little wine, and this is their *viaticum* which they give to sick and dying persons.

It is a custom among the Greeks, when the foundation of any church is to be laid, for the patriarch, or bishop, dressed in all his pontifical robes, to repair to the place, and to bless it in the following manner.

Churches.

He thurifies or incenses every individual part of the whole foundation; during which ceremony, the clergy sing anthems in honour to the particular saint to whom the church is to be devoted. As soon as he arrives at the place appointed for the high altar, he says a prayer, in which he begs that the Lord will be pleased to bless and prosper the intended edifice. After that, the bishop who consecrates it takes a stone, makes a cross with it, and lays it on the foundation, saying, *The Lord hath laid the foundation of this house; it shall never be shaken.* This office properly belongs to the bishop, or such other person as the patriarch shall think fit to nominate or appoint; as well as another office which the Greeks call *Stauropegium*, *i. e.* the consecration or dedication of the church. A wooden cross is erected behind the communion table, and in order the better to certify and assure the faithful that this cross will be able to dispel and keep the infernal powers at a distance, a particular prayer is repeated, in which the miraculous rod of Moses is said to be an antecedent type of that of our Lord Jesus Christ; as the cross at the consecration is its subsequent figure or representation.

When the Greeks lay the foundation of any edifice, the priest blesses both the work and the workmen; and as soon as the priest has retired, the following ceremony is observed: the labourers kill a cock or a sheep, and bury the blood of it under the foundation-stone, they being of opinion, that there is a kind of magic, or charm, in this ceremony, of singular service and importance to the building. This ceremony is called *Thusia*, that is, sacrifice.

There is, however, a still more remarkable ceremony prevalent among the Greeks, and which may be adduced as a strong proof of the gross superstition in which they are unhappily immersed. When they entertain any resentment against a particular person, in order to satisfy their malice and revenge, they take an exact measure of the height and circumference of his body. This measure they carry to one of the workmen employed in laying the foundation of an edifice, who, for a small gratuity, buries it under one of the first stones. They flatter themselves, that their enemy will die soon after, or languish and fall away by degrees, in the same manner as this secret instrument of their revenge perishes and decays.

The churches of Constantinople are generally built in the form of the Greek cross, that is, an equilateral square. The choir always fronts the east. Some ancient churches, which are still extant, have two naves, either sharp roofed, or vaulted; and their steeples, which are not of the least service, there being no bells in them, are erected in the middle of the

two roofs. The Greeks are prohibited by the Turks from making use of bells, alleging, that the sound of them interrupts and disturbs the repose of departed souls.

Fasts and Festivals.

The Greeks have four solemn feasts, or Lents. The first commences on the 15th of *November*, or forty days before Christmas. The second is our Lent, which immediately precedes Easter, which they keep according to the old style, the Eastern Christians not having admitted the Gregorian Reformation of the Calendar. Their third is distinguished by the title of *the Fast of the Holy Apostles*, which they observe upon the supposition, that the apostles then prepared themselves by prayer and fasting for the promulgation of the Gospel. This fast commences the week after Whit-Sunday, and continues till the festival of St. Peter and St. Paul. The number of days therefore comprised in this Lent is not settled nor determined; but consists of more or less, according as Whit-Sunday falls sooner or later. Their fourth fast commences the 1st of *August*, and lasts only until the 15th. It is by this fast that they prepare themselves for the celebration of the festival called *the Assumption of the Blessed Virgin*. This fast is observed so strictly, that the Greek monks are not allowed to touch one drop of oil during the continuance of it; and it is looked upon as a duty incumbent on all persons in general, except on the 6th of August, which is the festival of the *Transfiguration*, at which time they are indulged in the eating both of oil and fish; but on the following day they are obliged to observe the same rules of abstinence as were before prescribed to them.

The Greeks testify a peculiar veneration for the Blessed Virgin; and the expressions which they make use of in the prayers particularly addressed to her are exceedingly extravagant, and border strongly upon the ridiculous. It is the custom of the most zealous devotees to dedicate to her, after their meals, a small piece of bread, which they cut in a triangular form, and, after thurification, elevate it to her honour.

To these four general fasts must be added that of the 28th of August, in commemoration of the martyrdom of St. John the Baptist. They prepare themselves by a fourteen days' fast for the festival of the Exaltation of the Cross; during which time the monks preach, and endeavour to affect the people with a long and pathetic history of our Saviour's Passion: few, however, excepting the monks, observe the latter fast; they being the persons who peculiarly devote themselves to exercises of devotion, and the mortification of the flesh: accordingly, they not only abstain from all flesh, butter, cheese, and milk, but from all fish that have either shells, fins, or blood. They are allowed, however, to eat any kind of fish during that Lent which begins the 15th of November; as well as on their ordinary fast-days of Wednesdays and Fridays; which days are in general fast-days throughout the year, except a few particular ones; and among the

rest, those in the eleventh week before Easter, which they call *Artzeburst*, which, in the Armenian language, signifies messenger; and the cause of this exception is at once curious and entertaining. A favourite dog, that served in the capacity of carrier or messenger to some particular heretics, having died, they immediately accused the orthodox with being the contrivers and promoters of his death; and in commemoration of the good services of the dog, and as a public testimony of their unfeigned sorrow at his untimely end, the heretics set apart two days of this eleventh week to be observed as a fast. These two days were Wednesday and Friday, and the orthodox were absolved by the Greek church from fasting on those two days, lest they should act in conformity to an erroneous practice established by the heretics. The Greeks likewise abstain from all kinds of meats on Whit-Monday; on which day the people repair to church early in the morning, in order to pray to God for that communication of the Holy Ghost which he formerly conferred on the blessed apostles. On the 25th of March, which is the festival of the Annunciation of the Blessed Virgin Mary, they are allowed to eat what fish they please, notwithstanding this holyday falls in Lent. They are permitted, likewise, to eat meat from Christmas till the Epiphany, or festival of the Three Kings, not excluding Wednesdays and Fridays, which, among the Greeks, are accounted fast days throughout the whole year. The Greeks select Wednesdays, because Judas on that day took the nine pieces of silver to betray his Master; and Friday, on account of Christ's Passion.

Lent, with the Greeks, commences on a Monday, and their strict observance of all their fasts can only be equalled by their superstition. They look upon those persons who, without an absolute necessity, violate the laws of abstinence, and, consequently, the constitutions of their church, to be as infamous and as criminal, in all respects, as those who are guilty of theft or adultery. They entertain such an exalted and extravagant idea of these fasts, that they imagine Christianity cannot possibly subsist without them, and they hesitate not to suspect the sincerity of those professors who presume to neglect or infringe the strict observance of them. This partial and more than common regard for fasts induces the Eastern nations to believe that the Protestant churches are all heterodox, as they observe no days of penance; to which may be added, their total want of a profound veneration for the sign of the cross.

The Greeks are so superstitious and extravagant in the observance of their fasts, that they will not admit of any cases of sufficient urgency to justify the grant of any dispensations; and the patriarch himself, according to their ideas, cannot authorize or empower any person to eat meat when the church has enjoined the contrary. They think it their duty rather to let a sick man die, than restore him to health, if they could, by such an abominable prescription as a mess of broth; it is true, neverthe-

less, that a father confessor will sometimes, when he entertains a particular love and respect for a person that is indisposed, order and advise him to eat meat, and promise him his absolution from the sin, upon his coming to confession. Upon a general computation, there are only about one hundred and thirty days in the year on which meat is allowed; and neither old nor young, sick nor weak, are excused from the strict observance of all their fasts.

In regard to their feasts, Easter is accounted by the Greek church the most solemn festival in the year. It is customary for them at this time, upon meeting with their friends, to greet them with this formal salutation, *Jesus Christ is risen from the dead;* to which the person accosted replies, *He is risen indeed:* at the same time, they kiss each other three times—once on each cheek, and once upon their lips, and then part. This ceremony is observed on Good Friday, Easter Sunday, and the three subsequent days; and every week till Whitsuntide. According to some historians, two priests on Good Friday, in order to commemorate the sacred sepulchre, carry in procession at night upon their shoulders the picture or representation of a tomb, in which the crucified Jesus, painted on a board, is deposited. On Easter Sunday, this sepulchre is carried out of the church, and exposed to the public view; when the priest begins to sing, *Jesus Christ is risen from the dead; he has triumphed over death, and given life to all such as were laid in their graves.* After which, it is carried back to the church, and there thurified, or incensed, and the service is continued. The priest and the congregation repeat almost every moment this form of words: *Jesus Christ is risen from the dead.* In the next place, the celebrant, or officiating priest, makes three signs of the cross, kisses the Gospel and the image of Jesus Christ. Then the picture is turned on the other side, on which Jesus Christ is represented as rising out of his sepulchre. The priest kisses it, and in a more elevated strain pronounces the same form, *Jesus Christ is risen from the dead.* The whole congregation embrace and make their peace with each other, and in their transports of joy at the sight of this rough sketch of the resurrection, fire their pistols, which frequently singe the hair and beards of the reverend *Pappas.* The ceremony concludes with the benediction, pronounced by the officiating priest. The women observe much the same ceremony among themselves, in that part of the church which is appropriated to their peculiar service, with the exception of the firing of the pistols.

On Holy Thursday, some of the most zealous bishops wash the feet of twelve priests, and the following is a description of this solemnity. Twelve of the most venerable priests attend the archbishop to church, where he is dressed in a purple robe. As soon as one part of the service is concluded, he enters into the sanctuary, divests himself of his purple

vestment, and puts on another of much greater pomp and splendour. The priests, who in this ceremony represent the twelve apostles, have each of them a robe of a different colour. The eldest and most venerable father is selected to personate St. Peter, and takes the first place on the right hand. One of them, who is obliged to have a red beard, in order to render the ceremony more lively and natural, has the misfortune to supply the place of Judas. All these priests being thus regularly placed, the prelate goes out to change his habiliments, and returns with a napkin tied round his waist, and a basin of water in his hand to wash the feet of these twelve apostles. He who personates St. Peter refuses at first the honour intended him, saying, *Master, thou shalt never wash my feet.* But the prelate answers him, *Unless I wash thee, thou shalt have no part in me.* Upon which, the priest makes no further resistance, but permits him to wash his feet. When the prelate comes to the unhappy representative of Judas, he makes a kind of pause, as if to give him time to recollect himself, but at last washes his feet also; and the ceremony closes with several anthems.

On the 2d of September, the monks alone celebrate the festival of St. John the Baptist, whom they have dignified with the character of temperate and abstemious, as setting the first and glorious example of fasting. The 26th is consecrated in commemoration of St. John the Evangelist, of whom it is a received notion among the Greeks, that he was snatched up to heaven like Enoch and Elias.

According to Christopher Angelus, there are six-and-thirty solemn festivals in the Greek calendar, twelve of which are devoted to the honour and service of the Lord Jesus and the Blessed Virgin; the remaining twenty-four are appropriated to St. John the Baptist, the Apostles and the Holy Martyrs.

Baptism.

The first sacrament of the Greek church is that of baptism, and the Greeks take care to bring the children as soon as they are eight days old to the church door. This religious custom is very ancient among them, and may be regarded as an imitation or subsequent figure of the presentation of Jesus Christ in the temple of Jerusalem. If an infant, however, be in any apparent danger of death, he is baptized immediately, for fear he should die in darkness, or, as they express it, *out of the light.* The priest goes to the church door, in order to receive the infant, and to give him his benediction, as St. Simon formerly did to our blessed Saviour. At the same time he marks him with the sign of the cross on his forehead, his mouth, and his breast. These are the preliminary ceremonies to the sacrament of Baptism, and are styled *putting the seal upon an infant.* The initial ceremony is followed by a prayer repeated by the priest; after which he takes the infant and raises him in his arms, either before the church door or the image of the

Blessed Virgin, making several signs of the cross upon him. This baptism is performed by a threefold immersion; but before he administers this sacrament, the priest breathes three times on the infant, which is looked upon as an exorcism, and deliverance from the power and malice of the devil; afterwards he plunges him three times all over in the baptismal font, and at each immersion names one of the three personages of the Sacred Trinity. The relations, who bring the child to be baptized, take care to have the baptismal water warmed, throwing into it a collection of the most odoriferous flowers; and while the water is warming the priest sanctifies it by a prayer, breathes upon it, and then pours oil into it, and, with the same oil, anoints the infant in the form of a cross. The oil is a symbol or figure of man's reconciliation with his Maker, and this unction is performed by the priest upon the child's forehead and breast, all round about his ears, and upon his loins, during which he pronounces the following forms of words, in anointing the forehead, *The servant of the Lord is anointed;* in anointing his breast, *For the cure of his soul and body;* and at the unction of his ears he adds, *that the faith may be received by hearing.*

After the last prayer in the office of baptism, the infant is confirmed by the priest, who, on applying the chrism, in the form of a cross, to the forehead, eyes, nose, mouth, ears, breast, hands, and feet of the infant, says, *Behold the seal of the gift of the Holy Ghost.*

Seven days after baptism, the infant is brought to church in order to be washed. The priest, pronouncing the prayers directed in their ritual, not only washes the infant's shirt, but cleans his body with a new sponge, or a linen cloth prepared for that purpose, and dismisses him with the following words: *Thou art now baptized, surrounded with a celestial light, fortified with the Sacrament of Confirmation, and sanctified and washed in the name of the Father, of the Son, and of the Holy Ghost.*

Excommunication excludes the offender from the pale of the Church; deprives him of all communion with the Father, Son, and Holy Ghost; cuts him off from all communion with the three hundred and eighteen fathers of the first council of Nice, and with the saints; consigns him over to the devil and the traitor Judas; and, in short, condemns his body to remain after death as hard as a flint or piece of steel, unless he humbles himself, and makes atonement for his sins by a sincere repentance. The whole form of excommunication abounds with the most direful imprecations; and if it does not absolutely deprive the delinquent of the enjoyment of the four elements, it calls down more curses on his head than are requisite to render that enjoyment insupportable. It even prohibits his interment after his decease; and the awful apprehension of such appalling misfortunes contributes very much, beyond all doubt, towards imprinting on the minds of the Greeks a lively sense of their

Excommunication.

duty; to which may be added, their belief respecting those excommunicated persons, who die in impenitence, that their bodies will never dissolve nor moulder away, until such excommunication be taken off. The devil, according to a received notion among the Greeks, enters into their lifeless corpses, and makes them subservient to his wayward will and pleasure.

Marriage.

The particular ceremonies and preliminaries of the marriage rites of the Greeks are as singular and remarkable as those of other countries, and we shall, in the first place, describe those which may, with propriety, be termed religious. In the office of matrimony there is a prayer for the bride, who is to be muffled up either in a veil or a hood. Those who are inclined to be joined together in the bands of wedlock, make their applications to the priest as soon as mass is over for the solemnization of their nuptials. The bridegroom stands on the right hand, and the bride on the left. Two rings, one gold, the other silver, are deposited near to each other on the right side of the communion table, the latter pointing to the right hand, and the former to the left. The priest who performs the ceremony, makes several crosses upon the bride and bridegroom; puts lighted wax-tapers in their hands, thurifies, or incenses them, in the form of a cross, and accompanies them to the temple. The choir and the deacon pray alternately that the bridegroom and the bride may prosper in all their undertakings, and be blessed with a numerous and hopeful issue. When these prayers are over, the priest gives the gold ring to the bridegroom, and the silver one to his spouse, saying three times successively, *I join* (or I tie) N. *and* N. *these servants of the Almighty here present, in the name of the Father*, &c. Having pronounced this form of words, he makes the sign of the cross with the rings over their heads, before he puts them on the proper finger of the right hand. Then the paranymph, or brideman, exchanges these two rings, and the priest reads a long prayer, in which the virtue and dignity of the nuptial ring are typically compared to *Joseph's* ring, and that of *Daniel* and of *Thamar*.

While the bride and bridegroom are crowned, the same priest accompanies the ceremony with several benedictions, and other emphatical prayers, which being completed, the bridegroom and his spouse enter the church with their wax-tapers lighted in their hands; the priest marches in procession before them, with his incense-pot, singing, as he proceeds, the 128th Psalm, which consists of a promise to the faithful *Jews* of a prosperous and fruitful marriage. At the close of every verse the congregation repeat the *Doxology* or the *Gloria Patri*. The deacon, as soon as the psalms are over, resumes the prayers, and the choir makes the usual responses.

These prayers being concluded, the priest places the crown on the bridegroom's head, saying, *This man, the servant of the Lord, is crowned, in order to be married to this woman*, &c. After which, he crowns the

bride, and repeats the same form, which is followed by a triple benediction, the proper lessons, and prayers. The priest, in the next place, presents the bridegroom and the bride with a goblet, or large glass, full of wine, ready blest for that purpose; after which he takes off their crowns. Another prayer, accompanied with a proper benediction, and several compliments paid to the newly-married couple, conclude the solemnity.

The observance of the following particular customs is looked upon among the Greeks as an indispensable obligation, and, in short, a fundamental article of their religion. If a priest, after the decease of his first wife, marries again, he forfeits his title to the priesthood, and is looked upon as a layman. If a layman marries a fourth wife, he is excluded from all communion with the Church. When a man has buried his third wife, there is no medium for him; he must either continue a lay-widower, or enter himself a member of some convent. The general reason assigned for this severe prohibition is, that fourth marriages are absolute polygamy. The Greeks do not entertain the same idea of three subsequent marriages, because, by a most refined subterfuge and evasion, which is scarcely intelligible, they insist that polygamy consists of two copulatives, and that three marriages consist but of one plurality and a unity. A much better reason for it is, however, assigned by Ricaut, which is, that this custom of the modern Greeks is grounded on the rigour of the ancient church, which checked and censured (in all probability too austerely) all those who indulged themselves in any sensual enjoyments. Some of the primitive fathers were so strict, as not to make allowance for the natural constitution of man and the climate in which he lived, nor would they admit of any other circumstance as a sufficient plea for indulgence.

The following are some preliminary marriage-ceremonies observed by the Greeks at Athens. The young virgins never stir out of their houses before their wedding-day, and their gallants make love by proxy, or a third person, who has free access to them, and is some relation or particular acquaintance, in whose fidelity and friendship they can properly confide. The lover does not therefore so much as see his intended bride till the day appointed for the solemnization of their nuptials. On that day, the bride is handed about in public for a long time, moving in a very slow and solemn pace. The procession between the church and the bridegroom's house occupies at least two hours, and is preceded by a select band of hautboys, tabors, and other musical instruments. During this ceremony and the procession, the young virgins carry a large crown on their heads, composed of filagree-work, decked with costly pearls, which is so cumbrous and troublesome, that they are obliged to walk as upright as an arrow. This public wedding would be looked upon with an eye of contempt if the parties were not painted, or rather daubed over in a very rude and inelegant manner.

A striking difference exists between the Greeks and the Latins, in regard to the manner of administering the *extreme unction*, and there are several ceremonies which belong peculiarly to the two unctions of the Greeks. The archbishop, or, in his absence, the bishop, consecrates, on Wednesday in holy week, the oil of unction for the whole year; and on Maundy-Thursday, the patriarch, or bishop, administers the unction publicly to all the faithful. The prelate is anointed first by the *Œconomist*, after which he himself anoints the whole congregation.

Extreme Unction.

The other circumstances relating to the *unction* and *extreme unction* of the Greeks, which are peculiar to themselves, are, that the priest, after he has dipped his cotton, which is fastened to the end of a stick, into the sacred oils, anoints the penitent or the sick person, in the form of a cross upon the forehead, chin, cheeks, the upper side, and palms of the hands After which he pronounces a short prayer. The seven assisting priests anoint all the sick persons, one after another. The principal lays the gospel upon his head, while the others lay their hands upon him.

The differences which have been observed between the unction of the Latins and that of the Greeks may be thus explained. By the laws of the Latin church one person alone may administer the Sacrament of *extreme unction;* whereas the administration of it, in the opinion of the Greeks, is irregular, unless three at least assist at the celebration of it. By the *Latin ritual* the bishop only has authority to consecrate the oil; but the Grecian priests, as well as their prelates, are invested with that power. Independently of the parts of the body of their sick which are differently anointed, it is customary with the Greeks to anoint their houses also, and to imprint upon them at the same time several signs of the cross.

On the decease of any person, the whole family appear like so many actors at the representation of a deep tragedy; all are in tears, and at the same time utter forth the most dismal groans. The body of the deceased, whether male or female, is dressed in its best apparel, and afterwards extended upon a bier, with one wax taper at the head, and another at the feet. The wife, if the husband be the object of their sorrow, the children, servants, relations, and acquaintance, enter the apartment in which the deceased is thus laid out, with their clothes rent, tearing their hair, beating their breast, and disfiguring their faces with their nails. When the body of the deceased is completely dressed, and decently extended on the bier, for the regular performance of his last obsequies, and the hour is arrived for his interment, the crucifix is carried in procession at the head of the funeral train. The priests and deacons who accompany them, reciting the prayers appointed by the church, burn incense, and implore the Divine Majesty to receive the soul of the deceased into his heavenly mansions. The wife follows his dear remains, drowned

Funeral solemnities.

in a flood of tears, and so disconsolate, that, if we might form a judgment from her tears and the excess of her cries and lamentations, one would imagine that she would instantly set her soul at liberty to fly after, and overtake her husband's. There are some women, however, to be met with, who have no taste for these extravagant testimonies of their grief and anguish, and yet their mourning is not less solemn than that of their neighbours. It is rather singular that the Greeks have women who are mourners by profession, who weep in the widow's stead for a certain sum, and by frequent practice of their art, can represent to the life all the violent emotions and gesticulations that naturally result from the most pungent and unfeigned sorrow.

As soon as the funeral service is over, they kiss the crucifix, and afterwards salute the mouth and forehead of the deceased. After that, each of them eats a small bit of bread, and drinks a glass of wine in the church, wishing the soul of the deceased a good repose, and the afflicted family all the consolation they can wish for. A widow who has lost her husband, a child who has lost his father or mother—in short, all persons who are in deep mourning, dress no victuals at their own houses. The friends and relations of the deceased send them in provisions for the first eight days; at the end of which they pay the disconsolate family a charitable visit, in order to condole with and comfort them under their unhappy loss, and to wait on them to the church, where prayers are read for the repose of the soul of the deceased. The men again eat and drink in the church, while the women renew their cries and lamentations. But those who can afford to hire professed mourners never undergo this second fatigue, but substitute proper persons in their stead, to weep over their husbands' tombs three days after their interment; at which time prayers are always read for the repose of his soul. After the ninth day, masses and prayers are again read upon the same occasion, which are repeated at the expiration of forty days; as, also, at the close of six months, and on the last day of the year. After the ceremony is concluded, they make their friends a present of some corn, boiled rice, wine, and some sweetmeats. This custom, which is generally called by the Greeks *Ta Sperna*, is looked upon by them as very ancient. They renew it with increased solemnity and devotion on the Friday immediately preceding their Lent, that before Christmas, on Good Friday, and the Friday before Whitsuntide; which days the Greek church have devoted to the service of the dead, not only of those who have departed this life according to the common course of nature, but those likewise who have unfortunately met with a sudden and untimely death.

There is no mass said for the dead on the days of their interment; but forty are said in every parish on the following day, at sevenpence per mass. As soon as they arrive in the church, the priests read aloud the

service for the dead, while a young clerk repeats some particular psalms of David at the foot of the bier. When the service is concluded, twelve loaves, and as many bottles of wine, are distributed among the poor at the church door. Every priest has ten gazettas or Venetian pence, and the bishop who accompanies the corpse three half-crowns. The grand vicar, treasurer, and keeper of the archives, who are next to the prelate in point of dignity, have three crowns, or a double fee. After this distribution, one of the priests lays a large piece of broken pot upon the breast of the deceased, on which a cross, and the usual characters I. N. R. I., being the initials of four Greek words, signifying, Jesus of Nazareth, King of the Jews, are engraved with the point of a penknife, or some other tool or instrument proper for that occasion. After that, they withdraw and take their leave of the deceased. The relations kiss the lips; and this is looked upon as a duty so very imperative that the neglect of it cannot be dispensed with, although the person died with the most infectious distemper.

Nine days afterwards, the *colyva* is sent to church; which, according to the Greeks, is a large dish of boiled wheat, garnished with blanched almonds, raisins, pomegranates, sesame, and strewed round with sweet basil, and other odoriferous herbs. The middle of the dish is raised in a pyramidical form, adorned at top with a large bunch of Venetian artificial flowers; large lumps of sugar or dried sweetmeats are ranged, like Maltese crosses, all round the borders; and this is what the Greeks call *the oblation of the colyva*, which is established among them in order that the true believer may commemorate the resurrection of the dead, according to those words of our blessed Saviour, recorded in St. John—*Except a grain of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit.* It must be acknowledged that true piety and devotion have contributed very much towards the establishment of this kind of ceremony: but it must be also allowed, that by a kind of fatality, which too frequently attends the most pious institutions, this, as well as other ceremonies of a similar nature, has degenerated into superstition. It is worthy of remark, that this ceremony of the Grecian *colyva*, which is peculiar to their funeral solemnities, their ninth day's devotion, their quarantains, their anniversaries, and the days appointed for the commemoration of their dead, is also observed on their most solemn festivals. The comfits, or sweetmeats, and other fruits, are added merely to render their boiled wheat a little more palatable. The sexton or grave-digger carries this dish of *colyva* upon his head, preceded by an attendant with two large flambeaux made of wood, and gilt, embellished with several rows of large ribands, and edged with lace, six inches deep. This grave-digger is followed by three other attendants, or waiters, one with two large bottles of wine in his hands, another loaded with two baskets full of

fruits, and the third carrying a Turkish carpet, which is to be spread over the tomb of the deceased, and made use of as a table-cloth for their *colyva*, and their funeral entertainment.

The priest reads the service of the dead, during the time that this customary oblation is carried to the church, and he is afterwards complimented with a large proportion of it: wine is abundantly served to every person of tolerable credit or repute, and the remainder is distributed among the poor. As soon as the oblation is carried out of doors, the hired mourners repeat their hideous outcries, the same as on the day of the interment, and the relations, friends, and acquaintance likewise express their sorrow by a thousand ridiculous grimaces. The whole recompense which the hired mourners receive for their flood of tears, is five loaves, two quarts of wine, half a cheese, a quarter of mutton, and fifteen pence in money. The relations are obliged, consistently with the custom of some particular places, to pay several visits to the tomb of the deceased, to weep over it, and, as an incontestable testimony of their unfeigned sorrow, they never change their clothes during the time of their mourning; the husbands never shave themselves, and the widows suffer themselves to be overrun with vermin. In some particular islands, the natives mourn constantly at home, and the widowers and widows never go to church, nor frequent the sacraments, while they are in mourning. The bishops and priests are sometimes obliged to compel them to attend church, under pain of excommunication, of which the Greeks have a more awful apprehension than of fire and sword.

The idea which the Greeks entertain of purgatory is very dark and confused, and in general they leave the decision of eternal salvation or condemnation to the day of judgment. They are at a loss to fix and determine the place where the souls of the deceased reside till the final day of resurrection, and in this state of incertitude, they never omit to pray for them, hoping that God, in his infinite goodness, will incline his ear to their supplications.

The first, or lowest order of their priesthood, is the lecturer, whose peculiar province is to read the sacred Scriptures to the people on solemn festivals: from this station he is gradually advanced, first, to be a chorister or chanter, then sub-deacon, whose office it is at mass to sing the epistle; and then he is ordained deacon, and sings the gospel. The last order is that of the priests, who are either seculars or regulars.

Order and ordination of their priests.

According to the orders in the pontifical, when a person is to be ordained a priest, two deacons accompany him to the *sacred doors*, and there deliver him into the hands of the priests. The protopapas, and he who is next in dignity to him, lead him three times round the altar, singing the hymn of the martyrs. The candidate for the priesthood then kneels down, and the

ordinant makes three times over his head the sign of the cross, repeats the prayers adapted to that particular occasion, and lays his hands upon him. In one of the prayers in particular, the ordinant enumerates the principal functions of a priest,—viz. those of sacrificing, preaching the gospel, and administering the sacrament of baptism, &c. These prayers being concluded, he orders the new priest to rise, and puts the band of the horary, which hung down behind, over his right shoulder. He then presents him with the epitrachelium, or the stole; and the *phelonium*, or the surplice; the choir singing during the whole of the time this ceremony is performing. A deacon afterwards pronounces the following exhortation, *Let us love one another.* Then the patriarch kisses the altar, and each priest approaches the sacred table in regular order, according to his rank and dignity, and not only kisses it, but also the patriarch's hand, which lies upon it, and then his cheek. The priests salute each other, and the deacons follow their example.

The priests wear a white woollen fillet behind their hats or caps, which hangs down upon their shoulders, and is called "peristera," that is to say, a *dove;* and is looked upon as an emblem or figure of the innocence and purity of the priesthood. The bishop moves this dove from any priest under his jurisdiction, who is proved guilty of any enormous offence; and the majority of them are so notoriously vicious, that very few can boast of wearing this badge of innocence for any long period of time.

At the ordination of a bishop, the priests deliver him into the hands of two prelates, who oblige him to make a formal procession round the altar, as in the preceding ordinations. After these preliminary ceremonies, the chartophylax, or archivist, delivers the contacium, which is a small collection of degrees, forms, &c., relating to the election of a bishop, to the patriarch, who takes it in his left hand, and lays his right on the candidate for the bishopric, in order to read the form of his election; after this lesson, he opens the book of the gospels, and lays it on the head of the candidate, all the assistant bishops laying their hands on the book at the same time: all these ceremonies are accompanied with several prayers which are suitable to the solemn occasion.

The prayers being over, the ordinant takes the book from the head of the bishop elect, and having deposited it on the altar, presents him with the *pallium:* this ceremony is accompanied with singing and with holy kisses.

Superstitious customs.

The Greeks are, in general, an ignorant and superstitious people. Among their superstitious customs, the following may be included, as some of the most extraordinary:—

They attach a particular sanctity to some fountains, which they look upon as miraculous waters, especially when they are devoted to the service of any celebrated saint. This superstitious notion appears to be a true copy of a pagan original.

They think it a duty incumbent upon them to refrain from blood, and all meats that have been strangled ; but notwithstanding this scruple of conscience, they are not very nice in regard to the kind of provisions which are set before them. If they be strict, however, in the observance of this custom, they are in that respect very nearly allied to the Jews.

They call the Nile the *Monarch of the Floods;* and are of opinion, that the overflowing of this river is a peculiar blessing, and an indulgence of the Almighty to Egypt, on account of our Saviour and the Blessed Virgin having been sheltered and protected in that country from the persecutions of Herod.

Their art of physic, which is generally practised by empirics and ignorant pretenders, is accompanied by innumerable superstitions. The following may be adduced as a striking instance of the extent of their medical knowledge. When their patients' heads are so very much disordered as to cause delirium, they use the same means for their recovery as for a demoniac, or one possessed with the devil. The physician in this case ceases to prescribe for him ; but his friends make an immediate application to an *exorcist;* that is, to one of their papas, who approaches the patient's bed-side, and not only reads several prayers over him, but sprinkles him with holy water. He pours likewise a plentiful quantity of it into the bed in which the patient lies, and, in short, sprinkles the room all over. The exorcisms ensue, and the papas in the most solemn manner expel the imaginary demons. Conceit effects a cure which was supposed to be beyond the skill of the most able physician.

The Greeks are extremely fond of visiting their churches and chapels, especially such as are on precipices, and places very difficult of access ; and, indeed, the principal part of their devotion consists in voluntary fatigue, which is, in their eyes, a kind of mortification of the flesh. On their first arrival at the church or chapel, they repeatedly cross themselves, and make numerous genuflexions and profound bows. They kiss the image which is erected in it, and present it with three or four grains of the choicest frankincense ; recommending themselves to the protection of the Blessed Virgin, or to the saint whom the image represents ; but in case the saint does not incline his ear, and hearken to their vows, they soon make him sensible of their resentment.

One of the greatest frauds engendered by superstition is the urn of Amorgos, which is looked upon as the oracle of the Archipelago. It has this in common with the ancient oracles of Greece, that it is indebted to the artifice and roguery of the priests for the fame of its predictions. This urn, which stands near a chapel consecrated to St. George, fills and disembogues itself several times in the course of a day, and sometimes within so small a period as half an hour, which is looked upon as a miracle, and ascribed to the prevailing influence and power of St. George. This is the

very same St. George who, at Scyros, flies at and seizes upon those impious persons who neglect to perform their vows. His image, according to traditionary report, lays violent hands on the delinquents, jumps upon their shoulders, and gives them many severe blows on the head and back, till they have discharged the duty incumbent on them. They see him sailing in the air, and frisking about from one place to another, till at last he settles upon the back of a blind monk, who carries him he knows not whither. Those who consult the urn of Amorgos before they engage in any affair of the last importance, are sure to prove unsuccessful if, upon their first approach, they find the water lower than ordinary. Father Richard assures us, that the islanders annually, at Easter, consult this urn of Amorgos, which, from its fulness or emptiness, presages a plentiful or a bad harvest.

There is a very particular custom observed in the island of Andros, the origin of which, however, has hitherto baffled the most rigid inquiry. At the procession on the festival of Corpus Christi, the bishop of the Romish church, who carries the body of our blessed Saviour, tramples under foot all the Christians, of whatever sect they may be, who lie prostrate before him in the streets. The same custom is observed at Naxos, and the missionary who relates the story adds, that such as have any sick persons in their family bring them out in order to lie in the way of the blessed Sacrament; and the more they are trodden, the nearer they approach to convalescence.

The inhabitants of some part of the island of Chios are of opinion that a corpse, which is not corrupted in forty days, is transformed into a familiar spirit, or hobgoblin, which is very troublesome and impertinent, knocks at people's doors, and even calls them distinctly by their names. If any person presumes to answer to his call, they think he will most assuredly die in two or three days at furthest.

At Nicaria, near Samos, the inhabitants, who are all swimmers, will not marry their daughters to any but such young fellows who can dive eight fathoms deep at least. They are obliged to produce a certificate of their diving ability, and when a papa, or some substantial islander, is determined to dispose of his daughter in marriage, he appoints a day when the best swimmer is to bear away the prize. As soon as the candidates are all stripped naked, the young lady makes her personal appearance, and in they jump. He who continues longest under water is the fortunate bridegroom.

The Greeks of the Holy Land assert, and firmly believe it to be a real fact, that the birds which fly round about Jerusalem never sing during passion week; but stand motionless and confounded almost all the time, testifying a sympathetic sorrow and compassion for the sufferings of our Saviour.

The *sacred fire* of the Greeks is a ceremony more superstitious than religious; a whimsical, merry custom, which is very justly a stumbling-block and rock of offence to several serious Mohammedans, instilling into their minds a most contemptible idea of the Eastern Christians. In short, it is nothing but a piece of priestcraft, to cheat the too credulous pilgrims out of their money, by making them believe that, on Easter-eve, a fire descends from heaven into the sacred sepulchre. The Turks are no strangers to this pious fraud, but connive at it, because it is very advantageous to them; and the patriarchs on their part declare that they could never pay their taxes, nor their tributes, if this stratagem, however unbecoming the practice of a Christian, should be discovered and exposed. Thevenot has given us the following description of this religious farce. "About eight in the morning the Greeks extinguish all their lamps, and those in the sacred sepulchre. Then they run about, staring like persons distracted, bawling and making a hideous howling, without any regard or reverence to the sacred place. Every time they passed the holy sepulchre, they cried out *Eleyson!* that is, 'Have mercy upon us!' It was very diverting to see them afterwards jump upon one another's backs, kicking one another's shins, and flogging each other on the shoulders with knotted cords. A whole crowd of them got together, and taking up some of their comrades in their arms, ran for some time with them round the sepulchre, until, at last, they threw them down in the dirt, and laughed till they hallooed again at their own unlucky gambols. Those, on the other hand, who had thus been made the laughing-stocks of the crowd, ran in their turn after the others, in order to be equally mischievous, and to revenge themselves for the affront which they had received; in short, they all acted like a set of idle fools and merry-andrews. Every now and then they would lift up their eyes to heaven, and hold up their wax-tapers, with outstretched arms, *as if they implored the Almighty to send down his celestial fire to light them.* After this folly and extravagance had continued till about three o'clock in the evening, two archbishops and two Greek bishops, dressed in their patriarchal robes and coifs, marched out of the choir, attended by the clergy, and began their procession round the sepulchre: the Armenians likewise attended, with their clergy, followed by the Coptan bishop. After they had taken three solemn tours around the sepulchre, a Greek bishop came out of the Chapel of the Angel, which is at the entrance of the sepulchre, and informed the individual who personated the Patriarch of Jerusalem, that the sacred fire had descended from heaven. He then entered the holy sepulchre with a large bundle of wax tapers in each hand, and after him the prelate, who represented the Armenian patriarch, and the bishop of the Copti. Some short time afterwards, the Greek archbishop came out in a very whimsical posture, marching with his eyes cast upon the ground, and both his hands full of lighted wax-

tapers. As soon as he appeared, the mob crowded upon one another's shoulders, kicking and boxing one another, to reach the prelate, for the purpose of lighting their tapers by that which he held in his hand; because that fire which comes immediately from his, is looked upon to be the purest and most holy. In the mean time the Janizaries, who were the guards of the sepulchre, dealt their blows indiscriminately about them, to make room for the archbishop, who used his utmost endeavours to get clear of the crowd. At last he came to a stone altar, which stood before the door of the choir, and opposite that of the holy sepulchre. Immediately the populace flocked round about him for some of his sacred fire; but those who had lighted their tapers, in their endeavours to retreat, were overpowered by others, who very devoutly struck them with their fists, and took away the fire that had cost them so much labour and fatigue to procure: in short, the gravest of them all threw down and trampled their neighbours under foot, to get close to the prelate. At last, the Greek archbishop withdrew; the Armenian bishop retired to the church of the Armenians, and the Coptan bishop to that of the Copti. In the mean time, the Turks, who kept the door of the holy sepulchre, permitted none to enter but those who paid for lighting their wax-tapers at the lamps of that sanctuary, as those lamps are the first that are touched by the sacred fire. In a few minutes after, the church was illuminated with above two thousand branches of blazing torches, while the numerous congregation, hooting like madmen, began to repeat their former frolics. A man, with a drum at his back, ran with all imaginable speed round the sacred sepulchre, and another ran after him, and drummed upon it with two sticks; when he was tired, a third supplied his place. Devotion, or rather custom, enjoins the Greeks not to eat nor drink that day, till they have received the sacred fire."

Some ascribe the origin of this superstition to a real miracle, which they pretend was formerly wrought in the presence of the whole congregation on Easter-eve, in the church belonging to the holy sepulchre. The Almighty sent down celestial flame into this divine monument, which kindled or lighted again all the lamps, which by the orders of the Church are extinguished in passion week, and thereby indulged them with new fire. Every one was an eye-witness of the descent of this new flame from heaven, which darted from one place to another, and kindled every lamp and taper that was extinguished. It is added, also, that the Almighty, being provoked at the irregularities and disorders of the Christian Crusades, refused to work this miracle one Easter-eve, when they were assembled together in the most solemn manner, to be spectators of the descent of his celestial fire; but that, at last, he vouchsafed to have mercy on them, and incline his ear to their fervent prayers and repeated supplications. The descent of this holy fire continued for seven hundred and fifty years after

the time of St. Jerome; but since that period, it has, owing to some reason not easily defined, been wholly discontinued: the most probable conjecture is, that the whole fraud was discovered, and an end was consequently put to the enactment of this religious farce.

This ceremony of the sacred fire, which is so whimsical and extravagant, and so unbecoming the practice of a Christian, has introduced another superstitious custom very conformable to its romantic original. In this same church of the holy sepulchre, there are some men and women who have several pieces of linen cloth lying before them, which they mark from one end to the other with a cross, made by the tapers kindled at the sacred fire. Thus marked, they serve for the shrouds or winding-sheets of these good devotees, and are reserved for that solemn purpose as the most sacred relics.

Among the superstitious customs of the Greeks, may be included the marks which the pilgrims imprint upon their arms, and which they take care to produce as a certificate of their pilgrimage to Jerusalem. These marks are made with some particular wooden moulds, filled with charcoal-dust, and afterwards pressed hard upon the arm. As soon as the part is thus stamped, it is pricked with an instrument full of needles; it is then bound up, and a scurf or scab generally rises upon the place, which falls off again in about two or three days; but the blue impression remains ever after.

There is a stone still to be seen not far from Bethlehem which is perfectly white, and which colour we are told is owing to the extraordinary virtue of the Blessed Virgin's milk. The Greeks assure us, that this stone will infallibly fill a woman's breast with milk; and even the Turks themselves, and the Arabians, are so strongly riveted to the same belief, that they oblige their wives, who have sucking infants at their breasts, to take a little of the powder of this stone infused in water, in order that the above-mentioned desirable effect may be produced. Mount Sinai, Mount Horeb, the frontiers of the Holy Land, the Holy Land itself, in short, all the countries from the Red Sea to Jerusalem, are, as it were, so many sources which have immemorially supplied the Greeks with fictions, and their bigots with superstition. Upon Mount Horeb the Greeks pretend to show the place in which the prophet Jeremiah concealed the tables of the law, and a particular stone, on which are several Hebrew characters, carved by the prophet himself. According to this idea, they pay to this stone a superstitious homage, which consists of a number of prayers and innumerable signs of the cross, performed with the utmost hurry and precipitation, and consequently with very little zeal or devotion.

The Greeks ascribe to the waters of Jordan, and almost all the fountains of the Holy Land, the supernatural virtue of healing several distempers. The plant generally known by the name of the *Rose of Jericho*,

is, in their opinion, a sure defence against thunder and lightning, and a speedy relief for a woman in the time of her travail. A certain traveller, *Morison*, assures us, with an extraordinary air of piety and devotion, that this last quality is owing to the Blessed Virgin, of whom *that vegetable is the figure or representation.*

SEC. II.—RELIGIOUS PRINCIPLES AND CUSTOMS OF THE RUSSIAN GREEK CHURCH.

Introduction of Christianity into Russia.

It is impossible perhaps to settle with any certainty at what period, or by whom, Christianity was first introduced into Russia. What we learn with most appearance of probability is, that the Grand-duchess *Olga*, or, as her name is pronounced, *Olha*, grand-mother to Wladimir, was the first person of distinction converted to Christianity in Russia, about the year 955, and that she assumed the name of *Helena* at her conversion; under which name she still stands as a saint in the Russian calendar. Methodius, and Cyril the philosopher, travelled from Greece into Moravia, about the year 900,,to plant the gospel; where they translated the service of the church, or some parts of it, from the Greek into the Sclavonian language, the common language at that time of Moravia and Russia; and thus it is thought that this princess imbibed the first principles of Christianity. And, being herself fully persuaded of its truth, she was very earnest with her son, the Grand-duke *Sviatoslav*, to embrace it also; but this, from political motives, he declined to do. In the course, however, of a few years, Christianity is said to have made considerable progress in that nation.

It is fully ascertained that, about the end of the tenth century, the Christian religion was introduced into Russia, chiefly through their connection with Greece; and coming from this quarter, it was very natural that the doctrine and discipline of the church of Constantinople should become at first the pattern of the church of Russia, which it still continues to follow in the greatest part of its offices. Hence likewise the Patriarch of Constantinople formerly enjoyed the privilege of a spiritual supremacy over the Russians, to whom he sent a metropolitan whenever a vacancy happened.

Little occurred in the ecclesiastical history of Russia, except, perhaps, the rise of the sect of the *Raskolniki*, which excited considerable tumults and commotions in that kingdom, till Peter the Great ascended the throne of Russia; who, in the beginning of the eighteenth century, made some remarkable changes in the form and administration both of its civil and ecclesiastical government.

This great prince made no change in the articles of faith received among his countrymen, which contain the doctrine of the Greek church:

but he took the utmost pains to have this doctrine explained in a manner conformable to the dictates of right reason, and the spirit of the gospel; and he used the most effectual methods to destroy, on the one hand, the influence of that hideous superstition that sat brooding over the whole nation; and, on the other, to dispel the ignorance of the clergy, which was incredible, and that of the people, which would have surpassed it had that been possible.

To crown these noble attempts, he extinguished the spirit of persecution, and renewed and confirmed to Christians, of all denominations, liberty of conscience, and the privilege of performing divine worship in the manner prescribed by their respective liturgies and institutions. This liberty, however, was modified in such a manner, as to restrain and defeat any attempts that might be made by the Jesuits and other members of the church of Rome to promote the interests of Popery in Russia, or to extend the jurisdiction of the Roman pontiff beyond the chapels of that communion that were tolerated by law; and particular charge was given to the council, to which belonged the cognisance of ecclesiastical affairs, to use their utmost care and vigilance to prevent the propagation of Romish tenets among the people. All this caution had, no doubt, arisen from the repeated efforts of the designing pontiffs of Rome and their missionaries to extend the papal empire over the Greek churches, under the pretence of uniting the two communions; and, with this view, a negotiation was entered into in 1580, under *John Basilides*, Grand-duke of Russia, who seems to have had political ends to answer in pretending to favour this union. But, although the professed object of this negotiation failed, the ministry of *Possevin*, the learned and artful Jesuit, who was charged with the mission on the part of the Roman pontiff, was not without fruit among the Russians, especially among those residing in the Polish dominions.

Proposals for uniting the two communions have been made by different popes, as Honorius III., Gregory IX., Innocent IV., Gregory XIII., and last of all, by the Academy of *Sorbonne* in 1718; but the Russian sovereigns and the nation have always remained firm and true to their religion; at the same time, all religions, without exception, are tolerated in Russia. In the year 1581, in the reign of Czar *John Vasilievitz*, Pope Gregory XIII. proposed to that sovereign that the Lutheran clergy should be banished from Russia; but he was answered, that *in that country all nations have a free exercise of their religions;* and now in Russia there are Lutherans, Calvinists, Hernhutters, Armenians, Jews, Mohammedans, Pagans, Hindoos, &c. &c. &c. Roman Catholics are to be met with in almost every government, particularly in those conquered from the Polish dominions: their clergy are governed by their own rulers, and are totally independent of the Russian ecclesiastical jurisdiction.

Peter likewise introduced a considerable change into the manner of governing the church. The splendid dignity of patriarch, which approached too near the lustre and prerogatives of majesty not to be offensive to the emperor and burdensome to the people, was suppressed, in 1721, by this spirited monarch, who declared himself (and thus became like the British monarch) head of the national church.

The functions of this high and important office were intrusted wi council assembled at St. Petersburg, which was called the *Holy Synod;* and one of the archbishops, the most distinguished for integrity and p dence, was appointed as president of it.

The other orders of the clergy continued in their respective rank a offices; but both their revenues and their authority were considerably diminished. It was resolved at first, in this general reformation, to abolish all monasteries and convents, as prejudicial to the public, and unfriendly to population; but this resolution was not put in execution; on the contrary, the emperor himself erected a magnificent monastery in honour of *Alexander Newsky*, whom the Russians place in the list of their heroes and saints.*

Doctrines.

In her doctrines, the Russian Church agrees with the Greek Church; like her, she receives the seven sacraments or mysteries; allows no statues or graven images, but admits pictures and invocation of saints.

Divine Service.

During the celebration of the mass, the laity, not excepting the prince himself, are obliged either to stand or to kneel, and be uncovered; and to observe the same position during the performance of all the other parts of divine service. *Bergius*, in his *State of the Russian Church*, assures us, however, that "The ancient Russians always pray either standing, or prostrate upon the ground; carefully avoiding the posture of kneeling, for fear they should be thought to imitate those soldiers who mocked the Lord Jesus Christ." The grand-duke, who sat on the throne in the time of Olearius, always prostrated himself to the ground when he attended public worship. For this reason there are no stools or benches made use of in the Russian churches, except when there happens to be a homily read, or a sermon preached. No dogs are suffered to enter the church door; and every thing which has the least tendency to interrupt their devotions is prohibited. None but those who officiate at the altar are admitted into the sanctuary. The czar, however, is allowed to enter it at the ceremony of his coronation, and when he receives the communion; some others of the laity, who are persons of distinction, are likewise admitted into it, provided they take care to keep at a great distance from the altar.

The Russian mass is always performed in the ancient Sclavonian lan-

* All Religions.

guage; and a great part of it is said in a low voice. Like the Greeks, the Russians bow down before the host, and adore it. From the preface of the mass to the communion, the doors of the sanctuary are shut, and a curtain is drawn before it, which covers the altar: in Easter-week, however, the sanctuary doors are always open, even during mass. To the other ceremonies observed at the communion, in conformity with those of the Greeks, we must add, according to Olearius, that the Muscovites administer the sacrament to those who are deprived of their reason, by touching their lips only with the bread dipped in the wine; that they are not allowed to give the communion to a woman who lies in, in the room where she was brought to bed;—those who have taken a false oath before a court of judicature, or have been guilty of any notorious crime, cannot receive this sacrament of the eucharist till they are at the point of death; and that it is customary to give those who are sick, some water or some brandy, in which several of their sacred relics have been first infused, before they give them the communion.

Their Bible is translated into the Sclavonian language from the Greek Septuagint; but they never suffer it to be carried into church, for fear of profaning it by the several immodest passages that are to be met with in the Old Testament. It is the New Testament only, and some particular passages extracted from the Psalms and the Prophets, which are read in their churches; they are, however, allowed to read the whole Scriptures at home in private.

In Father Le Brun's *Collection of Liturgies*, we find the contents of a small Muscovite ritual, in which directions are down for the observance of the following customs:—1. Several prayers to be read on the day that a woman is delivered of a male infant. 2. On the eighth day after the birth of such infant, being the day on which he is to receive his name. 3. On the fortieth day after her lying-in. 4. For a woman that has miscarried. 5. At an exorcism. 6. At a reconciliation in church. 7. On a divorce. 8. When the communion is to be administered to the sick. 9. Prayers to Jesus Christ, and the Blessed Virgin, for a true believer at the point of death. 10. The order or method to be observed at the burial of such persons who die during the festival of Easter, or in Holy Week. 11. For a priest after his decease. 12. For the burial of an infant. 13. Prayers for a blessing on the provisions made for Easter; for their cheese and eggs; for their first-fruits, and those who offer them; for the consecration of a house, and the entering into possession of it; for sinking a well, and the purification of it when any filth has fallen into it. 14. Prayers for those who have eaten any unclean meats. 15. Prayers for the purification of an unclean vessel. 16. For all sorts of grain; for seed-time, &c. It is presumed that the foregoing will be sufficient to give the reader a tolerable idea of the several customs which are observed by

the Russians on particular occasions, and the observance of which is especially enjoined by their ritual.

One peculiar custom, however, we cannot omit: viz. that when they take possession of a house, they consecrate it at the same time with salt. Cornelius le Brun, in his Travels to Muscovy, gives us the following account of the consecration of the czar's palace in 1702:—"The floor was strewed all over with hay, and on the right hand a table was placed, garnished out with abundance of large and little loaves; over some of them was thrown a handful of salt, and a silver salt-cellar, full of salt, set upon others." This custom of consecrating with salt, which is attended by all friends and relatives, is repeated for several days together, and is an emblem or token of that prosperity and success which they wish may attend them, and of their friendly hope that they may never afterwards want any of the necessaries of life. When they quit their habitations, they leave some hay and bread upon the floor, which are symbols of those blessings which they wish may attend those who take the house after their departure.

The constitution of the Russian monks, their fasts, and their profound ignorance, are much the same as those of the Greek monks. Peter the Great was the first who attempted to lay a duty or tax upon the convents; he commanded that no persons should be admitted into them but those who were fifty years of age, or upwards, he having observed that a considerable number of able young fellows were shut up in them, and thereby rendered useless to the state.

The Russians have a peculiar regard for relics, images, and pictures of saints; for the invocation of saints, the crucifix, and the sign of the cross; for an infinite number of inclinations, genuflexions, and prostrations, not only before those objects which are adorable, but those likewise which demand only a common reverence and esteem; and also for numberless processions and pilgrimages. The cathedral church at Moscow is in possession of the garment of Jesus Christ, and a picture of the Blessed Virgin, drawn by St. Luke! The Russians look upon this picture as the palladium of their state. Other churches boast of being possessed of the bodies of several Russian saints; and thirty-six gold and silver shrines, full of very valuable relics, are to be seen in the church of the Annunciation. These shrines, or boxes, are said to contain, among other things, some of the precious blood of the Lord Jesus Christ, one of the hands of St. Mark, and some of the bones of the prophet Daniel, &c.

Relics, Images, &c.

Their images or pictures, which are generally painted in oil upon wood, must be made by some Muscovite, and are sold, or, according to their prevaricating phraseology, exchanged or bartered for a certain sum of money. To sell them is looked upon as a sin; but in the time of Olearius, the

patriarch would not suffer any foreigners to have them in their houses for fear they would profane them. This precaution was carried to so high a pitch, that a Dutchman having purchased a house that was built with stone, the Russian who sold it scraped the wall on which the picture of a saint had been painted, and carried the rubbish off the premises.

Every Russian, whether his condition be high or low, has his own titular saint, to whom he offers up his morning and evening prayers, and whom he neglects not to consult on all occasions of a doubtful or hazardous nature. In the shops at St. Petersburg, an image of this titular saint is always placed in a conspicuous position, and you cannot possibly pay a higher compliment to a Russian when you enter his shop than to make your obeisance to his favourite saint. A Russian shopkeeper is a notorious cheat, but if you have paid a becoming respect to his saint, it is supposed that you are immediately admitted into his good graces; and although the majority of the saints were themselves the most consummate cheats and impostors, yet it is believed that they do not sanction similar practices in others. For this reason, a familiar nod or a polite bow to a Russian image becomes, in many instances, a positive act of good policy, for you thereby stand a good chance of escaping from the cheating and exorbitant demands of the Russian trader.

The walls of their churches are all covered with pictures, which are not only representations of Jesus Christ and the Blessed Virgin, but of St. Nicholas and several other saints, whom the Russians have made choice of for their patrons and protectors. In all their houses, a picture of some favourite saint is hung near one of the windows, with a wax-taper before it: several are likewise hung up in the streets, as objects of public devotion; but the majority of the latter, according to Carlisle, are secured in glass-cases, and exposed to public view, either on the city-gates or the church-doors; or they are suspended on some cross-road. If a Russian be in the greatest haste, he must pay his respects to the pictures of these saints; not in a transient, careless manner, but he must stop a minute or two, to put up a short ejaculation; standing bare-headed, making half a dozen profound bows, and as many crosses. The first thing that must be done when any one enters a Russian's apartment, is to take notice of the picture of his saint, making the sign of the cross, at the same time repeating the *Hospodi*, (*Lord have mercy upon us*,) and bowing before it; after that he pays his compliments to the master of the house. Among the poorer sort, with whom the pictures of their saints are generally situated in some dark hole or corner, without any wax-taper, or the least outward appearance of distinction or respect; the devout Russian, for fear he should be in any way deficient in the discharge of his duty, never fails to ask where the *God* is, that is to say, the picture of the saint. This religious respect is grounded on that divinity which the Russians ascribe

to their images, and on the numberless miracles which they believe to have been wrought by them. However, this supernatural power does not hinder these images from falling to decay; and in such cases they inter them in their churchyards, or in their gardens; sometimes indeed they put them, with much care and reverence, into some rapid stream, that the current may carry them away; for to throw them in would be looked upon as an act of disrespect.

The invocation of saints constitutes a considerable part of the religious worship of the Russians; but greater demonstrations of respect are shown to St Nicholas than to any of the rest. It is customary, in Russia, to mention *God* and the *czar* at the same time when they have any affair of importance to transact; thus they frequently say, *God is powerful as well as the czar. With God and the czar's permission.* But they often substitute St. Nicholas in the room of Providence; as for instance, when any one asks them how long they intend to be on a journey, they will answer, *As long as St. Nicholas shall think convenient.* Their devotees go in pilgrimage, for the most part, to those places where their saints have especially distinguished themselves. The czars themselves are not excused or exempted from these religious peregrinations; at least they were performed by the predecessors of Peter the Great.

The number of ceremonies and superstitious customs among the Russians nearly equals that of the Romish Church. A few of these we shall notice; and first we will describe a singular festival which the Russians call the Benediction of the Waters. This solemnity is celebrated at the beginning of the year at Petersburg, in the following manner:—On the river *Neva*, upon the ice, which is then strong in that country, there is erected for this ceremony a kind of temple, of wood, usually of an octagonal figure, painted and richly gilt, having the inside decorated with various sacred pictures, representing the baptism of our Saviour, his transfiguration, and some other parts of his life, and on the top a picture of St. John the Baptist. This is called the *Jordan*, which name used to signify the baptistry or font, or any basin in which holy water is consecrated. There the attention of the spectators is drawn to a large emblem o the *Holy Ghost*, appearing to descend from heaven, a decoration common to almost all Greek churches, in which a *peristerion* or dove, as a symbol of the Holy Ghost, is usually suspended from four small columns which support a canopy over the *Holy Table*. The Jordan is surrounded by a temporary hedge of the boughs of fir-trees; and, in the middle of the sanctuary or chancel is a square space, where the broken ice leaves a communication with the water running below, and the rest is ornamented with rich tapestry. Around this temple a kind of gallery is erected, and a platform of boards, covered with red cloth, is laid for the procession to go upon, guarded also by a fence of boughs. The gallery

Benediction of Waters.

communicates with one of the windows of the imperial palace, at which the emperor and his family come out to attend the ceremony, which begins as soon as the liturgy is finished in the chapel of the imperial palace, and the regiments of guards have taken post on the river. Then, at the sound of the bells, and of the artillery of the fortress, the clerks, the deacons, the priests, the archimandrites, and the bishops, dressed in their richest robes, carrying in their hands lighted tapers, the censer, the Gospel, and the sacred pictures and banners, proceed from the chapel to the Jordan, singing the hymns appointed in the office, and followed by the emperor, the grand-duke, the senators, and the whole court.

When arrived at the place where the ice is broken, the Archbishop of Moscow, or other officiating bishop, descends, by means of a ladder, to the side of the water. There he reads the prayers appointed in the office,—dips his cross three times, and ends the ceremony by an exhortation appropriate to it; and the waters are then thought to be blessed. As soon as the service is finished, the artillery and soldiers fire; after which the prelate sprinkles the water on the company around him, and on the colours of all the regiments that happen to be at Petersburg, which are planted round the Jordan. He then retires, when the people crowd towards the hole, and drink of the waters with a holy avidity. "Notwithstanding the cold, the mothers plunge their infants and the old men their heads into them. Everybody makes it a duty to carry away some for the purification of their houses, and curing certain distempers, against which the good Russians pretend this holy water is a powerful specific."

Lent.

No people observe Lent with more scrupulous and excessive rigour than the Russians. Travelling the road from Petersburg to Moscow, says Dr. Clarke, in his Travels, if at any time, in poor cottages, where the peasants appeared starving, I offered them a part of our dinner, they would shudder at the sight of it, and cast it to the dogs; dashing out of their children's hands, as an abomination, any food given to them; and removing every particle that might be left entirely from their sight. In drinking tea with a Cossack, he not only refused to have milk in his cup, but would not use a spoon that had been in the tea offered him with milk, although wiped carefully in a napkin, until it had passed through scalding water. The same privation prevails among the higher ranks; but, in proportion as this rigour has been observed, so much the more excessive is the degree of gluttony and relaxation when the important intelligence that "*Christ is risen*" has issued from the mouth of the archbishop. During Easter, they run into every kind of excess, rolling about drunk the whole week; as if rioting, debauchery, extravagance, gambling, drinking, and fornication, were as much a religious observance as starving had been before; and that the same superstition which kept them fasting during Lent, had afterwards instigated them to the most beastly excesses.

Even their religious customs are perfectly adapted to their climate and manners. Nothing can be contrived with more ingenious policy to suit the habits of the Russians. When Lent fasting begins, their stock of frozen provisions is either exhausted, or unfit for use; and the interval which takes place allows sufficient time for procuring, killing, and storing the fresh provisions of the spring. The night before the famous ceremony of the resurrection, all the markets and shops of Moscow are seen filled with flesh, butter, eggs, poultry, pigs, and every kind of viand. The crowd of purchasers is immense. You hardly meet a foot passenger who has not his hands, nay his arms, filled with provisions; or a single *droski* that is not ready to break down beneath their weight.

The first ceremony which took place, previous to all this feasting, was that of the *Pâque fleuries*, or Palm Sunday. On the eve of this day, all the inhabitants of Moscow resort, in carriages, on horseback, or on foot, to the Kremlin, for the purchase of palm-branches, to place before their boghs, and to decorate the sacred pictures in the streets, or elsewhere. It is one of the gayest promenades of the year. The governor, attended by the *maître de police*, the commandant, and a train of nobility, go in procession mounted on fine horses. The streets are lined with spectators: and cavalry are stationed on each side, to preserve order. Arriving in the Kremlin, a vast assembly, bearing artificial *bouquets* and boughs, are seen moving here and there, forming the novel and striking spectacle of a gay and moving forest. The boughs consist of artificial flowers with fruit. Beautiful representations of oranges and lemons in wax are sold for a few *copeeks** each, and offer a proof of the surprising ingenuity of this people in the arts of imitation. Upon this occasion, every person who visits the Kremlin, and would be thought a true Christian, purchases one or more of the boughs, called Palm-branches; and in returning, the streets are crowded with *droskis*, and all kinds of vehicles, filled with devotees, holding in their hands one or more palm-branches, according to the degree of their piety, or the number of boghs in their houses.

The description often given of the splendour of the equipages in Moscow but ill agrees with their appearance during Lent. A stranger, who arrives with his head full of notions of Asiatic pomp and Eastern magnificence, would be surprised to find narrow streets, execrably paved, covered with mud or dust; wretched-looking houses on each side; carriages, drawn it is true by six horses, but such cattle! blind, lame, old, out of condition, of all sizes and all colours, connected by rotten ropes and old cords, full of knots and splices: on the leaders and on the box, figures that seem to have escaped from the galleys; behind, a lousy, ragged lackey, or perhaps two, with countenances exciting more pity than derision; and the carriage

* The copeek equals in value an English halfpenny.

itself like the worst of the night-coaches in London. But this external wretchedness, as far as it concerns the equipages of the nobles, admits of some explanation. The fact is, that a dirty, tattered livery, a rotten harness, bad horses, and a shabby vehicle, constitute one part of the privation of the season. On Easter Monday, the most gaudy but fantastic buffoonery of splendour fills every street in the city. The emperor, it is true, in his high consideration for the welfare and happiness of his subjects, deemed it expedient to adapt the appearance to the reality of their wretchedness; and in restraining the excessive extravagance of the people of Moscow, evinced more wisdom than the world have given him credit for possessing.

The second grand ceremony of this season takes place on Thursday before Easter at noon, when the archbishop washes the feet of the apostles. This we also witnessed. The priests appeared in their most gorgeous apparel. Twelve monks, designed to represent the twelve apostles, were placed in a semicircle before the archbishop. The ceremony is performed in the cathedral, which is crowded with spectators. The archbishop, performing all, and much more than is related of our Saviour in the thirteenth chapter of St. John, takes off his robes, girds up his loins with a towel, and proceeds to wash the feet of them all, until he comes to the representative of Peter, who rises; and the same interlocution takes place between him and the archbishop, which is said to have taken place between our Saviour and that apostle.

The third, and most magnificent ceremony of all, is celebrated two hours after midnight, in the morning of Easter Sunday. It is called the ceremony of the resurrection, and certainly exceeded every thing of the kind celebrated at Rome, or anywhere else. I have not seen so splendid a sight in any Roman Catholic country; not even that of the benediction by the pope during the holy week.

At midnight the great bell of the cathedral tolled. Its vibrations seemed the rolling of distant thunder; and they were instantly accompanied by the noise of all the bells in Moscow. Every inhabitant was stirring, and the rattling of carriages in the streets was greater than at noonday. The whole city was in a blaze; for lights were seen in all the windows, and innumerable torches in the streets. The tower of the cathedral was illuminated from its foundation to its cross. The same ceremony takes place in all the churches; and, what is truly surprising, considering their number, it is said they are all equally crowded.

We hastened to the cathedral, which was filled with a prodigious assembly of all ranks and sexes, bearing lighted wax-tapers, to be afterwards heaped as vows on the different shrines. The walls, ceilings, and every part of this building, are covered with the pictures of saints and martyrs. In the moment of our arrival the doors were shut; and on the outside

appeared Plato, the archbishop, preceded by banners and torches, and followed by all his train of priests with crucifixes and censers, who were making three times, in procession, the tour of the cathedral; chanting with loud voices, and glittering in sumptuous vestments, covered with gold, silver, and precious stones. The snow had not melted so rapidly in the Kremlin as in the streets of the city; and this magnificent procession was therefore constrained to move upon planks over the deep mud which surrounded the cathedral. After completing the third circuit, they all halted opposite the great doors, which were shut; and the archbishop, with a censer, scattered incense against the doors, and over the priests. Suddenly those doors were opened and the effect was great beyond description. The immense throng of spectators within, bearing innumerable tapers, formed two lines, through which the archbishop entered, advancing with his train to a throne near the centre. The profusion of lights in all parts of the cathedral, and, among others, of the enormous chandelier which hung from the centre, the richness of the dresses, and the vastness of the assembly, filled us with astonishment. Having joined the suite of the archbishop, we accompanied the procession, and passed even to the throne, on which the police officers permitted us to stand, among the priests, near an embroidered stool of satin, placed for the archbishop. The loud chorus, which burst forth at the entrance to the church, continued as the procession moved towards the throne, and after the archbishop had taken his seat; when my attention was, for a moment, called off, by seeing one of the Russians earnestly crossing himself with his right hand, while his left was employed in picking my companion's pocket of his handkerchief.

Soon after, the archbishop descended, and went all round the cathedral; first offering incense to the priests, and then to the people as he passed along. When he had returned to his seat, the priests, two by two, performed the same ceremony; beginning with the archbishop, who rose and made obeisance with a lighted taper in his hand. From the moment the church-doors were opened, the spectators had continued bowing their heads and crossing themselves; insomuch that some of the people seemed really exhausted, by the constant motion of the head and hands.

I had now leisure to examine the dresses and figures of the priests, which were, certainly, the most striking I ever saw. Their long dark hair, without powder, fell down in ringlets, or straight and thick, far over their rich robes and shoulders. Their dark thick beards also entirely covered their breasts. On the heads of the archbishop and bishops were high caps, covered with gems, and adorned with miniature paintings, set in jewels, of the crucifixion, the virgin, and the saints. Their robes of various-coloured satin were of the most costly embroidery, and even on these were miniature pictures set with precious stones.

Such, according to the consecrated legend of ancient days, was the appearance of the high-priests of old, Aaron and his sons, holy men standing by the temple of the congregation in fine raiments, the workmanship of "Bezaleel, the son of Uri, the son of Hur, of the tribe of Judah." It is said there is a convent in Moscow where the women are entirely employed in working dresses for the priests.

After two hours had been spent in various ceremonies, the archbishop advanced, holding forth a cross, which all the people crowded to embrace, squeezing each other nearly to suffocation. As soon, however, as their eagerness had been somewhat satisfied, he retired to the sacristy; where putting on a plain purple robe, he again advanced, exclaiming three times in a very loud voice—*Christ is risen!*

The most remarkable part of the solemnity now followed. The archbishop, descending into the body of the church, concluded the whole ceremony by crawling round the pavement on his hands and knees, kissing the consecrated pictures, whether on the pillars, the walls, the altars, or the tombs; the priests and all the people imitating his example. Sepulchres were opened, and the mummied bodies of incorruptible saints exhibited, all of which underwent the same general kissing.

Thus was Easter proclaimed; and riot and debauchery instantly broke loose. The inn in which we lodged became a pandemonium. Drinking, dancing, and singing continued through the night and day. But in the midst of all these excesses, quarrels hardly ever took place. The wild, rude riot of a Russian populace is full of humanity. Few disputes are heard; no blows are given; no lives endangered but by drinking. No meetings take place of any kind without repeating the expressions of peace and joy, *Christos voscress!* Christ is risen!—to which the answer is always the same, *Vo istiney voscress!* He is risen indeed!

On Easter Monday begins the presentation of the paschal eggs: lovers to their mistresses, relatives to each other, servants to their masters—all bring ornamented eggs. Every offering, at this season, is called a paschal egg. The meanest pauper in the street, presenting an egg, and repeating the words *Christos voscress*, may demand a salute, even of the empress. All business is laid aside: the upper ranks are engaged in visiting, balls, dinners, suppers, and masquerades; while boors fill the air with their songs, or roll drunk about the streets. Servants appear in new and tawdry liveries; and carriages in the most sumptuous parade.*

Baptism.

The form of baptism among the Russians is so singular, that we must give a particular description of it. As soon as an infant comes into the world, the parents send immediately for a priest to purify him. This purification extends to all those who are present

* Clarke's Travels.

at the ceremony. They baptize their infants, according to Olearius, as soon as they are born; but according to other historians, those who are in good circumstances are not so strict, but defer the ceremony for some time. The godfathers and godmothers of the first child must stand sureties for all the other children in that family, however great may be the number. After entering the church, these godfathers deliver nine wax-tapers into the hands of the priest, who illumines them all, and sticks them in the form of a cross about the font or vessel in which the infant is to be baptized. The priest then thurifies the godfathers, and consecrates the water; and after that he and the godfathers go thrice in procession round it. The clerk, who marches in the front, carries the picture of St. John. After this, they all arrange themselves in such a manner that their backs are turned towards the font, as a testimony, says Olearius, of their aversion to the three questions which the priest proposes to the godfathers; that is to say,—1st, "Whether the child renounces the devil?" 2dly, "Whether he abjures his angels?" and 3dly, "Whether he abhors and detests their impious works?"—At each question, the godfathers answer *yes*, and spit upon the ground. The exorcism follows, which is performed out of the church, lest the devil, as he comes out of the infant, should pollute or profane it.

After the exorcism is over, the priest cuts some hair off the child's head in the form of a cross, and puts it into a book, or wraps it up in wax, and deposits it in some particular place belonging to the church appropriated for that purpose. The baptism which ensues is performed by a triple immersion, as we have before observed with respect to the Greeks. The priest, having now put a grain of salt into the infant's mouth, anoints him several times in the form of a cross, which may properly enough be called his *confirmation;* and as he puts on him a clean shirt, he says, *Thou art now as clean as this shirt, and purified from the stain of original sin.* To conclude this ceremony, a little gold or silver cross, or one of inferior value, according to the circumstances of the parent, is hung about the infant's neck, which is the badge or token of his baptism. He must wear this not only as long as he lives, but carry it with him to his grave. To this cross must be added some saint, appointed by the priest to be his guardian and protector, the picture of whom he delivers into the godfathers' hands, and in express terms charges them to instruct the child in what manner he may pay a peculiar respect and veneration to his patron saint. After the baptism is over, the priest salutes the infant and his sponsors.

It is to be observed, that all matrimonial alliances between godfathers and the children for whom they are thus solemnly engaged, are prohibited among the Russians; also, that the water in the font or cistern is changed every new baptism; because they are of opinion that it is defiled or tainted with the original sin of those who were previously baptized in it.

Those who become proselytes to the Russian religion are baptized in some rapid stream, or some adjacent river, in which they are plunged three times successively; and if it happens in the winter season, there is a hole broken in the ice for the performance of that ordinance. If, however, the person should be of too weak a constitution to undergo such a *violent initiation*, a barrel full of water is poured over his head three times successively.

After the baptism is over, the priest takes the infant newly baptized, and with his head makes a cross upon the church-door, at which he knocks three times with a hammer; each stroke must be so loud that those who were eye-witnesses of the baptism shall hear the sound of it; for otherwise they do not look upon the infant as duly baptized.

In the evening of their wedding-day, the bridegroom, accompanied by a numerous train of his nearest relations and acquaintance, proceeds to wait on his mistress; the priest who is to solemnize their nuptials riding on horseback before them. After the congratulations, and other compliments, customary on such joyful occasions in all countries, the company sit down to table. "But notwithstanding there are three elegant dishes instantly served up," says Olearius, "no one takes the freedom to taste of them." At the upper end of the table is a vacant seat intended for the bridegroom. While he is in earnest discourse with the bride's relations, some young gentleman takes possession of his chair, and does not resign it without some valuable consideration. As soon as the bridegroom has thus redeemed his seat, the bride is introduced into the room, dressed as gayly as possible, but covered with a veil. A curtain of crimson taffeta, supported by two young gentlemen, now parts the lovers, and prevents them from stealing any amorous glances from each other's eyes. In the next place, the bride's Suacha, or agent, wreathes her hair. and after she has turned up her tresses, puts a crown upon her head, which is either of gold or silver gilt, and lined with silk, and of greater or less value, in proportion to the quality or circumstances of the person for whom it is intended. The other Suacha is employed in setting the bridegroom off to the best advantage. During this interval, some women that are present sing a number of little merry catches to divert them. while the bridemaids strew hops upon the heads of the company. Two lads after this bring in a large cheese, and several rolls or little loaves, in a hand-basket, with curious sable tassels to it. Two of the bride's attendants bring in another cheese, and the same quantity of bread, upon her particular account. All these provisions, after the priest has blessed them, are carried to the church. At last there is a large silver basin set upon the table, full of small remnants of satin and taffeta, with several small square pieces of silver, hops, barley, and oats, all mingled together. The Suacha, after she has put the bride's veil over her face again, takes several

Marriage.

handfuls of this medley out of the basin, and strews it over the heads of all the company. The next ceremony is the exchange of their respective rings, which is performed by the parents of the newly-married couple. The Suacha now conducts the bride to church, and the bridegroom follows with the priest, who, for the most part, indulges himself in drinking to that excess, that he is obliged to have two attendants to support him, not only while he rides on horseback to the church, but all the time he is there performing the matrimonial service.

One part of the pavement of the church, where the ceremony is performed, is covered with crimson taffeta, and another piece of the same silk is spread over it, where the bride and bridegroom are appointed to stand. The priest, before he enters upon his office, demands their oblations, which consists in fish, pastry, &c. Then he gives them his benediction, and holds over their heads the pictures of those saints who were made choice of to be their patrons. After which, taking the right hand of the bridegroom and the left of the bride within his own hands, he asks them three times, "whether they sincerely consent to and approve of their marriage, and whether they will love each other for the future as is their bounden duty so to do?" When they have answered *Yes*, all the company in general take hands and join in a solemn dance, while the priest sings the 128th Psalm, (according to the Hebrew computation,) in which almost all the blessings that attend the married state are enumerated. The priest, as soon as the psalm is finished, puts a garland of rue upon their heads; but if the man be a widower, or the woman a widow, then he lays it upon their shoulders. The blessing attendant on this ceremony begins with these words, *Increase and multiply;* and concludes with that other solemn direction, which the Russians never understand in a rigorous sense—*Whom God hath joined, let no man put asunder.* As soon as this form of words is pronounced, all the company light their wax-tapers, and one of them presents the priest with a glass of wine, which he drinks, and the newly-married couple pledge him. This is done thrice, and then the bride and bridegroom dash their glasses down upon the floor, and tread the pieces under their feet, denouncing several maledictions on all those who shall hereafter endeavour to set them at variance. At the same time, several women strew linseed and hempseed upon their heads.

After this ceremony is over, the usual congratulations are repeated, with such other demonstrations of gayety and rejoicing as generally accompany the nuptial rites in other countries. We must not omit one circumstance, however, which is merry and innocent enough: the women before-mentioned take fast hold of the bride's gown, in order to compel her, as it were, to forsake her husband; but the bride usually maintains so strong a hold of him, that all their endeavours prove ineffectual.

Their nuptial ceremonies thus far concluded, the bride goes home in a

Russian car or sledge, attended by six flambeaux, and the bridegroom on horseback. The company come after them. As soon as they are all within doors, the bridegroom sits down at the table with his friends; but the women conduct the bride to her bed-chamber, and put her to bed. Afterwards some young gentlemen wait on the bridegroom with their wax-tapers in their hands, and conduct him to his lady's apartment. As soon as they are within the chamber, they deposit their lights upon the hogs-heads that surround the nuptial bed. The bride, wrapped up in her night-gown, now jumps out of bed, approaches her husband with much respect, and makes him a very submissive and respectful obeisance. This is the first moment, according to Olearius, that the husband has any opportunity of seeing his wife unveiled. They then sit down to table, and sup together. Among other dishes, there is a roast fowl set before them, which the husband tears to pieces, throwing that part which he holds in his hands, whether it be the leg or the wing, over his shoulder, and eating the remainder. Here the ceremony ends.

The spectators now withdraw, and the newly-married couple go to bed, after crossing themselves, and addressing a short prayer to the pictures of their patron saints. An old domestic servant stands sentinel at the chamber-door, while some of the company, who are more superstitious than the rest, spend the interval in using enchantments for a happy consummation of this love adventure. The following days are spent in all imaginable demonstrations of joy and rejoicing. The men indulge themselves in drinking to excess, while the husband carouses with his friends, and drowns his senses in intoxicating liquors.

The Russian funeral solemnities are as remarkable in all respects as their nuptial ceremonies. As soon as a sick person has expired, they send for the relations and friends of the deceased, who place themselves about the corpse, and weep over it if they can. There are women likewise who attend as mourners, and ask the deceased, "What was the cause of his death? Were his circumstances narrow and perplexed? Did he want either the necessaries or conveniences of life?" &c. The relatives of the deceased now make the priest a present of some strong beer, brandy, and metheglin, that he may pray for the repose of the soul of the deceased. In the next place, the corpse is well washed, dressed in clean linen, or wrapped in a shroud, and shod with Russia leather, and put into a coffin, the arms being laid over the stomach, in the form of a cross. The Russians make their coffins of the trunks of hollowed trees, and cover them with cloth, or at least with the great-coat of the deceased. The corpse is not carried, however, to church, till it has been kept eight or ten days at home, if the season or circumstances of the deceased will admit of such a delay; for it is a received opinion, that the longer they stay in this world, the better reception they will meet with in the next

Funeral Solemnities.

The priest thurifies the corpse, and sprinkles it with holy water, till the very day of its interment.

The funeral procession is ranged or disposed in the following manner:—A priest marches in the front, carrying the image of the particular saint who was made choice of as patron of the deceased at the time he was baptized. Four young virgins, who are the nearest relations to the deceased, and the chief mourners, follow him; or, for want of such female friends, the same number of women are hired to attend, and to perform that melancholy office. After them comes the corpse, carried on the shoulders of six bearers. If the party deceased be a monk or a nun, the brothers or sisters of the convent to which they belonged perform this last friendly office for them. Several friends march on either side of the corpse, thurifying it, and singing as they go along, to drive away the evil spirits, and to prevent them from hovering round about it. The relations and friends bring up the rear, each having a wax-taper in his hand. As soon as they are arrived at the grave, the coffin is uncovered, and the image of the deceased's favourite saint is laid over him, while the priest repeats some prayers suitable to the solemn occasion, or reads some particular passages out of the liturgy. After that, the relations and friends bid their last sad adieu, either by saluting the deceased himself, or the coffin in which he is interred. The priest, in the next place, comes close to his side, and puts his *passport* or *certificate* into his hand, which is signed by the archbishop, and likewise by his father confessor, who sell it at a dearer or cheaper rate, according to the circumstances or quality of those who purchase it. This billet is a testimonial of the virtue and good actions of the deceased, or, at least, of his sincere repentance of all his sins. When a person at the point of expiring is so happy as to have the benediction of his priest, and after his decease his passport in his hand, his immediate reception into heaven is, in their opinion, infallibly secured. The priest always recommends the deceased to the favour and protection of St. Nicholas. To conclude, the coffin is nailed up and let down into the grave, the face of the deceased being turned towards the east. The friends and relations now take their last farewell in unfeigned tears, or at least in seeming sorrow and concern, which are expressed by mourners who are hired for that purpose

The Russians frequently distribute money and provisions among the poor who hover round the grave; but it is a very common custom among them, according to Olearius, "*to drown their sorrow and affliction in metheglin and in brandy;*" and it too often happens that they get drunk on these occasions, in commemoration of their deceased friends.

During their mourning, which continues forty days, they make three funeral entertainments, that is to say, on the third, the ninth, and the twentieth day after the interment. A priest, who is contracted with for

that purpose, must spend some time in prayer for the consolation and repose of the soul of the deceased every night and morning, for forty days successively in a tent, which is erected on that occasion over the grave of the deceased. They commemorate their dead, likewise, once a year: this ceremony consists, principally, in mourning over their tombs, and in taking care that they be duly perfumed with incense by some of their mercenary priests, who, besides the fee or gratuity which they receive for their incense, (or more properly the small quantity of wax with which they thurify the tombs,) make an advantage likewise of the various provisions which are frequently brought to such places, or of the alms which are left there, and intended by the donors for the relief and maintenance of the poor; for the Russian nobility and gentry hope to atone, by their charitable donations, for their manifold and inhuman acts of oppression.

We shall add in this place an interesting account of the burial of Prince Galitzin, in Moscow, taken from Dr. Clarke's Travels, who was an eye-witness of the ceremony. This ceremony was performed in a small church near the Mareschal bridge. The body was laid in a superb crimson coffin, richly embossed with silver and placed beneath the dome of the church. On a throne, raised at the head of the coffin, stood the archbishop, who read the service. On each side were ranged the inferior clergy, clothed, as usual, in the most costly robes, bearing in their hands wax-tapers, and burning incense. The ceremony began at ten in the morning. Having obtained admission to the church, we placed ourselves among the spectators, immediately behind his grace. The chanting had a solemn and sublime effect. It seemed as if choristers were placed in the upper part of the dome, which, perhaps, was really the case. The words uttered were only a constant repetition of "*Lord have mercy upon us!*" or, in Russian, "*Ghospodi pomilui!*" When the archbishop turned to give his benediction to all the people, he observed us, and added in Latin, "*Pax vobiscum!*" to the astonishment of the Russians; who, not comprehending the new words introduced into the service, muttered among themselves. Incense was then offered to the pictures and to the people; and that ceremony ended, the archbishop read aloud a declaration, purporting that the deceased died in the true faith; that he had repented of his errors, and that his sins were absolved. Then turning to us, as the paper was placed in the coffin, he said again in Latin, "This is what all you foreigners call *the passport;* and you relate, in books of travels, that we believe no soul can go to heaven without it. Now I wish you to understand what it really is; and to explain to your countrymen upon my authority, that it is nothing more than a declaration, or certificate concerning the death of the deceased." Then laughing, he added, "I suppose you commit all this to paper; and one day I shall see an

Burial of Prince Galitzin.

engraving of this ceremony, with an old archbishop giving a passport to St. Peter."

The lid of the coffin being now removed, the body of the prince was exposed to view; and all the relatives, servants, slaves, and other attendants, began their loud lamentations, as is the custom among the Russians; and each person, walking round the corpse, made prostration before it, and kissed the lips of the deceased. The venerable figure of an old slave presented a most affecting spectacle. He threw himself flat on the pavement, with a degree of violence which might have cost him his life and, quite stunned by the blow, remained a few seconds insensible; afterwards, his loud sobs were heard; and we saw him tearing off and scattering his white hairs. He had, according to the custom of the country, received his liberty upon the death of the prince; but choosing rather to consign himself for the remainder of his days to a convent, he retired for ever from the world, saying, "since his dear old master was dead, there was no one living who cared for him."

A plate was handed about, containing boiled rice and raisins; a ceremony I am unable to explain. The face of the deceased was covered by linen, and the archbishop poured consecrated oil, and threw a white powder, probably lime, several times upon it, pronouncing some words in the Russian language; which, supposing us not to understand, he repeated aloud in Latin: "*Dust thou art; and unto dust thou art returned!*" The lid of the coffin was then replaced; and, after a requiem, "sweet as from blest voices," a procession began from the church to a convent in the vicinity of the city, where the body was to be interred. There was nothing solemn in this part of the ceremony. It began by the slaves of the deceased on foot, all of whom were in mourning. Next came the priests, bearing tapers; then followed the body on a common droski; the whip of the driver being bound with crape; and afterwards a line of carriages, of the miserable description before observed. But, instead of that slow movement usually characteristic of funeral processions, the priests and the people ran as fast as they could; and the body was jolted along in an uncouth manner. Far behind the last rumbling vehicle were seen persons following, out of breath, unable to keep up with their companions.

Sect of Raskolniki, or Ibraniki.—This is the only sect that has separated from the established church in Russia. They are supposed to amount to about one million. The date of their separation was about the year 1666. They pretend to be ardent lovers of the Holy Scriptures, and distinguished for their piety. Its members assume the name of *Ibraniki*, that is, the multitude of the elect; or, according to others, *Straoivertsi*, that is, believers in the ancient faith; but the name given them by their adversaries, and that by which they are generally known, is *Raskolniki*,

that is, schismatics, or the *seditious faction*. In defence of their separation, they allege the corruptions, in both doctrine and discipline, that have been introduced into the Russian church. They profess a rigorous zeal for the *letter* of the Holy Scripture, which they do not understand; and the transposition of a single word in a new edition of the Russian Bible, though this transposition was intended to correct an uncouth phrase in the translation commonly received, threw them into the greatest tumult. They will not allow a priest to administer baptism after having tasted spirituous liquors; and in this, perhaps, they act rightly, since it is said, "that the Russian priests seldom touch the flask without drinking deep." They hold that there is no subordination of rank, no superior or inferior among the faithful; that a Christian may kill himself for the love of Christ; that *Hallelujah* must be only twice pronounced, that it is a great sin to repeat it thrice; and that a priest must never give a blessing except with three fingers. They are regular, even to austerity, in their manners; but, as they have always refused to admit Christians of other denominations into their religious assemblies, they have been suspected of committing in them various abominations; this, however, ought not to be believed without the strongest demonstrative proof. They have suffered much persecution; and various means have been used to bring them back into the bosom of the church, but in vain; and arguments, promises, threatenings, dragoonings, the authority of synods and councils, seconded by racks and gibbets—in a word, all the methods that artifice or barbarity could suggest, have been practised; but these, instead of lessening, have increased their numbers, and, instead of closing, have widened the breach. Some wealthy merchants and great lords are attached to this sect; and it is widely diffused among the peasants. It ought to be added, that the members of this sect consider the worship of images as gross idolatry; and, perhaps, this practice, real or supposed, in the Russian church, was one reason of their separating from it.

SEC. III.—OTHER BRANCHES OF THE GREEK CHURCH.

Besides the Greek Church Proper, of which the Russian Church may be considered an independent branch, there are several other branches of the same church, which are scattered over a great extent of country in the East, embracing an unknown, but large number of members. Those which we shall briefly notice are, the *Georgian* and *Mingrelian Greek Churches*, the *Nestorians*, Christians of *St. Thomas*, *Jacobites*, *Copts*, Abyssinians, and Armenians. It may be remarked, however, of these several communions, that they are in a miserable state of ignorance, superstition, and wretchedness. The Holy Scriptures are but little known among them; but the British and Foreign Bible Society has, within a few years, directed

considerable attention to their necessities; and has circulated nearly two hundred thousand copies of the Bible, for their use, in their several languages.

Sec. 1.—*Georgian and Mingrelian Churches.*

Situation of Georgia and Mingrelia.

Georgia and Mingrelia are two countries of Asia. The former of which lies between the Black and Caspian seas; and the latter between Circassia on the north, and Guriel on the south. The former was the ancient Iberia, the latter in part the ancient Colchis. The inhabitants of both these countries are sunk in poverty, ignorance, and semi-barbarism. Yet an interest attaches to them on account of their religion, which was once more flourishing than at present. They are a branch of the Greek Church. These two people are said to profess the same faith, with this difference, however, that the Mingrelians, residing in the mountains and woods, are more vicious and depraved in morals than the Georgians.

Their Pontiffs.

Each of these nations has a pontiff at its head, whom they call *Catholicos*, or the Catholic—who is obliged to pay a certain tribute to the Patriarch of Constantinople—but is, in every other respect, independent of any foreign jurisdiction. They have bishops and priests, who are not only ignorant, but exceedingly dissolute and corrupt. Some of their bishops are able neither to read nor write, and in order to discharge their duty learn to say mass by heart; which, however, they are never inclined to do without being very well paid for their trouble.

Their Priests.

The priests are allowed not only to marry, according to the custom of the Greek Church, before ordination, but also to enter into second marriages at the expense only of a dispensation from the bishop, which amounts to about a pistole. In short, they may marry a third or fourth time upon paying double fees for every new indulgence. The patriarch, likewise, never ordains a bishop without being first paid the sum of five hundred crowns.

When any person is very much indisposed among them, he sends for a priest, who attends him rather in the capacity of a physician than as a father-confessor; for he never mentions one word of confession to his patient. Turning over the leaves of a particular book, which he carries about him for that purpose, with an extraordinary display of fictitious gravity and circumspection, he pretends to find therein the real cause of the distemper, which he usually ascribes to the high displeasure of some of their images; for it is a received notion among them, that their images are capable of gratifying their resentments on those who have offended them. The cause of the disorder being thus decidedly ascertained, the priestly physician enjoins his patient to make atonement for his sins by

some acceptable oblation to the incensed image,—that is to say, some valuable present in money or effects, which he always takes care to apply to his own private advantage.

Baptismal Ceremonies.

In regard to their baptismal ceremonies,—as soon as an infant is born, the papas, or priest, makes the sign of the cross on his forehead, and eight days afterwards anoints him with the Myrone—that is, their consecrated oil; but he never baptizes him till two years after; and the following form is observed:—The child is brought to the church, and presented to the papas, who immediately asks his name, and lights a little wax-taper; after which he reads a long lesson, and repeats several prayers suitable to the occasion. After that, the godfather undresses the infant, and plunges him naked into a kind of font or bathing-vessel, full of lukewarm water, mixed with walnut-oil, and washes his body all over, the papas taking no share in this part of the ceremony, nor pronouncing a single syllable during the whole of the time. After this general ablution, however, he advances towards the water-vessel, and gives the Myrone to the godfather, to anoint the infant. The godfather accordingly anoints his forehead, nose, eyes, ears, breast, navel, knees, soles of the feet, heels, hams, loins, shoulders, and the crown of his head. After this ceremony is over, he plunges him again into the font, or water-vessel, and offers him a bit of blessed bread to eat, and a small portion of sacred wine to drink. If the child swallows them, it is looked upon as a happy omen. In conclusion, the godfather returns the infant to its mother, saying three times, "*You delivered him into my hands a Jew, and I return him to you a Christian.*"

Nuptial Ceremonies.

We shall now proceed to the nuptial ceremonies of the Georgians, which are, in fact, nothing more than a mere contract, by way of bargain and sale. The parents bring their daughters to market, and agree with the purchasers for a particular sum, which is greater or smaller, according to the value of the living commodities. A female who has never been married commands a much higher price than a widow, and a virgin in her bloom more than an antiquated maid. As soon as the purchase-money is raised and ready, the father of the bridegroom gives an entertainment, at which the son attends with his cash in hand, and deposits it on the table before he offers to sit down: at the same time, the relations of the bride provide an equivalent, which is generally as near the value of his money as possible, consisting of all manner of necessary household goods, cattle, clothes, slaves, &c. This custom appears to be very ancient; and after the entertainment is over, the bride repairs to the bridegroom's house, attended by her relations, friends, and acquaintance. The procession is enlivened by a concert of instrumental music; the contractors going before, to inform the family that the newly-married couple will arrive soon at home. These messengers, on their first arrival,

are presented with bread, wine, and meat; without offering to enter the house, however, they take the flagon of wine, and pour it lavishly round about it. This libation is consecrated by their hearty wishes for the health, prosperity, and peace of the newly-married couple. After this they return to the bride, and conduct her home to her husband's apartment, in which the other relations and friends are all assembled. In the middle of the room a carpet is spread upon the floor; and a pitcher of wine, with a kettle-full of dough, called Gom, with which they make their bread, are set upon it. Soon after her entrance, the bride kicks down the pitcher, and scatters the paste with both her hands all over the room. We are at a loss to determine the mystical design of this practice, unless it be emblematical of the plenty and fruitfulness of the marriage state. The ceremony is attended with the usual pastimes and demonstrations of joy which are customary on such public occasions.

The essential part of the nuptial mystery, however, is not solemnized here, but in a private apartment, for fear the *sorcerers* should cast a spell upon the newly-married couple. The bridegroom and his bride stand with their godfather before a priest, who reads over the marriage words by the light of a wax-taper; and two garlands of flowers, either natural or artificial, are set close to each other on an adjoining table, with tufts of various colours; a tavaiole, that is, a veil; a glass of wine, a piece of bread, and a needle and thread. The godfather now throws a veil over the bridegroom's head, and, while the priest is reading the ceremony, sews the garments of the bride and bridegroom together. This godfather likewise puts crowns upon their heads, changing them three or four times, successively, according to the tenor of the prayers repeated on the occasion. After this, he takes the glass and the pieces of bread into his hands, and gives the bridegroom one bit, and the bride another: this he repeats three times, and eats what is left himself. He now gives them the glass three times a piece, and then drinks the remainder, which concludes the ceremony.

The veil made use of on this occasion, is the emblem or image of the nuptial bed: and the thread, with which the bridegroom and bride are sewed together, the symbol of the conjugal knot; but as the Georgians and Mingrelians are addicted to divorce and to discard their wives, and as they are frequently guilty of fornication and polygamy, the fragility of the thread is looked upon as a lively representation of the precarious and uncertain duration of this happy union. The bread and wine denote their community, or having things in common together. The godfather eats and drinks the remains, to intimate that he has contracted a kind of relationship with them, and that he ought to be an impartial judge, or to be the arbitrator, in any controversies that may afterwards arise between them.

The mourning of the Mingrelians, according to the accounts of several travellers, is like that of persons in the very depth of despair, and consists not only in weeping, or rather howling, in honour of their dead, but also in shaving their beards and eyebrows. Moreover, when a wife loses her husband, or some other near relation, she rends her clothes, strips herself naked to the waist, tears her hair, scarifies her body, and scratches her face all over. The men likewise behave nearly in the same manner, and are more or less violent, as necessity, inclination, or the circumstances of their mourning prompt them. This continues forty days, with a gradual diminution of their sorrow, as that term draws near to its expiration.

Funeral Ceremonies

On the first ten days, the relations and intimate friends and acquaintance meet constantly to weep over the deceased. Their cries and howlings, their transports of sorrow, and their silence and serenity of mind, alternately succeed each other. On the last day they inter the corpse, on which occasion the catholicos puts upon the breasts of those who die in the faith a letter or petition, in which he humbly beseeches St. Peter to open the gate of heaven for them, and to admit of their entrance. This ceremony is sometimes performed even before they put them in their shrouds. On the fortieth day of their mourning, the Georgians have a funeral entertainment for the relations, friends, and acquaintance of the deceased, at which the men sit at one table, and the women at another. The bishop now reads a mass for the dead, and takes, for his fee or gratuity, every thing that was allotted to the service of the deceased.

Sec. 2.—Nestorian Churches.

There are several sects of Christians in the Levant, who are known and distinguished by the name of Chaldeans or Syrians: but the most considerable part of them are those who pass under the denomination of *Nestorians*, and in reality revere Nestorius, who was Patriarch of Constantinople in the beginning of the fifth century, by invoking him in their prayers.

Rise.

The occasion of the fatal controversy in which Nestorius involved the church, was furnished by Anastasius, who was honoured with his friendship.

This presbyter, in a public discourse, delivered in 424, declaimed warmly against the title of *Mother of God*, which was then frequently attributed to the Virgin *Mary* in the controversy with the Arians, giving it as his opinion, that the Holy Virgin was rather to be called *Mother of Christ*, since the Deity can neither be born nor die, and, of consequence, the Son of man alone could derive his birth from an earthly parent. *Nestorius* applauded these sentiments, and explained and defended them in several discourses.

In opposition to him, Eutyches, an abbot at Constantinople, declared that these natures were so united in Christ, as to form but one nature, that of the Incarnate word. It was an age when men were fast losing sight of the Gospel, and contending about modes and forms; and these opposite opinions threw the whole Eastern world into bitter contention, and gave rise to that great division which continues to this day among the miserable remnant of the Eastern churches. The followers of the former are called Nestorians; the latter, Monophysites.

The Nestorians early became the chief propagators of the Gospel in the East. They enjoyed the patronage of the Persian monarch, Pherazes, by whom their opponents were expelled from his kingdom, and their patriarch was established at Seleucia. They established a school at Nisibis under Barsumas, a discipline of Nestorius, from whence proceeded, in the fifth and sixth centuries, a band of missionaries, who spread abroad their tenets, through Egypt, Syria, Arabia, India, Tartary, and China. In the twelfth century, they won over to their faith the Prince of Tartary, who was baptized John; and because he exercised the office of presbyter, was, with his successors, called Prester John. They made converts, also, of the Christians on the coast of Malabar, who, it is supposed, received the Christian faith from the Syrian Mar Thomas, in the fourth or fifth century.

They formed, at one time, an immense body, but dwindled away before the Saracen power, and the exasperated heathen priests and jealous Chinese emperors. They acknowledged but one patriarch until 1551. who resided first at Bagdad, and afterwards at Mousul. But at this period, the Papists succeeded in dividing them, and a new patriarch was consecrated by Pope Julius III., and established over the adherents to the pope, in the city of Ormus. The great patriarch at Mousul, called Elias, has continued, however, to be acknowledged to this day by the greater part of the Nestorians, who are scattered over Asia.

Throughout this long period, they have maintained considerable purity of doctrine and worship, and kept free from the ridiculous ceremonies of the Greek and Latin churches. Of their present number and religious character we know but little. Probably they are very ignorant, debased, and corrupt.*

We shall now proceed to such religious customs among the Nestorians, as may be more properly thought an essential part of this history. Before the sixth century, the Patriarch of the Nestorians was dignified and distinguished by the title of Catholic, which he has retained ever since. His clergy, as well as those of the Greeks in Constantinople, consist of married and monastic priests. The latter, in

Dress of their Clergy.

* Marsh's Ecc. History.

Syria and Mesopotamia, are dressed in black, with a capuche, or hood, which covers the crown of their head like a calot, and hangs down upon the shoulders like a veil. Over this they wear a turban, the cap and the linen cloth of which are of a deep blue. The patriarch and the bishops are not distinguished from the priests by any particular dress, but by their pastoral staff and a cross, which they carry in their hands, and hold out for the devotees to kiss. The head of the former is made either like a crutch or a crosier. The vestments of their married priests are all black likewise, or at least dark gray; but, instead of wearing a capuche upon their heads, they have a round cap with a large button upon the top of it

Besides the regular monastic priests there are several convents in Mesopotamia, the monks of which are not priests, but style themselves monks of the order of *St. Anthony*. The habit of these Nestorian monks is an open black cassock, which is girt round them with a leathern surcingle, and a gown over it, the sleeves of which are very large. They wear no capuche, but a purple turban instead of it. At midnight, morning, and evening, they repeat the church service, but spend the remainder of the day in tilling their grounds.

The churches belonging to the Nestorians are divided by balustrades, or rails; and one part of them is always allotted for the peculiar service of the women. The font is erected on the south side. When they say their prayers and pay their adoration to the Supreme Being, they always turn their faces towards the east. Before the entrance into these churches, there is, generally, a large court, with a very small door. This court was originally the place appointed for the reception of penitents, and was made use of as a bar to the profane, in order to prevent them hearing and seeing the different proceedings and ceremonies of the Christian assemblies.

Churches.

Independently of the fasts which are generally observed by the Christians of the Greek church, the Nestorians keep one in particular, which continues three days; it is called the Fast of Nineveh, because they therein imitate the repenting Ninevites, who did penance for their sins for three days after the preaching of the prophet Jonas. This fast is the introduction to their Lent.

Fast of Nineveh.

The Christians of Syria and Mesopotamia have added to their calendar one festival in commemoration of the penitent thief, which is not observed by the Roman Catholic church; it is called by them LASS-AL-JEMIN, that is, *the Thief on the right hand*. This falls upon the octave of Easter.

The bathing of the Syrian Christians in the river Jordan must be reckoned among their religious customs, but the ceremony itself is very idle and ridiculous. These people, however, practise it as an act of devotion, and Christians of all denominations, as

Religious Bathing.

Greeks, Nestorians, Copts, &c., wash themselves naked in the river with great solemnity, in commemoration of Jesus Christ and his baptism. In this instance, they concern themselves as little in regard to the difference of the sexes, as of the sects; for men and women jump promiscuously into the river, and plunge down to the bottom. Some of the most zealous devotees dip their handkerchiefs in the sacred stream; others carry a quantity of the water away with them in bottles; and the very dirt, sand, and grass that grows upon the banks, are all looked upon as sacred relics.

Nuptial Ceremonies.

The nuptial ceremonies of the Syrians are very singular and remarkable. The bridegroom is conducted to the house of the bride on horseback, between two drawn swords, which are carried by two men, one before and the other behind him. The relations, friends, and acquaintance of the bride receive him with their flambeaux lighted, and music preceding them, accompanied with songs, acclamations, and other testimonies of general joy. On the wedding-night the bridegroom gives his spouse an uncourteous kick, and commands her to pull off his shoes, as a token of her submission and obedience.

Funeral Obsequies.

When a Christian dies at Bagdad, the neighbours assemble, in order to perform his funeral obsequies. At their return from the place of interment, a handsome collation is always prepared for their refreshment at the house of the deceased, where every one is welcome without distinction, insomuch that sometimes a hundred and fifty, or more, appear at these funeral entertainments. The next day, the company meet in order to pray together over the grave of the deceased, which is likewise repeated on the third day; when there is another public entertainment provided for them, and in general the same welcome is given to all as before. These ceremonies are repeated on the seventh day, the fifteenth, the thirtieth, and the fortieth, after the decease.

At Damas, the Christian women sing and weep over their dead. Thevenot saw a company of these female mourners, accompanied by two men with lighted candles in their hands, howling over the dead, and beating their breasts to express their sorrow. Every now and then they made a halt; then fell into a ring, and snapping their fingers, as if they were playing with castanets, danced and sung to the sound, while others kept time in hideous howlings. The ceremony concluded with mutual testimonies of respect; after which they departed, dancing and snapping their fingers as before. Nearly the same ceremonies are observed at Rama on similar occasions. Father Le Brun says, "that they weep for about half an hour over the grave of their deceased friends; then rise and fall into a ring, as if they were going to dance to the *brawls*."—Two of them after this quit the ring, and planting themselves in the middle, there make a thousand grimaces, howling and clapping their hands After this frightful

noise, they sit down to drown their sorrow in tears. All the female mourners that Le Brun saw, relieved each other. Those who had finished went home, and others supplied their place. When these women stood up in order to form themselves into a ring, they covered their heads with a black veil.

Sec. 3.—*Christians of St. Thomas.*

With regard to the origin of the Christians of St. Thomas, who inhabit the coast of Malabar and Travancore, there exists much difference of opinion. The Portuguese, who first opened the navigation of India, in the fifteenth century, and found them seated there for ages, assert that St. Thomas, the apostle, preached the gospel in India, and that these are the descendants of his proselytes.

Origin.

The Christians of St. Thomas declare themselves descendants of one Mar Thomas or Thomas Cana, an Armenian merchant, who settled at Congranor. *Mar Thomas* married two wives, and had issue by each. The children by the former were heirs to all his effects and lands, which were situate in the southern part of the kingdom of Congranor; and those of the latter, who was a negro slave converted to the Christian faith, inherited the settlement of which their father died possessed in the north. In process of time, his descendants became very numerous, and constituted two considerable branches, which were never united nor allied to each other. The issue of his first wife, from whom the nobility are descended, look down with disdain on the Christians of the other branch, and carry their aversion to so high a pitch as to separate themselves from their communion, and to contemn the ministry of their priests. *Mar Thomas*, whom these Christians look upon as their common parent, flourished, according to the general notion, in the tenth century; but M. la Croza thinks that he lived in the sixth. These Christians enjoyed so many valuable privileges under the sovereigns of the country, and grew so powerful, that they at length elected kings out of their own nation and religion. They continued in this state of independence till the death of one of their sovereigns, who leaving no heir to the throne, they adopted a young idolatrous prince who was his neighbour, and appointed him to be his successor.

Opinion of the Christians of St. Thomas.

The Rev. Dr. Buchanan, vice-provost of the college of Fort William, who visited these Christians in 1806, and counts fifty-five churches in *Malayala*,* denies that they are Nestorians, and observes that their doctrines "are contained in a very few articles, and are not at variance in essentials with the doctrines of the church of

Dr. Buchanan's account.

* *Malayala* comprehends the mountains and the whole region within them, from Cape Cormorin to Cape Illi: whereas the province of *Malabar*, commonly so called, contains only the northern districts, not including the country of *Travancore*.

England. They are usually denominated *Jacobitæ*,* but they differ in ceremonial from the church of that name in Syria, and indeed from any existing church in the world. Their proper designation, and that which is sanctioned by their own use, is *Syrian Christians* or *The Syrian Church of Malayala.*" Yet the Doctor remarks, that they acknowledge "the Patriarch of Antioch," and that they are connected with certain churches in Mesopotamia and Syria, 215 in number, and labouring under circumstances of discouragement and distress; but he does not say whether it is to the *Greek* or the *Jacobite* Patriarch of Antioch that they are subject.†

Religious Customs.

In respect to their religious ceremonies they observe at Easter a kind of public collation, which bears some affinity with the *Agapæ* of the primitive Christians. This feast or entertainment consists generally of nothing but a few herbs, fruits, and rice; and is made in the fore-court before the church-porch. The priests at those times have a double, and the bishop a triple portion of what is provided. To these *Agapæ*, we must add another ceremony, called by the Christians of St. Thomas their CASTURE, which is said to be an emblem, or symbol, of brotherly love. During the time they are in the church, they take hold of the hands of one of their most ancient CACANARES, or priests, and in that posture receive his benediction.

These Christians have holy water placed at their church-doors, with which they make the sign of the cross, repeating at the same time a prayer in commemoration of *Nestorius*. It is merely a little common water mixed with a small quantity of mould, taken out of the road through which St. Thomas had travelled. In case they have no such mould, they throw a few grains of frankincense into it. We have before observed, that they have not only crosses, but pictures or representations of them, hung up in their churches; and the priests likewise carry a crucifix in procession, obliging the devotees who assist to salute it. This act of devotion has been embraced even by the Pagans. There are also crosses erected not only in their streets and high roads, but in the most solitary places. They are erected on a pedestal, in which there is a hole or cavity, large enough to contain a burning lamp; and the Indians frequently contribute towards the oil that is spent to support these lamps."

The use of bells is prohibited among those Chaldeans who live under the authority and jurisdiction of the Indians; because the sound of those instruments, in their opinion, is offensive and incommodious to their idols: the ancient Pagans were no strangers to this idle notion.

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* Their Liturgy, Dr. B. tells us, is derived from that of the early church of Antioch called "*Liturgia Jacobi Apostoli.*"—And, according to Mr. Gibbon, the "Jacobites themselves had rather deduce their name and pedigree from St. James the Apostle."

† All Religions.

It is a common practice among the Indian Christians, out of devotion, to lie all night in their churches; and the same custom was frequently observed by the ancient idolaters. The posture of these Indians, when they say their prayers, is prostration with their faces to the ground.

A description of their dances may be properly enough introduced in this place. The men dance by themselves, and the maidens and married women also by themselves, with all imaginable modesty and decorum. Before they begin, they not only make the sign of the cross, but sing the Lord's Prayer, with a hymn in commemoration of St. Thomas. The Indians, likewise, among whom these Christians live, make dancing a part of their divine worship: and it is well known that it was a principal ornament, and an essential act of devotion, at the festivals of the ancient Pagans. With regard to their songs, the subject of them is always either the virtues of their saints, or the heroic actions of their ancestors.

Sec. 4.—Religious Ceremonies and Customs of the Jacobites.

Were we to include under the denomination of *Jacobites* all the Monophysites of the Levant,—that is, all those who are charged with the heresy of acknowledging but one nature in Jesus Christ,—it must be acknowledged that their sect would be very extensive; for then we must reckon the *Armenians*, *Cophti*, and the *Abyssinians*, among the number. But there are very few who can strictly and justly be termed *Jacobites*, and they, for the most part, reside in Syria and Mesopotamia. There are not above 40 or 45,000 families of their persuasion; and even they themselves are divided in point of principle; some of them being reconciled to the Church of Rome, and others continuing in a state of separation. The latter have two patriarchs, who generally act in direct opposition to each other: one of them resides at Caremit, and the other at Derzapharam; independently of whom, there is another patriarch attached to the Church of Rome, who resides at Aleppo, and is dependent on, and absolutely under the jurisdiction of the court of Rome.

General account.

As to the articles of their belief, the *Monophysites*, in general, (whether Armenians, Cophti, or Abyssinians,) maintain the doctrine of Dioscorus, with respect to the *unity* of the *nature* and *person* of Jesus Christ, and to that degree of exactness, that, in order the more clearly to express their belief, they make the sign of the cross, according to Brerewood, with *one finger only*, whereas the other Easterns make use of two: for this reason, they are looked upon and treated as heretics, though in reality there is no other difference but in point of terms between them and the divines of the Latin church. This is readily acknowledged by the most learned men among them at this very day; and is evident from the conferences which Father *Christopher Roderic*, the pope's legate

Doctrines.

in Egypt, had with the Cophti, on the subject of reconciliation between the two churches. They ingeniously confessed, that the only reason of their making use of such terms, was purely to testify their abhorrence and detestation of the Nestorians; for that, in reality, they were of the same opinion with the Latin church, and freely owned the two natures of JESUS CHRIST. They further insisted that the mystery of the Incarnation was more clearly explained by their asserting the *unity* of *Christ's nature;* because there is but one JESUS CHRIST, who is both God and man. On the contrary, the Latins speak of these two natures as if they were severed from one another, and did not constitute one real whole.

It is in this sense, likewise, that Dioscorus, who softened some of the harsh terms which were made use of by Eutyches, declared his opinion that JESUS CHRIST was a compound of two natures: although he was not in himself two distinct natures, "which," says Father Simon, "appears an orthodox notion:" for they will not acknowledge that there were two distinct natures in JESUS CHRIST, for fear of establishing two CHRISTS. The whole of this mighty disagreement arises, however, from the different construction which each party puts on those two terms, *nature* and *person*. To which may be added, the ambition of not swerving in the least from a position once laid down, and which was the principal reason why Eutyches maintained his opinion with so much obstinacy: from which it appears, that the terms he uses ought not to be understood in their most strict and rigorous sense, but be construed and restrained to that idea which he entertained of admitting but one CHRIST, and consequently but one nature, after the union of the two natures, the divine and human, in such a manner as is incomprehensible to our weak understandings.

In regard to all other points, relating either to the faith or ceremonies of the Jacobites, the accounts which Brerewood has given us of them are not always strictly just. For instance, they neither deny a state of *purgatory*, nor reject prayers for the dead, as he peremptorily asserts upon the authority of Thomas the Jesuit; but their notions in those particulars are the same as those of the Greeks and other oriental nations. Neither is it true that they consecrate the sacrament with unleavened bread; the Armenians, and, according to Alvares, the Ethiopians, only excepted; for the true Jacobites, of whom we are speaking, make use of *leavened* bread. Gregory XIII., who purposed to found a college at Rome for the Jacobites, there being one antecedently erected for the encouragement of the Maronites, would no doubt have indulged them, as well as the Greeks, with the administration of the sacrament with leavened bread; but in regard to *confession*, the assertion that it is not practised among them, is likewise a gross mistake; for as it is not looked upon by them as of divine institution, it is consequently very much neglected. Brerewood says, that they confess their sins to God alone, and not

Ceremonies.

to a priest, except upon some extraordinary occasion. His assertion, however, about circumcision, must be false, unless he means to refer to a few among the Cophti and the Abyssinians; and even they look on it rather as an ancient custom than a religious ceremony.

A great distinction ought, however, to be made between the Jacobites, when the Cophti, Abyssinians, and Armenians are included under that denomination, and those who are strictly and properly so called; for though they are all followers of *that* St. James, from whom they derive their title, yet, they do not all observe the same ceremonies. James was the disciple of Severus, Patriarch of Antioch, in the sixth century. He is revered as a saint by the Jacobites, as well as Dioscorus, who was his contemporary. Abrahamus Ecchellensis insists that the Jacobites, as well as the Latins, acknowledge that the Holy Ghost proceeds from the Father and the Son; but Father Simon says, that "he is very much mistaken in this particular, as well as in several others relating to the customs and tenets of the Eastern Christians."

Before baptism the Jacobites imprint the sign of the cross, not only on the arm, but on the face of the infant to be baptized. It is likewise a received notion among them, that the souls of the righteous reside on earth till the day of judgment, waiting for the second coming of Jesus Christ; also, that the angels consist of two substances, fire and light.

The Jacobites, who are scattered throughout Syria and the parts adjacent, are computed to amount to more than fifty thousand families. There is a quotation in Brerewood, in which the number was then said to be advanced to a hundred and sixty thousand.

Sec. 5.—Religious Ceremonies and Customs of the Copts.

General account.

The *Copts*, according to Scaliger and Father Simon, derive their name from Coptos, once a celebrated town of Egypt, and the metropolis of Thebaid; but Volney and others are of opinion, that the name Copts is only an abbreviation of the Greek word Aigouptios, an Egyptian. The Copts have a patriarch, whose jurisdiction extends over both Egypts, Nubia, and Abyssinia, who resides at Cairo, but who takes his title from Alexandria. He has under him eleven or twelve bishops, besides the abuna, or bishop of the Abyssinians, whom he appoints and consecrates. The rest of the clergy, whether secular or regular, are composed of the orders of St. Anthony, St. Paul, and St. Macarius, who have each their monasteries. Their arch-priests are next in degree to bishops, and their deacons are said to be numerous; and they often confer the order of deacon even on children. Next to the patriarch is the bishop or titular patriarch of Jerusalem, who also resides at Cairo, because there are only few Copts at Jerusalem: he is, in reality, little more than bishop

of Cairo, except that he goes to Jerusalem every Easter, and visits some other places in Palestine, within his own jurisdiction. To him belongs the government of the Coptic church, during the vacancy of the patriarchal see. The ecclesiastics are said to be in general of the lowest rank of the people; and hence that great degree of ignorance which prevails among them.

They have seven sacraments; baptism, the eucharist, confirmation, ordination, faith, fasting, and prayer. They admit only three œcumenical councils; those of Nice, Constantinople, and Ephesus. They observe four Lents, as do the Greeks and most Eastern Christians; but it is said by Brerewood and Ross, that they do not keep the Lord's-day. There are three Coptic liturgies; one attributed to St. Basil, another to St. Gregory, and the third to St. Cyril. These are translated into Arabic for the use of the clergy and the people. The Copts are fond of rites and ceremonies. During the time of service, they are always in motion. In particular, the officiating priest is in continual motion, incensing the saints, pictures, books, &c. every moment. They have many monasteries, in which the monks bury themselves from society in remote solitudes. Their nunneries are properly hospitals; and few enter them except widows reduced to beggary. During the first three ages of the church, no country exhibited more sincere or greater Christian piety than Egypt, and the north of Africa in general. At present, however, little more than the mere shadow of Christianity can be seen in Egypt; and in point of numbers, not more than fifty thousand Christians in all can be found in this country. There are not more than three Christian churches at Cairo.

Rites and Ceremonies.

In respect to this people, we shall only add a brief account of their nuptial ceremonies, which, however, do not essentially differ from those practised by the Greeks. After midnight service, or, as the Romans would express it, after matins, the bridegroom in the first place, and then the bride, were conducted from their own apartments to church, accompanied by a long train of attendants with wax-tapers, and other lights. During the procession several hymns were sung in the Coptic language, aud the performers beat time, or accompanied the vocal with instrumental music, by striking little wooden hammers upon small ebony rulers. The bridegroom was conducted into the inner choir of the church, and the bride to the place appointed for the women. Then the priests and the people began several prayers, interspersed with hymns, within the choir. This ceremony was very long. At the conclusion, the priest who solemnized the nuptials went up to the bridegroom, and read three or four prayers, making the sign of the cross both at the beginning and at the conclusion of each prayer. After that, he made him sit down upon the ground, with his face towards the Heikel. The priest

Nuptial Ceremonies.

who stood behind him held a silver cross over his head, and in that posture continued praying.

Whilst this ceremony was performing in the inner choir, the sacristan had placed a form or bench at the door of the outer choir, for the bride to sit on with one of her relations. The priest having finished in the inner choir what the Copts call the *Prayer of the Conjugal Knot*, the other priest, who solemnized the nuptials, dressed the bridegroom in an alb, tied it with a surcingle about his waist, and threw a white napkin over his head. The bridegroom thus equipped was conducted to his spouse. The priest then made him sit down by her side, and laid the napkin, which before covered the bridegroom's head, over them both. After this, he anointed each of them on the forehead, and above the wrist. To conclude the ceremony, he read over to them, after their hands were joined, an exhortation, which principally turned on the duties incumbent on all those who enter into the holy state of matrimony. Then followed sundry prayers; and after them the mass, at which the bridegroom and the bride received the blessed sacrament, and then departed.

Sec. 6.—*Doctrines and Customs of the Abyssinians and Ethiopians.*

General account.

Having treated of the religion of the Copts, and as there is little or no difference between them and the Abyssinians in point of principle, we shall say but little on that topic.

The country known to the ancients by the name of Ethiopia, is now called Abyssinia, and the natives thereof are distinguished by the name of Abyssinians. They are subservient only to the power and authority of one bishop, who is the metropolitan, or archbishop of all Ethiopia, and is dignified and distinguished by the title of *Abuna*, that is to say, *Our Father*. This bishop is sent by the Patriarch of Alexandria to preside over them, and his place of residence is at Cairo; so that they resemble the Copts in all their ecclesiastical concerns, except in some few ceremonies which are peculiar to themselves. They have likewise a language of their own, which they call the Chaldaic, because they are of opinion that it was originally spoken in Chaldea, though very different from the vulgar Chaldaic. For this reason, it is likewise called the Ethiopic tongue, and they always make use of it in their liturgies, and other religious offices. Such as are versed in the Hebrew language may easily attain a competent knowledge of the Ethiopic, because there are many words which are the same in both languages: they have characters, however, peculiar to themselves; and in the Hebrew language the points which supply the place of vowels are never joined to the consonants; while on the other hand, in the Ethiopic language, there is no consonant, but what at the same time includes its own vowel.

The Abyssinians are dependent on the Patriarch of Alexandria, who

makes choice of, constitutes, and appoints that person to be Metropolitan of Abyssinia whom he thinks most able to fill the office; which ability is generally estimated according to the extent of the *douceur* which he is enabled to give. It is for this reason, that the Abyssinian priests mention in their prayers the Patriarch of Alexandria before their own metropolitan; who, after his election, is always accountable to that patriarch for his conduct, and the due administration of his office. This metropolitan must not be a native of Abyssinia, neither has he power to constitute or establish any other metropolitans; so that, although he has the honour to be called their *patriarch*, he has neither the authority nor the power belonging to that august character. He alone, however, issues out dispensations, and is possessed of very considerable revenues, which pay very little, if any, duty or contribution to the government.

Patriarch of Abyssinia.

There are both canons, or prebendaries, and monks, in Abyssinia; and among the latter there are two sorts of hermits. The canons are allowed to marry, and their canonships frequently descend to their children: this custom is the more remarkable, for there is no other religion, except that of the Jews, which can produce any instances of hereditary succession to any ecclesiastical dignities. The *komos*, or *hegumene*, is reputed the first dignitary, or principal person in the order of priesthood, after the archbishops and bishops, both by the Copts and the Abyssinians. Their monks never marry. Of these there are two kinds; one, that have a *General*, and form a regular body; the other, who live under one common rule; but their convents are independent of each other. These monks are men of credit and reputation, and are frequently intrusted with the most important affairs of state. None but the priests and deacons have any right to enter into the sanctuary where the altar stands; the emperor himself is denied that privilege, unless he has been before admitted into holy orders; for this reason their monarchs are frequently ordained, and take either deacon's or priests orders on the day of their coronation.

Orders of Clergy.

The Ethiopian princes insist that they are descendants of Solomon by the Queen of Sheba; and this royal extraction, whether true or false, is supported by several historical testimonies, interspersed with a thousand extravagant fictions. But if this really be so, it readily accounts for that Judaism which is so universally blended with the Christianity of this empire, and which seems to be originally derived from this royal race of the Abyssinian monarchs. Indeed, the Abyssinians are so confirmed, beyond all contradiction, in this belief, that their monarchs assume the title of *Kings of Israel.* The people are divided into tribes, as were the ancient Hebrews, and they preserve many Jewish names; indeed, their very singers boast that they are descended from the ancient Scribes

Origin.

We shall next notice some of their rites and ceremonies; and first, in respect to baptism; the mother being dressed with great neatness and decency, attends with her infant in her arms at the church-door. There the priest who officiates, pronounces several long prayers for a blessing on them both, beginning with those peculiarly appropriated to the mother. Afterwards, he conducts them into the church, and anoints the infant six several times with the oil consecrated for their exorcisms. These first unctions are accompanied with thirty-six others, administered with galilæum, each on a distinct part of the infant's body. After this, he blesses the font, pouring consecrated oil into it twice, and making, each time, three different signs of the cross with meiron; all which ceremonies are accompanied with several long prayers. As soon as the benediction of the font is over, he plunges the infant into it three times successively. At the first, he dips one-third part of the infant's body into the water, saying, *I baptize thee in the name of the Father;* he then dips him lower, about two-thirds, adding, *I baptize thee in the name of the Son;* at the third operation, he plunges him all over, saying, *I baptize thee in the name of the Holy Ghost.* The sacraments of Confirmation and of the blessed Eucharist are administered after this baptism which is solemnized before mass; and the Communion is administered to the infant towards the end.

Rites and Ceremonies.

The confirmation of the *Copts* consists in several long prayers, and repeating the unctions on the infant, the same as after baptism. The priests among the Abyssinians perform their unction with *chrism* in the form of a cross, upon the forehead of the baptized infant, saying, *May this be the unction of the grace of the Holy Ghost; Amen.* When he anoints the infant's nose and lips, he says, *This is the pledge of the kingdom of heaven.* At the application of the ointment to his ears, he uses this form, *The sacred unction of our Lord Jesus Christ:* in anointing the arms, knees, and legs, *I anoint thee*, says he, *with this sacred unction, in the name of the Father, &c.* To conclude, the priest repeats a prayer over the infants that have been baptized, and afterwards confirmed, in the form of a benediction, puts crowns upon their heads, and then gives them the communion.

Confirmation.

When the Abyssinians celebrate the eucharist, the sacramental bread is prepared in a convenient place, contiguous to the church, but no woman is permitted to touch the flour from which it is made. The bread is brought from the vestry to the altar by proper officers, who go in solemn procession before it, with crosses, censers, and little bells. During the celebration of mass, a curtain is drawn, to conceal what is done at the altar from the eyes of the congregation.

Eucharist.

They administer the communion in both kinds; but with these restrictions according to Father le Brun:—that in the Ethiopian, as well as

in all other Eastern churches, the celebrant gives the *blood* or wine, in the chalice, to none but the priests; he administers it to the deacons, in a small spoon; and the laity receive only some particles of the body dipped in the blood; the king excepted, who receives the communion in both kinds.

Churches.

The Abyssinian churches are all situated directly from west to east, that the people, when they pray, may turn their faces eastward. The altar stands by itself, within the sanctuary, under a kind of dome, supported by four pilasters; and is called, by the Ethiopians, their ark, the form or figure of it being, according to their tradition, the same as that of the Jews, which they pretend is actually in existence, and is to be seen at this very time in the church of Axuma. There are two curtains before the sanctuary, with little bells at the bottom of them, on which account nobody can go in, nor come out, without making them ring. As the congregation always stand during the performance of divine service, they have no seats in their churches; they are allowed, however, to rest themselves upon supporters or crutches, a great number of which are provided for that purpose, and deposited on the outside of the churches. The people always go into the church barefooted; and for this reason the pavement is covered with tapestry. No person presumes to talk, blow his nose, nor so much as to turn his head aside, whilst at church. The men are separated from the women, and the latter are placed as far distant as possible from the sanctuary. They have lamps burning in their churches even in the day-time, and they frequently illumine a great number of wax-tapers.

Fasts.

They are very strict and severe in the observance of their fasts. During their Lent, they eat but once a day, and that after sunset. On Wednesdays and Fridays they sit down to table at three o'clock; and, in order not to be in the least mistaken in point of time, they measure their shadows, which when they are just seven feet in length is the critical minute. The Abyssinian priests are so precise, that they defer the celebration of the mass until the evening, upon a fast-day, for fear of transgressing the injunction of fasting, by receiving even the elements. They do not think themselves obliged, however, to fast, till they have children of a marriageable age; but as the heat of the climate soon brings the natives to maturity, there are but very few at twenty-five who are exempt from this penance.

Benediction of the Lamp.

Among the Abyssinians, the particular person for whose spiritual comfort this benediction of the lamp is pronounced, is obliged, according to the direction of the ritual, if his strength will permit him, to draw near to the celebrant, who places him in a convenient seat, with his face towards the east. The priests then hold the book of the Gospels and a cross over his head, and lay their hands upon him.

The senior priest then reads the prayers appointed for that particular occasion; after which they raise the sick person up, give him a blessing with the Book of the Gospels, and rehearse the Lord's Prayer, the Creed, &c. Then they raise the cross above his head, and at the same time pronounce the general absolution over him which is inserted in their liturgy. If time will permit, there are several other prayers added, and a formal procession is made all round the church, with the sacred lamp, and several lighted wax-tapers, to beg of God that he would graciously vouchsafe to heal the person for whom their prayers are desired. If the patient happens to be so far indisposed as to be incapable of approaching the altar himself, some friend is substituted in his room. When the procession is over, the priests perform the usual unctions upon the sick person, and afterwards a single unction upon one another.

Nuptial Ceremonies.

A writer gives the following description of one of their weddings, at which he was personally present. The bridegroom and the bride attended at the church-door, where a kind of nuptial-bed, or couch, was erected for that purpose. The *abuna*, or patriarch, seated them both upon it, and then went in procession round them with the cross and censer. After that he laid his hands upon their heads, and said, *As ye this day become one flesh, ye must be both of one heart and one will.* After a short harangue, suitable to the foregoing words, he proceeded to the celebration of the mass, at which the newly-married couple attended, and, after it was over, he pronounced the nuptial benediction.

Gaia has furnished us with some other ceremonies observed by them in their nuptials among which the following are the most remarkable:— "The celebrant, after he has cut a lock of hair from the heads of the bridegroom and the bride, and dipped them into wine mingled with honey, exchanges the locks, and places that which belonged to the former on the head of the latter, and so *vice versa*, in the very same place from whence they were taken, sprinkling them at the same time with holy water. After this ceremony is over, the newly married couple, attended by their friends, go home, and never stir abroad for a month. When the bride goes out, she wears a black veil over her face, which she never turns up till after the expiration of six months, except she proves with child." We have before taken particular notice of the nuptial crowns among the ceremonies of the Greeks; and among the Abyssinians, these crowns are put upon the heads of the newly-married couple, and they wear them for the first eight days: after which, the priest who put them on takes them off again, with much formality, and pronounces several prayers.

Each monastery has two churches, one for the men and the other for women. Their musical instruments are little drums, which they hang

about their necks, and beat with both hands. The gravest ecclesiastic among them looks upon this drum as an ornament, and always wears one. They have, likewise, pilgrim's staffs, which they strike upon the ground, regulating the motion of their bodies to the cadence. They always begin with a beat of the foot, and, then, play gently on these drums; after which, they lay them aside in order to clap hands, jump, dance, and bawl as loud as their power will permit them. These acclamations are intended as an act of devotion, the merit of which is grounded on a passage in the Psalms of David, in which he invites all nations to cry aloud, and clap their hands for joy!

To conclude, the Abyssinians commemorate their deceased friends, and have proper prayers for them. The collection of canons which they make use of, enjoins them to offer the sacrifice of the mass, and to pray for the dead, on the third and seventh day, at the month's end, and at the conclusion of the year. They have prayers, likewise, for the invocation of the saints, as well as legends, relics, and miracles, *without number*.

Sec. 7.—Religious Tenets and Customs of the Armenians.

The *Armenians*, from Armenia, a province of Asia, consisting of the modern Turcomania, and part of Persia, were formerly a branch of the Greek church. They professed the same faith, and acknowledged the same subjection to the see of Constantinople, till nearly the middle of the sixth century, when the supposed heresy of the Monophysites spread through Africa and Asia, and comprehended the Armenians among its votaries. But, though the members of this church still agree with the other Monophysites in the principal doctrine of that sect, respecting the *unity* of the divine and human nature in Christ, they differ from them in so many points of faith, worship and discipline, that they hold no communion with that branch of the Monophysites who are Jacobites in the more limited sense of that term, nor with the Copts or the Abyssinians.

General account.

The Armenians allow and accept the articles of faith according to the council of Nice, and use the Apostles' Creed. With respect to the Trinity, they agree with the Greeks in acknowledging three persons in one divine nature, and that the Holy Ghost proceeds only from the Father. They believe that Christ descended into hell, and liberated thence all the souls of the damned, by the grace and favour of his glorious presence; that this liberation was not for ever, nor by a plenary pardon or remission, but only till the end of the world, when the souls of the damned shall again be returned into eternal flames.

Tenets.

The Armenians believe, that neither the souls nor the bodies of any saints or prophets, departed this life, are in heaven, except the blessed

Virgin and the prophet Elias. Yet, notwithstanding their opinion, that the saints shall not be admitted into heaven till the day of judgment, by a certain imitation of the Greek and Latin churches, they invoke those saints with prayers, reverence and adore their pictures and images, and burn to them lamps and candles. The saints commonly invoked by them are all the prophets and apostles, and also St. Silvester, St. Savouch, &c.

Worship

They worship after the Eastern manner, by prostrating their bodies, and kissing the ground three times. When they first enter the church, they uncover their heads, and cross themselves three times; but afterwards they cover their heads, and sit cross-legged on carpets. The greatest part of their public divine service is performed in the morning, before it is light. They are very devout on vigils to feasts, and on Saturday evenings, when they all go to church, and, after their return home, perfume their houses with incense, and adorn their little pictures with lamps. In their monasteries, the whole Psalter of David is read over every twenty-four hours; but in the cities and parochial churches, the Psalter is divided into eight portions, and each portion into eight parts, at the end of each of which is said the Gloria Patri, &c.

Rites and ceremonies.

The rites and ceremonies of the Armenian church greatly resemble those of the Greeks. Their liturgies also are essentially the same, or at least ascribed to the same authors. The fasts, which they observe annually, are not only more numerous, but kept with greater rigour and mortification than is usual in any other Christian community. They mingle the whole course of the year with fasting; and there is not a single day which is not appointed either for a fast or a festival. They commemorate our Lord's nativity on the 6th of January, and thus celebrate in one festival his birth, epiphany, and baptism.

The Armenians practise the trine immersion, which they consider as essential to baptism. After baptism, they apply the *enyrop* or *chrism*, and anoint the forehead, eyes, ears, breast, palms of the hands, and soles of the feet, with consecrated oil, in the form of a cross. Then they administer to the child the eucharist, with which they only rub its lips. The eucharist is celebrated only on Sundays and festivals. They do not mix the wine with water, nor put leaven into their bread, as do the Greeks. They steep the bread in the wine, and thus the communicant receives both kinds together,—a form different from that of the Latin and Greek, and Reformed churches. They differ from the Greeks in administering bread unleavened, made like a wafer; and from the Romans, in giving both kinds to the laity.

Before any persons, whether men or women, presume to enter their churches, they pull their shoes off at the church-door, where there are chests to lock them up in, during the time of divine service. On entering,

they cross themselves three times, but after the same form, according to Father le Brun, as is observed in the Latin church. The men are all uncovered. The clergy themselves are without shoes in the choir; but those who officiate in the sanctuary put on black slippers. During the celebration of the mass and other parts of divine service, all the communicants either stand, or sit upon the ground, the men cross-legged, and the women upon their heels. Many of the people stay a long time in the church, and are often there by break of day. Father Monier relates, that he was very much affected with the modest deportment observed in the exercise of their devotion; and Ricault says, his heart was melted with the warmth and ardency of their piety, which is considerably augmented at certain seasons, particularly in the Holy Week.

Fasts.

In their fasts they are much more rigorous than the Greeks, and no dispensation is allowed on any account. During the forty days of their Lent, which precedes their Easter, they must eat nothing but herbs, roots, beans, peas, and the like, and no greater quantity of them than is just sufficient to support nature. The Armenians, however, according to Tournefort, are allowed to eat fish on Sundays. To these acts of self-denial, we must add another, which is the natural result of an habitual practice of such long and severe fasts, viz.—their abstinence from women. Their most rigid devotees look upon a breach of this mode of mortification as a crime of the most enormous nature. They have an established custom of having no mass on fast-days and during their Lent; but on Sundays only there is a kind of spiritual humiliation. This mass is celebrated at noon, and is called *low-mass;* because there is a curtain drawn before the altar, and the priest, who is unseen, pronounces nothing with an audible voice, but the gospel and the creed. All their fasts in general are observed with the same strictness and austerity as their grand Lent.

Churches.

Their churches have the front towards the east, in order that the priest, who celebrates mass, and the whole congregation, may stand with their faces directly to that quarter. The church is divided generally into four parts—that is to say, the sanctuary, the choir, the space peculiarly allotted for the laymen, and that appropriated to the service of the women, which is always the nearest to the door. The choir is divided from the place allotted for the men by rails about six feet high. The sanctuary is five or six steps higher than the choir. In the centre of the sanctuary stands the altar, which is small and insulated, in order that the priest may thurify and go round it. The majority of the churches have a dome, with several windows in it, to give light to the sanctuary. There are no seats in that part of the church, because both the celebrant and his assistants are obliged to stand all the time of divine service in that holy place. According to the directions, however, in their liturgy, the

priest is ordered to sit down during the lesson out of the prophets and the epistle, and then, in case the celebrant should be a bishop, or a priest well stricken in years, he is indulged with a chair. Generally there are small rails between the two staircases leading from the sanctuary to the choir; and those who serve at the altar are allowed to lean against or rest themselves upon them. The vestry stands on the left side of the sanctuary on entering the church; and on the right side opposite to it there is, in all great churches, another vestry, which is made use of as a treasury. There is but one altar generally in each church. The choir is the place peculiarly appropriated to the service of the clergy; and the laity are never admitted into that division. There is no seat but the bishop's, which is erected on the left-hand side of the door; but when there are several bishops present, there are stools brought for them, and set on each side of the episcopal chair:—the others either stand all the time of divine service, or sit cross-legged on the ground, according to the custom of the country. The choristers have neither stool nor desk, but when the lessons are to be read, there is a folding-desk brought out, and set in the centre, which is covered with an embroidered veil. Neither is there any fixed pulpit erected for the preacher; but when there is a sermon a movable pulpit is generally placed at the door of the choir: the patriarch, however, preaches in the sanctuary. As to the third and fourth divisions of the church, there is nothing worthy of notice in either of them. Such churches as are poor have their pavements covered with matting, but those which are rich, with fine carpets; and to prevent the people from soiling them, a sufficient number of spitting-pots are provided. A similar reason may be assigned for pulling off their shoes at the church-door.

In those cities where the Armenian merchants carry on a great trade, the churches are embellished with beautiful pictures and rich tapestry; particularly the sanctuary, which, at all times, when there is no celebration of the mass, is concealed by a fine curtain. The sacred vessels and vestments are equally grand and magnificent; and while the Greeks have only two insignificant lights, scarcely sufficient to enable the priest to read mass, the Armenian churches are surrounded with illuminations in great abundance.

The altar is uncovered at all times, when there is no divine service; but always covered during the celebration of their mass. The altars are but small, and without relics: formerly the cross, and the book of the gospels only, were placed upon them. The Armenians, in imitation of the Latins, have for many years past placed their candlesticks there, and very frequently a great number of them; and fill up the steps with crosses. A number of lamps are always burning during the celebration of mass; and one particularly in the centre of the sanctuary, which is never extinguished. The faithful offer wax-tapers to be burnt in mass-time. Accord-

ing to Father Monier, two masses are very seldom said in one day at the same church, or if there should, there is but one at each altar. Nothing but high mass is celebrated among them, and that at break of day, except on the vigil of the Epiphany and Easter-eve, when it is celebrated in the evening.

Children generally leave the choice of the person whom they are to marry, as well as the settlement of the marriage articles, to their parents or nearest relations. Their marriages, according to Tournefort, are the result of the mother's choice, who very seldom advises with any persons upon the subject except her husband; and even that deference is paid with no small reluctance. After the terms of accommodation are settled and adjusted, the mother of the young man pays a visit to the young lady, accompanied by a priest and two venerable matrons, and presents her with a ring, as the first tacit promise of her intended husband. He generally makes his appearance at the same time, with all the seriousness he is able to assume, or perhaps with all the perplexity of one who has not the liberty to make his own choice. Tournefort assures us, that this serious deportment is carried to such a pitch, that at the first interview even a smile would be looked upon as indecent, and even the young virgin at that time conceals either her charms or defects under an impenetrable veil. The priest who attends on this occasion is always treated with a glass of good liquor. The Armenians never publish the banns of matrimony, as is customary with other christian churches. The evening before the wedding, the bridegroom and the bride send each other some presents. On the wedding-day, there is a procession on horseback, and the bridegroom rides in the front, from his mistress's house, having on his head a gold or silver network, or a flesh-coloured gauze veil, according to his quality. This network hangs down to his waist. In his right hand he holds one end of a girdle, whilst the bride, who follows him on horseback, covered with a white veil, which reaches down to her horse's legs, has hold of the other. Two attendants walk on each side of her horse, and hold the reins. The bride is sometimes conducted to church between two matrons, and the bridegroom walks on foot accompanied by a friend, who carries his sabre.

Nuptial Ceremonies.

The relations and friends, (generally young men and maids,) either on horseback or on foot, accompany them to the church with great order and decorum in the procession, having wax-tapers in their hands, and a band of music marching before them. They alight at the church-door, and the bridegroom and bride walk up to the very steps of the sanctuary, still holding the ends of the girdle in their hands. They there stand side by side, and the priest having put the Bible upon their heads, pronounces the sacramental form; he then performs the ceremony of the ring, and says mass. The nuptial benediction is expressed in the follow-

ing terms. *Bless, O Lord! this marriage with thy everlasting benediction; grant that this man and this woman may live in the constant practice of faith, hope, and charity; endow them with sobriety; inspire them with holy thoughts, and secure their bed from all manner of pollution, &c.*

Funeral Ceremonies.

When an infant dies under nine years of age, the father, or his nearest relation, provides prayers to Almighty God, eight days successively, for the soul of the deceased; and during all that time pays the expenses of the priest to whose care that act of devotion is intrusted. On the ninth day the solemn service for the soul is performed. Those who are pious and in good circumstances have a particular day set apart for the commemoration of their relations, and for the due celebration of all the requisite offices. Father Monier assures us also, that it is a received custom among them to visit the monuments of the dead upon Easter Monday; at which time the men sigh and groan, but the women actually howl; and this they call the visible testimonies of their sorrow and concern. These sighs and groans of the men, and these howlings of the women, however, are soon over; and a more agreeable scene immediately succeeds; they all withdraw under the refreshing shade of some luxuriant tree, where an elegant entertainment erases the idea of affliction; sorrow is now drowned in liquors, and the diversions of the afternoon are altogether as extravagant and excessive as their morning lamentations

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CHAPTER II.

RELIGIOUS TENETS, CUSTOMS, CEREMONIES, ETC., OF THE ROMAN CATHOLIC CHURCH.

SEC. I.—TENETS, CUSTOMS, ETC.

Roman Catholics.

The Roman Catholics hold all the fundamental tenets of the Christian religion. They worship one God in three persons; viz. the Father, Son, and Holy Ghost: and they maintain that they are to put their confidence *in God alone, through the merits of his incarnate Son, who was crucified and rose from the dead for our justification.* They receive with the same certainty all the other articles of the Apostles' creed. The Protestants do not differ with them in relation to the fundamentals of this belief; but object that the Catholics have made a great number of additions, some of which are repugnant to the Apostles



creed, and tend very much to weaken the fundamental tenets. They further affirm that the Roman Catholics are too indulgent in their toleration of an infinite number of customs, which deviate from the spirit of Christianity.

The following is a summary of the tenets held by the Roman Catholic church, according to Mr. Bossuet's Exposition of the Catholic Catechism, and which on good authority is alleged to be conformable to the decrees of the famous Council of Trent.

Tenets of the Roman Catholics.

"To begin," says he, "with the adoration which is due to God, the Catholic Church teaches, that it principally consists in believing that he is the Creator and Lord of all things; and that it is the duty of Catholics to adhere to him with all the faculties of their souls, through faith, hope, and charity, as being the sole object that can make them happy by the communication of that sovereign good, which is himself.

Worship of God.

"This internal adoration which they render unto God in spirit and in truth, is attended with its external signs, of which sacrifice is the principal, and can be offered to God alone; because sacrifice was ordained to make a public and solemn acknowledgment of God's sovereignty over us, and of our absolute dependence upon him.

"The same Church teaches, that all religious worship ought to terminate in God, as its necessary end; and that if the veneration which is paid to the Blessed Virgin and the saints may be termed religious, it is because it relates of necessity to God.

Adoration of the Blessed Virgin.

"The Catholic Church, in telling us that it is beneficial to pray to the saints, teaches us to pray to them in that spirit of charity, and according to that order of brotherly love, which inclines us to request the assistance of our brethren living upon earth; and the catechism of the Council of Trent concludes from this doctrine, that if the quality of Mediator, which the Holy Scriptures attribute to Jesus Christ, received the least prejudice from the intercession of the saints who dwell with God, it would receive no less an injury from the mediation of the faithful, who live with us upon earth.

Veneration of Saints.

"This catechism demonstrates the great difference there is between the manner of imploring God's aid and assistance, and that of the saints; for it expressly declares, *that the Catholics pray to God either to bestow on them some blessing, or to deliver them from some misfortune; but since the saints are more acceptable in his sight than they are, they beg of them to be their advocates only, and to procure for them such things as they want. For which reason, the Catholics make use of two forms of prayer widely different from each other, for when they make their applications to God himself, they say,* 'HAVE MERCY ON US, HEAR US!' *But when they address themselves to the saints, they only say,* 'PRAY FOR US!' By which

we are to understand, that in whatever terms those prayers which are directed to the saints are conceived, the intention of the church and of her faithful servants always reduces them to that form."

Reverence for Images and Sacred Relics.

Considering, however, that this honour which the Catholic Church pays to the saints principally appears before their images and sacred relics, it will be proper to explain the belief of the church in both these particulars.

In regard to images, the Catholics are expressly forbidden by the *Council of Trent to believe there is any virtue in them of so heavenly a nature as to prove an inducement to pay divine adoration to them: and they are enjoined to ask no favours of them, to put no trust nor confidence in them, but to reverence them only in honour of the originals which they represent.*

The respect which is paid to relics, in imitation of the primitive Church, must be understood in the same manner. They look upon the bodies of the saints as having been victims offered up to God by martyrdom or penance, without in any way diminishing that duty and respect which they owe to God himself, &c.

Justification of Sinners.

As to the point of justification, they believe *That their sins are freely remitted by the divine mercy, for the sake of* Jesus Christ; *and that they are freely justified, because neither faith nor good works, which precede their justification, can merit that favour.*

Sanctifying grace opposed to good works and free will.

As to the merit of good works, the Catholic Church teaches, that *eternal life ought to be proposed to the children of God, both as a grace mercifully promised them by the means and mercies of our Lord* Jesus Christ, *and as a reward faithfully bestowed on them for their good works and merits, in consequence of that promise.* These are the express terms of the Council of Trent. But that the pride of mankind should not flatter itself with the idea of a presumptuous merit, the same Council teaches, that the whole worth and value of Christian works arise from a sanctifying grace, which is freely granted us in the name of Jesus Christ, and is the result of that constant influence which this divine Head has upon his members.

Salvation through Jesus Christ only.

The Catholics openly declare, that they cannot be acceptable to God, but in and through Jesus Christ; nor do they apprehend how any other sense can be imputed to their belief. They place all the hopes of their salvation so perfectly in him alone, that they daily direct the following petition to God in the sacrifice: *Vouchsafe, O God! to grant unto us sinners, thy servants who trust in the multitude of thy mercies, some share and society with thy blessed apostles and martyrs, into the number of whom we beseech thee to receive us, having no regard to our own merit; but pardoning us through thy grace in the name of* Jesus Christ *our Lord.*

The Catholics, without exception, teach that JESUS CHRIST only, who was both God and man, was able, by the infinite dignity of his person, to offer up a sufficient satisfaction to God for our sins; but having made an abundant recompense for them, he had power to apply that infinite satisfaction to us in two several ways; either by an absolute remission, without the least reserve of any penalty; or by exchanging a greater for a less, that is to say, an eternal for a temporal punishment. As the first is the most perfect and conformable to his divine goodness, he makes use of that, first of all, in the sacrament of baptism; and they believe that he uses the second in the forgiveness which he grants to those who after baptism relapse into sin, he being in some measure compelled thereto, through the ingratitude of those who have abused his first favours; for which reason they are to suffer some temporal punishment, though the eternal be taken off.

Nature of the Atonement.

In order to satisfy the duties imposed upon them by their religion, the Catholics are subject to certain penances, which ought to be performed on their parts with repentance and humiliation; and it is the necessity of these works of expiation, which obliged the primitive Church to inflict those punishments upon penitents, that are termed canonical.

Penance and Indulgences.

When the church, therefore, imposes those painful and laborious penances upon sinners, and they undergo them with patience and humility, it is called satisfaction; and when the church shows any regard either to the ardent devotion of the penitents, or to other good works which she prescribes, and remits any part of the punishment due to them, it is termed indulgence.

The Council of Trent proposes nothing more relating to indulgences, than that *the Church had the power of granting them from* JESUS CHRIST, *and that the practice of them is wholesome: which custom*, that Council adds, *ought still to be preserved, though with moderation, lest ecclesiastical discipline should be weakened by too great a toleration:* from whence it is manifest that the articles of indulgences only regard discipline. Certain it is, however, that indulgences have been, and still are, carried to a length of extravagance and sin in the Roman Catholic community.

It is the belief of the Catholics, that those who depart this life in peace and charity, and are, notwithstanding, subject to those temporal punishments which divine justice has reserved for them, must suffer them in the other world; and for that reason the whole Christian church in the earliest ages offered up both prayers, alms, and sacrifices for the faithful who have died in peace, and in the communion of the church, with a lively hope and expectation of their being relieved by those acts of devotion. This is what the Council of Trent proposes that the Catholics should believe with respect to souls confined in purgatory,

Purgatory.

without determining either the nature of their punishments, or several other things of the like kind; in regard to which that holy council exacts considerable precaution, and particularly condemns those who say any thing that is uncertain and precarious.

The Seven Sacraments.

The sacraments of the New Testament are not only in the creed of the Catholics sacred tokens of grace, or seals by which it is confirmed to them, but they are also instruments of the Holy Ghost, which apply and confer it on them by virtue of the words pronounced, and the outward action performed on their behalf, provided they do not prevent the effects of it by their own evil dispositions.

When God annexes so high a prerogative to external signs, which in their nature bear no proportion to such excellect effects, he plainly signifies, say the Catholics, that, independently of all that the Catholics can do inwardly through their good inclinations, a special operation of the Holy Ghost, and a particular application of the merits of our blessed Saviour, represented to us by the sacraments, must still intervene to sanctify them. This doctrine, therefore, cannot be rejected without offering an indignity to the merit of JESUS CHRIST; and to the influence of the divine power in their regeneration.

They acknowledge seven signs or sacraments, ordained by JESUS CHRIST as the ordinary means by which the new man is sanctified and made perfect. Their divine institution, they say, appears from the sacred Scriptures, either by the express words of JESUS CHRIST himself, or by grace, which is accordingly annexed to them, and necessarily denotes an order from God.

Baptism.

As infants cannot supply the defects of baptism, by acts of faith, hope, and charity, or by any vow hereafter to receive that sacrament, the Catholics believe, that if they do not actually receive it, they are in nowise partakers of the grace of redemption; and so dying in the guilt of Adam, have no share at all in JESUS CHRIST.

Confirmation.

The Catholics say that imposition of hands, practised by the blessed apostles for the confirmation of the faithful against persecutions, having its chief effect in the internal descent of the Holy Ghost, and the infusion of his gracious gifts, ought not to have been rejected by their adversaries on pretence that the Holy Ghost does not at present descend visibly upon them. Indeed, all Christian churches, from the time of the apostles, have religiously preserved that practice, making use likewise of the sacred ointment in baptism, to show the virtue of that sacrament by a more express representation of the unction of the Holy Ghost.

Confession and Absolution.

They believe that it was the will of JESUS CHRIST, that those who have submitted themselves to the authority of the Church by baptism, and have afterwards violated the laws of the Gospel, shall be subject to the decision of the same Church in the tribunal of

penance, at which it exercises the full power granted to it of absolution and remission of sins.

The terms of the commission which is given to the ministers of the Church to forgive sins are so general, that it would be presumptuous to reduce it only to public sins, and as, when they pronounce absolution in the name of Jesus Christ, they only observe the express terms of that commission, so the sentence is looked upon as passed by Jesus Christ himself, in whose name they are appointed judges. He is the invisible high priest, who absolves the penitent inwardly, whilst the priest performs the same office externally.

Extreme Unction.

The Holy Ghost having annexed to extreme unction, an express promise of remission of sins, and the relief of the sick, nothing more can be required to make this sacred ceremony a real sacrament. It is to be observed, however, that the sick person, according to the doctrine of the Council of Trent, receives more consolation and relief in soul than in body; and as spiritual benefit is ever the principal object of the new law, it is that which the Catholics chiefly expect from this holy unction, in case they are duly prepared for it; whereas corporeal relief in sickness is only granted unto them with respect to their eternal salvation, according to the secret designs of Divine Providence, and the different degrees of preparation and faith, which are to be met with in the faithful.

Matrimony.

Upon considering that Jesus Christ has given a new turn to the holy state of marriage, (*see Matthew*, xix. 5,) by reducing it to the constant and indissoluble union of two persons only; and likewise reflecting that this inseparable union is a mark or token of his eternal union with his church, it will be very easy to comprehend that the marriage of the faithful is attended by the Holy Ghost and the Grace of God.

Imposition of Hands.

The imposition of hands, which the Catholic spiritual ministers receive at their ordination, being attended, according to their belief, with so immediate an influence from the Holy Ghost, (*see* 1 *Timothy* iv. *and* 2 *Timothy* i.,) and with so perfect an infusion of grace, ought to be reckoned also among the number of sacraments.

The Eucharist.

Catholics believe in the real presence of the body and blood of Jesus Christ in the sacrament of the *Eucharist*, for they maintain that there is not any thing in the words which Jesus Christ makes use of in the institution of this mystery, that induces them to take them figuratively; and this reason is sufficient, in their opinion, to determine them in favour of the former.

The ceremony of the Eucharist may be considered as one of the fundamental pillars of the Catholic religion, and we shall therefore give the

exposition of it, as laid down by the Romish ritual. "It is evident," say the Catholics, "that these words of our Saviour, *Take, eat, this is my body which is given for you*, show us, that as the ancient Jews were not only united in spirit at the sacrifice of the victims which were offered up for them, but were also partakers of the flesh which was sacrificed, and which was also a sign to them of the share they had in that oblation; so Jesus Christ having offered up himself a sacrifice for us, it was his pleasure that we should, in reality, partake of the flesh of that adorable victim; in order that the actual communication of it might be a lasting testimony to each of us in particular, that he had not only assumed his body, but made a sacrifice of it for us.

"Thus the eating of the body, and drinking of the blood of the Son of God, is as real at the holy communion, as grace, expiation of sins, and participation of the sacrifice of Jesus Christ, is actual and effectual under the new covenant.

"As he was willing, however, to try our faith in this mystery, and free us at the same time from the horror of eating his flesh, and drinking his blood, under their proper species, it was necessary for him to give them to us disguised under a species of another nature; and if these considerations induced him to let us eat the flesh of our sacrifice, in a manner different from the Jews, yet he was not for that reason obliged to subtract any thing from its reality and substance.

"It appears, therefore, that for the accomplishment of the ancient types, and in order to put us in the actual possession of the sacrifice that was offered up for our sins, it was the intention of Jesus Christ to give us, in reality, his body and blood, and this does not admit of any denial. We can never agree that these words should be received only in a figurative sense, because the Son of God, who was so careful to explain every thing to his apostles which he taught them under parables and figures, said nothing of that kind to explain this matter; and it is thence evident that he left these words in their natural signification. It is as easy for the Son of God to cause his body to be in the Eucharist, by saying, *This is my body*, as to cure a woman of her disease by saying, *Woman, be thou free from thine infirmity;* or to preserve a young man's life by saying to his father, *Thy son liveth;* or, in short, to pardon the sins of him who was sick of the palsy, by saying to him, *Thy sins are forgiven thee.*"

Having thus laid down the tenets of the Church relating to these words of Jesus Christ, *This is my body*, the following is the opinion of the Catholics concerning those which he added to them, *This do in remembrance of me.* "It is evident," they say, "that it was the design of the Son of God to oblige us thereby to commemorate the death which he suffered for our salvation; and St. Paul concludes from this passage, that *we exhibit the death of the Lord* in that mystery. Now we must not persuade

ourselves that this commemoration of our Lord's death excludes the real presence of his body; on the contrary, if we reflect on what we have just explained, it will evidently appear, that this remembrance is grounded upon the real presence; for as the Jews, at the eating of their peace-offerings, remembered that they had been sacrificed for them; so likewise when we eat the flesh of Jesus Christ, our victim, we ought to remember that he died for us. It is the same flesh, therefore, eaten by the faithful, which not only revives in us the memory of his being offered up for us, but confirms us in the truth of it; and from being able to say that this solemn confirmation which Jesus Christ enjoins us to make, excludes the real presence of his flesh, we find, on the contrary, that this affectionate remembrance of him, required of us at the holy table, as being offered up for us, is grounded upon that same flesh being really taken there; since, in reality, we cannot possibly forget that he gave his body as a sacrifice for us, when we see that he still gives us daily the same to eat."

Transubstantiation.

On this head the Catholics say, "As it was not meet and just that our senses should perceive any thing in this mystery of faith, so neither was it convenient that any thing should be changed, with regard to them, in the bread and wine of the Eucharist. Upon which account, as we perceive the same species, and feel the same effects as before, in that sacrament, we ought not to be in any way surprised, if sometimes, and in some sense, it should go under the same denomination. Yet our faith acknowledges no other substances on this occasion, than that which is meant by those very words; that is to say, the very body and blood of Christ, into which the bread and wine are changed; and this is what we call *Transubstantiation.*

"It is to be observed, that there are two actions in this mysterious sacrament, really distinct, though relative to each other. The one is the *consecration* of the bread and wine, which are thereby changed into the body and blood; and the other is the *manducation*, whereby we are made partakers of that heavenly food.

"Thus, the Son of God is set on the sacred table, by virtue of those words, clothed in the signs which represent his death; and this is wrought by the consecration. This religious action, moreover, carries with it an acknowledgment of the divine sovereignty, inasmuch as JESUS CHRIST who is actually present, renews and perpetuates the memory of his obedience, even to his dying on the cross; for which reason nothing can be wanting to make it a true sacrifice.

"When we consider what JESUS CHRIST performs in this mystery, and that we see him, through faith, actually present on the holy table under these signs of death, we unite ourselves to him in this condition; we present him to God as our only oblation, and our only propitiator through his blood, protesting that we have nothing to offer up to him, but JESUS CHRIST

and the infinite merit of his death. We consecrate all our prayers through that divine sacrifice, and when we offer up Jesus Christ to God, we are at the same time instructed to offer up ourselves as living sacrifices to the Divine Majesty, in and through him.

Authority of the Church.

"The Church being instituted by God to be the guardian of the Scriptures and of tradition, from her it is that we receive the canonical writings.

"Being thus inseparably united to the sacred authority of the Church by means of the Scriptures, which we receive from her; so from her likewise we do receive our tradition, and by means thereof are taught the true sense of the Scriptures. Whence it comes to pass that the church professes to teach nothing as coming from herself, nor to invent any new doctrine, but only follows and declares divine Revelation by the inward direction of the Holy Ghost, graciously given to her for her guide and instructor.

"The dissension which arose, relating to the ceremonies of the law, in the Apostles' time, demonstrates that the Holy Ghost makes the Church his interpreter; and their acts have taught all ages to come, by the manner of deciding that controversy, the authority by which all dissensions of that kind are to be concluded. So that, whenever there shall arise any disputes, which may create a division among the faithful, the Church shall always interpose her authority; and her bishops being assembled, shall say after the Apostles, *It seemed good to the Holy Ghost, and to us;* and when she hath once spoken, her children shall be taught not to make new inquiries into the articles she hath resolved, but humbly to submit to her decisions. In complying herewith, we shall imitate St. Paul and Silas, who delivered that first decree of the Apostles to the faithful, and who, far from suffering them to re-examine what had been determined upon, *went from town to town, and charged them to keep the institutions of the Apostles.*

"This is the manner in which the children of God submit to the decision of the Church, believing they hear the oracles of the Holy Ghost from her mouth; for which reason in the creed, after we have repeated *I believe in the Holy Ghost*, we immediately after add, *the holy Catholic Church.* By which article we oblige ourselves to acknowledge a perpetual and infallible truth in the universal Church, since that very Church, in which we believe at all times, would cease so to be, should she cease to teach that truth which God was pleased to reveal. Whoever, therefore, suspects that the Church makes an ill use of her authority, to establish the spirit of untruth, has no faith in *him* by whom the Church is governed."

According to the Catechism of the Council of Trent, the Roman Catholic Church is one, visible, holy, and catholic, or universal, established by the hand of God, on a solid basis, who has bestowed on it the power of

Supremacy of the Pope.

opening the gates of heaven to all true believers, and shutting them to all heretics and infidels. It likewise has the power of pardoning and absolving sins, and excommunicating all those who are disobedient. This church is both triumphant and militant. The former portion is *the illustrious society of those blessed spirits and saints, who, having triumphed over the world, the flesh, and the devil, enjoy everlasting happiness in peace and security.* The latter is the congregation of all true believers upon earth, who are constantly obliged, during their whole lives, to resist the world, the flesh, and the devil. Jesus Christ is the immediate governor of that part of the church which is triumphant in the heavens; but, as the church militant required a visible head or director, he has substituted one in his room, who is accounted by all Catholics as the sole and sovereign depository of the faith, and perpetual director of the belief of all true Christians.

This visible head is called the pope; but the Catholics are divided in their notions with regard to his power: some considering him to be inferior to a general council. The pope takes place of all Christian princes, as the vicar of Jesus Christ here upon earth. The emperors, who in former times were the first princes in the Christian world, went to Rome to receive the imperial diadem from the hands of his holiness, and there solemnly promised and bound themselves by the Trinity, by the wood of the cross, and by the relics of the saints, to exalt and support the church and its head to the utmost of their power. The emperors, before their entrance into the city of Rome, took the oath; the form of which the *ceremonial* of the Roman church has preserved and transmitted to us. At length, after the church and its head had perfectly secured their own rights and privileges, the emperor was admitted; upon which occasion the clergy went out to meet him in their ceremonial habits, and tendered him the cross to kiss. His holiness, sitting on a throne, received him before the first portico of the church of the Apostles. There his imperial majesty uncovered himself, and knelt down as soon as he saw the pope, who styled himself the Vicar of Jesus Christ. Afterwards he approached him gradually, with one knee always on the ground; and, lastly, he kissed the feet of his holiness in a very devout manner, as a testimony of his respect to the Saviour of the World. But before his imperial majesty could be crowned, he was obliged to take a new oath, in which nothing was omitted that could establish the pope's prerogative, and the security of the church's domains. After the coronation there was a solemn procession, in which his imperial majesty appeared, for the first time, with his crown on his head, his sceptre in one hand, and a globe in the other; but as he went out of the *basilica*, he put all his regalia into the hands of one of his officers, in order to hold the stirrup, while the pope mounted his horse; he even took the bridle, and for some time led the

Homage paid to him by Emperors.

horse of the *servant of the servants of* Jesus Christ; who, to testify his humility, pretended he could not admit of so extraordinary a submission; nor did he consent till after several compliments on both sides, to receive, for the sake of Jesus Christ, the honour which his imperial majesty conferred upon him.

We may here observe, that after the emperor had taken the oath to his holiness, he was usually clothed in the *amice* and *surplice*. The canons of St. Peter did him the honour to admit him as a brother, and to look on him as a subject of the pope, to whom all preferments belonging to the hierarchy of the church are subject. Whenever it pleased his holiness to be carried on his servants' shoulders, the emperor was to be one of the assistants; he was to pour out water to wash the hands of his holiness before he sat down to table, and to give him his first plate, &c.

Accounted the Vicegerent of God

The Holy Father, being, in the opinion of the Roman Catholics, far above all kings, is accounted the vicegerent of God, and regent of the universe. Under this denomination he divided the new world between Spain and Portugal; he has a right to St. Paul's sword, and with it to give apostolical chastisement to those who despise of disregard his decisions relating to the Christian faith. He never rises from his pontifical throne, nor uncovers himself to any person whomsoever; nor does he ever condescend to honour any one with a salute, by the least inclination of his head. To his imperial majesty, however, he rises a little on his admittance to the kiss of peace, after he has paid his respects to the pope's feet. His holiness, however, sometimes salutes those princes who have the honour of an audience of him, with a slight inclination of his head; but then he is not in his pontifical robes; and although he may condescend to be courteous and complaisant, yet he is under no obligation to adopt that mode of conduct. The pope's nuncio and legates take place of the ambassadors of all crowned heads.

An œcumenical council is an assembly which represents the whole body of the universal church. The name of council is given, likewise, to provincial and national assemblies of the clergy, who, at such times, however, represent only a part of the church. Œcumenical councils are composed of ecclesiastical deputies from the sovereign powers of Christendom, who represent their respective nations, and also of other prelates, doctors, &c. of particular churches, all assembled in a free place, where, without constraint, they may apply themselves to the reformation not only of manners and of doctrine, but also to the regulation and establishment of church discipline, &c. Thus assembled, they have authority to censure bishops, cardinals, and even his holiness himself, if his conduct be blameworthy; they also possess power to depose any of them, when the good of religion requires it. In short, they form an assembly, which by its superiority, being able to check the unjust pro-

Œcumenical Council.

ceedings of popes, by subjecting them to the church in points of faith, and declaring them schismatics and heretics whenever they deviate from it, has more than once proved fatal to the see of Rome. The assemblies of Pisa, of Constance, and Basle, are incontestable instances of the truth of this assertion.

In regard to the ceremonies observed at the calling of a council, as there has not been one since that of Trent, we shall describe them as they are found in Father Paul's history of that council, who assures us that there was not less debate nor less embarrassment in settling the rank and precedency of the bishops, than if they had been convened to arrange affairs of the last importance to the state, &c. The fathers of the council also insisted upon having the assembly-room hung with tapestry, without which they were apprehensive that the council might be deemed a body of tradesmen and mechanics. Pope Paul III. issued out one bull for calling the council, and a second for opening it; both of which were read and registered the first session. After a fast of three days, the legates and bishops, dressed in their pontifical robes, accompanied by their divines, the clergy of Trent, and all the people, went in solemn procession to the cathedral, where the first legate sung the mass of the Holy Ghost. Then the legates, in the pope's name, made an harangue, in which, after speaking of the occasion of that august assembly, they exhorted the fathers to lay aside all passion and prejudice, to judge righteously, to have no other view but the glory of God and the good of the church. After this exhortation they all knelt down, prayed awhile to themselves, and then the president recited the prayer which begins with *Adsumus Domine, Sancte Spiritus.* By this comprehensive and devout prayer, immediate aid is asked of the Holy Ghost, that he would please to guide and direct the council, to inspire the fathers with just judgments, to banish the spirit of disorder and discord far from them, and not to suffer them through ignorance to fall into error, or to be biassed by bribes, or to be surprised by outward appearances. The litanies were now sung; the deacon then read the gospel, *Si peccaverit frater tuus;* and after this the *Veni Creator* was likewise sung, and then the fathers seated themselves according to their respective ranks. The president having read the decree with an audible voice and asked them if it was their pleasure to order and direct that the General and Holy Council of Trent should be opened to the glory of God, &c., each of the fathers, in his turn, answered *Placet;* the legates first, then the bishops, and the rest of the fathers; of the whole of which the notaries drew up a public act. Lastly, the *Te Deum* was sung, and the legates returned home after the first session, the cross being carried before them, and attended by the fathers, who had laid aside their pontifical habits. The ceremonies were almost the same at all the other sessions. In case the pope appears in person at the council, he and the fathers of

Ceremonies observed at the calling of a council.

the council, with the clergy of the city, go in procession to the hall of the assembly in their pontifical robes. The pope, at the opening of the first session, sings the mass of the Holy Ghost; after which, the cardinals, and the fathers of the council, clothed in their robes of ceremony, salute his holiness in their turns. High mass is seldom sung at the other sessions. His holiness for the most part hears a private mass, and afterwards goes to the council in his scarlet cope, and with the mitre on his head; where, before the altar, he makes an harangue to the assembly, and then goes to his throne; the cardinals after that put on his sandals, and *quam dilecta*, a verse of one of the psalms is recited.

The pope's throne must be erected at the upper end of the assembly-room, and due care must be taken that there be two seats on the right and left side of the throne for the deacon's assistants. If the emperor appears in person at the council, he is to be seated next the pope, and at his right hand, but to be so situated as to acknowledge the superiority of his holiness; for the emperor's seat reaches no higher than the pope's footstool, and even this honour is reserved only for his imperial majesty, for there is but very little difference between the seats of kings and those of cardinals. In this hall or assembly-room, there must be an altar for mass, with a cross upon it, also the Eucharist, and the relics of the saints.

The Roman ceremonial exhibits the order and rank of those who have a deliberative vote in council:—1. The pope, as head of the Christian Church. 2. The college of cardinals. 3. The patriarchs. 4. The primates. 5. The archbishops. 6. The bishops. 7. The abbots. 8. The generals of religious orders. These, properly speaking, compose the council: the doctors, divines, &c., making their appearance only to assist or direct the fathers by their learning and their advice.

Order and rank of members of a Council.

Four cardinals of several orders, who are the dean, or first cardinal-bishop, the first cardinal-priest, the first cardinal-deacon, and the cardinal *camerlengo*, or chamberlain, conjointly share the administration of affairs during the vacancy of the Holy See and the holding of the conclave. The three former are intrusted with the administration of justice, and all affairs relating to civil government. The latter breaks the seal of the church, called the fisherman's ring, in the presence of three cardinals; and the vice-chancellor breaks open the seal of the chancery, in the presence of the chief officers who belong to that court. The impression of the fisherman's ring is St. Peter holding a line with a bait to it in the water, and is made use of for those briefs which are sealed with red wax. The seal for bulls has the figure of St. Peter and St. Paul, with a cross on one side, and a bust with the name of the reigning pope on the other: when a pope dies, the bust and name are defaced, without damaging the rest of the seal; this last is only used for bulls

Ceremonies observed at the election of a Pope.

sealed with lead. The camerlengo now orders money to be coined in his own name, with the device of the vacant see, which is that of two keys in the form of a cross, under the flag of the church; with this motto, *Sede vacante.*

Policy exerts all her arts, and sets every spring in motion, at the election of a pope; nor do the electors always wait for the death of the present chief or head of the church, to begin those cabals and intrigues which are proper for advancing him whom they esteem a fit person to succeed to the pontifical throne; and although the college invariably and unanimously invoke the aid and assistance of the Holy Ghost, to direct them in the choice of a Vicar of JESUS CHRIST, yet their eminences use all the precautions imaginable to prevent him from being in any way concerned in the election. The cardinals are obliged to enter the conclave ten days after the death of the pope; but before that time they hear the Mass of the Holy Ghost in the Gregorian Chapel, and some bishop makes a Latin harangue, exhorting them to make choice of a person who is worthy to fill the chair of the prince of the apostles. After this, their eminences march in procession to the conclave, two by two, according to their rank, attended by the Swiss Guards and a vast crowd of people, the chorus all the while singing the "*Veni Creator.*" Being arrived at the conclave, they take possession of their cells by lot, after which they all go to the Paulin Chapel, where the bulls for the election of the pope are read, and the dean of the sacred college exhorts the assembly to act in conformity to them. When this is over, the cardinals are allowed to go home to dine, but must return to the conclave before three at night; at which time the master of the ceremonies acquaints them that they ought not to shut themselves up, unless they are determined to continue there as long as the conclave shall last, consistently with the order and direction of the bulls, in which it is regulated that those who go out shall not be permitted to return. The governor and marshal of the conclave now post their soldiers in such order and in such places as they judge most requisite for the safety of the election. The ambassadors of princes, and all those who have any interest in the election of a future pope, are allowed to continue in the conclave for the first twenty-four hours. When the clock strikes three, the master of the ceremonies rings the bell, after which all, except the electors, retire: the doors are then shut, the conclave is walled up, and guards are posted at all the avenues. The cardinal-dean, and cardinal-camerlengo, now visit the conclave, to see if it be well shut, and an act thereof is drawn up by an apostolical notary.

None but the cardinals, and two conclavists for each, (one an ecclesiastic, and the other a soldier,) remain in the conclave. Those cardinals who are princes, or who are old, or infirm, are sometimes allowed three. The other persons appointed for the service of the conclave are the sacristan, the under-

sacristan, a secretary, an under secretary, a confessor, who is always a Jesuit, two physicians, a surgeon, two barbers, an apothecary, and their apprentices, five masters of the ceremonies, a bricklayer, a carpenter, and sixteen porters or valets, for hard labour.

Though the office of a conclavist be incommodious and uneasy, yet on account of its privileges it is very much sought after; for a conclavist is sometimes the secret agent of the ministers of crowned heads. Every officer, however, of the conclave takes an oath not to reveal any of its secrets. He must be shut up in a little corner of his master's cell, and do every menial office for him. He must fetch his victuals and drink, which the cardinal's officers give him from without, twice every day, through an inlet that communicates with his cell; he waits on his master at table; keeps every thing very clean; and when he has done, serves himself.

According to the order of Innocent III., there are three several methods of electing a pope, viz. by *scrutiny*, *compromise*, and *inspiration*. The election by *scrutiny*, which is the only way that has been used for a long while, contains all the formality that appears most essential for making the election canonical. Still it is no more than a mere ceremony, as the several factions of the cardinals have united beforehand in the choice of the person. This harmony is brought about by the most refined and delicate strokes of policy, and for the most part comes on after their eminences have found out, by several scrutinies, the disposition of the sacred college. Then, if the votes for any of the candidates come near the number required, it is a very common practice for the other factions to fall off and coalesce with the others, and thereby contribute to the pope's election, fearing to draw on them his hatred by a fruitless and unseasonable opposition.

Different modes of electing a pope.

The *scrutiny* consists in collecting and examining votes, given in by printed billets, which the cardinals put into a chalice that stands on the altar of the chapel, at which they have met to choose the pope. These billets are prepared by the masters of the ceremonies, who put them into two golden basins, placed at each end of a long table, which stands on the side of the high altar. Each of these billets is a span or palm long, and half a span broad, and are divided into eight equal parts, by parallel lines taking up the whole length of each billet, as well on the inside as the out; that is, the reverse of the billet when rolled up. On the first space, rolled inward, these two words, "*Ego Cardinalis*," stand at a small distance from each other to make room for the proper name. The second is a blank, in which the cardinal writes his surname and titles. The third has two O's at each end, for the cardinal's seal, which is generally made on purpose; for he never uses his coat of arms on this occasion. The fourth is filled up with "*Eligo*," &c. The fifth is for the surname and titles of the cardinal proposed to be pope. The

Election by scrutiny.

sixth is as the third. The seventh continues a blank, and the eighth is filled up with a motto, which the cardinal, whose name the billet bears, makes choice of out of the sacred Scriptures. The reverse of each billet is divided likewise into eight equal parts, and almost all of them are filled up with flourishes, that the writing on the other side may not appear through. Before the scrutiny begins, little bills, having the names of all the cardinals on them, are put into a bag, with an intent to draw, thence, three scrutineers, three overseers of the sick, and three revisors.

The cardinals use all the art imaginable to disguise their hands. They write what we have just mentioned on the scrutiny billets; or, if they have not skill enough to conceal their hands, they make use of an unknown hand, that it may not be known for whom they vote. These billets are wrapped up with all possible dexterity and address, that it may be a secret to whom they belong; after which they close them in their hands and take their places; and then the scrutiny begins in the following manner:—Each cardinal takes the billet, thus written and folded up, between the thumb and the forefinger of his right hand, and holding it up to the view of the other members of the sacred college, carries it to the high altar, kneeling down upon the first step, where he repeats an ejaculatory prayer. He then goes up to the altar, and takes the oath aloud; after which he puts his billet upon the paten which covers the chalice, and from thence slides it into the chalice; he then returns to his place. This office is performed by the overseers of the sick for those cardinals who are indisposed. They present the scrutiny billets to such cardinals, together with a box in the form of an urn, with a very small hole in it, at which the sick man puts in his billet. The billet cannot be got out again but by opening the box, which is carried to the chapel, opened before all the cardinals present, and then the billet is put into the chalice in the manner already described.

Before the scrutiny begins, the sacristan, who is always an Augustine friar, says the mass of the Holy Ghost. The scrutineers then stand near the great altar, to mix and open the billets in the chalice, and to see that the scrutiny proceeds in due form. The last scrutineer takes these billets one after another, and first showing them to the cardinals, puts them into another chalice. If there be a greater or less number of billets than there are cardinals, the scrutineer burns all he finds in the two chalices, and each cardinal makes a new one, till the scrutiny comes right. When the billets are equal to the number of cardinals, the scrutiny is published in the following manner:—The heads of the three orders of cardinals go up to the high altar, take the chalice in which the billets are put, carry it to the table beforementioned, and then retire, and the three scrutineers come and seat themselves at the table, with their faces towards the cardinals. The first scrutineer turns the chalice upside down upon the table.

opens each billet in the place where the vote is written, and looks upon the name of the cardinal who is therein voted for; and still, as he opens them, he puts them into the hands of the second scrutineer, who looks likewise on the name, and gives it to the third, who reads the name aloud. Meanwhile, the cardinals mark each name upon a sheet of paper, on which all their names are printed. Those who are named set down also the votes given them, to see if they have a sufficient number to be elected. This number must be at least *two-thirds*.

The last scrutineer files all these billets, that none of them may be lost and the file is kept in view till he has put it into a chalice set apart for that purpose. When the scrutiny is over, the billets are again told over, and three revisors examine them. They are burned when the election has been approved as *canonical*. If the votes do not rise to a sufficient number, billets are taken in order to choose the pope by way of *accessus*; and there is scarcely ever a scrutiny without this accessus. The accessus is intended to correct the scrutiny. In this, they give their votes by other billets, on which is written "*Accedo Domino*," &c., when they join their vote to another's; or, "*Accedo Nemini*," when they adhere to their first vote. The accessus is performed in the same manner as the scrutiny, only they do not take the oath again. The scrutineers examine the billets of the accessus, as they did those of the scrutiny, and the cardinals, after the same manner, set down the votes which are gained thereby to any of the candidates.

After the revisors have very accurately examined the votes of the accessus, and find the election to be perfectly canonical, they send for three apostolical notaries into the chapel where the election was made, who, upon inspecting the billets and other pieces which the scrutineers and revisors lay before them, draw up a memorandum of the election. All the cardinals who have assisted at the conclave, sign and seal this record; after which, the scrutineers burn all the billets, both of the scrutiny and the accessus, in the presence of all the cardinals.

The pope is elected by *compromise*, when the cardinals, disagreeing in their choice, engage by mutual compromise to refer the election to some particular cardinals of probity, and to acknowledge him whom they shall nominate as duly elected, by virtue of the power given to them for that purpose. The election by way of *inspiration* is in some measure riotous and tumultuary. A select number of cardinals of different factions, who have determined to put every thing to the last push, begin to cry out, "such a one is pope," as it were by inspiration. *Adoration* is the same as *inspiration*, which is, when two-thirds of the conclave, being agreed in the person, go in a body and adore and acknowledge the pope they approve of, as head of the church. The elections by way of *compromise*, *inspiration*, and *adoration*, but sel-

Election by compromise, &c.

dom happen. The *scrutiny* and *accessus* are the methods generally observed.

As soon as the pope is elected, it is customary for his domestics and the populace to plunder his cell in the conclave, and the palace in which he resided.

As soon as the pope is elected, the cardinals who are the heads of their respective orders, ask the consent of his holiness, and the name which he is determined to assume, in this alteration of his state. This alteration of his name is perhaps the most singular act which takes place in the election of the supreme pontiff. Sergius the Fourth, who was before called "*Os Porci*," that is *Swine's face*, was the first pope who thought proper to change his name on his exaltation to the pontificate; and this custom has been invariably followed by his successors. The elected pontiff's new appellation being made known, the fisherman's ring is immediately given him. After which, the masters of the ceremonies draw up a formal instrument of his declaration, and deliver in a duplicate of it to the college. The two first cardinal-deacons then conduct the new pope behind the altar, where, with the assistance of the masters of the ceremonies and the sacristan, (who is always an Augustine monk,) they take off his cardinal's habit to put on the pontifical, which is a white taffeta cassoc; a linen rochet; a camail, and a cap, both of red satin; with shoes made of red cloth embroidered with gold, and a golden cross on the upper part. Thus pompously dressed, the pope is carried on his chair before the altar of the chapel appointed for the election, and there the cardinal-dean, first, and after him, the remainder of the cardinals, adore his holiness upon their knees, kissing his foot, and his right hand; after which the holy father takes them up, and gives them the salute of peace on the right cheek. After this, the first cardinal-deacon, preceded by the master of the ceremonies, who carries the cross, and by a choir of musicians who sing the anthem, *Ecce sacerdos magnus, &c.—Behold the high-priest so acceptable to God, and so just*—goes to the great lodge of St. Peter, where the master mason takes care to have the door opened, that the cardinal may pass into the balcony, to acquaint the people of the pope's election, crying with an audible voice, *Annuntio vobis gaudium magnum, habemus papam, &c.—I bring you glad tidings, we have a pope, &c.* Then one of the large culverins of St. Peter's is discharged, to give the governor of the castle of St. Angelo notice to discharge all his artillery: all the bells of the city begin to ring at the same time, and the air resounds with the cheerful sounds of drums, trumpets, and kettle-drums.

Adoration paid to the pope elect.

During the roar of the artillery, the sound of the bells, and the melody both of vocal and instrumental music, the Romans incessantly break out into solemn vows and loud acclamations for the new pope. The same day.

about two hours before night, the pope, having his cope and his mitre on, is carried and set upon the altar of Sixtus's chapel, where the cardinals, in their purple copes, come, and a second time adore the new pontiff, who is seated upon the relics of the altar stone. This adoration is celebrated in the same manner as the former, the musicians all the time singing anthems suitable to the solemn occasion.

In the mean time, the enclosures of the conclave are broken, or taken down, and the cardinals, preceded by music, descend into the middle of St. Peter's church. The pope follows them, carried in his pontifical chair under a red canopy embellished with gold fringe. His bearers now seat him on the great altar of St. Peter, where the cardinals pay their adoration to him a third time, and the foreign ambassadors after them, before a prodigious number of spectators, with whom this spacious church is generally crowded to the utmost extent of the very porch. *Te Deum* is then sung, and the cardinal-dean, who is on the epistle-side, reads the verses and prayers appointed for that purpose in the Roman ceremonial. After this, his holiness is set down on the highest step of the altar. A cardinal-dean takes off his mitre, and then he solemnly blesses the people. His *pontificalia* are then taken off, and twelve chairmen, in long scarlet cloaks hanging down to the ground, place him in his chair, and convey him on their shoulders into his apartment.

Stephen II. is said to be the first pope who was carried on men's shoulders after his election: but, as we know that the illustrious men of Rome were carried on litters by their slaves, we may conclude that this custom is merely a remnant of the habits of the ancient Romans.

In regard to the kissing of the feet of his holiness, it is doubtless a very ancient custom. Baronius gives an instance of it in the year 204; and it appears that after that time, the Emperor Justin I., Pepin, king of France, Frederic Barbarossa, and others, all kissed the pope's feet. The time, nowever, when this custom became constantly practised is not exactly known; although we may justly suspect, that it was only the same mark of respect which was formerly paid to the ancient Roman emperors, who were, at the same time, the supreme pontiffs of the religion of the Romans, and the sovereigns of the state. Though this ceremony be considered, in the opinion of the vulgar, as an instance of the veneration and esteem which Christians entertain for the pope, it will appear, upon the whole, that it is to JESUS CHRIST alone. For we are to observe, that the pope's slipper has a cross upon it, which is the emblem of CHRIST crucified. The successors of St. Peter have invariably ordered that their sandals should have this cross on the upper-leathers: so that it is not the feet of his holiness, but the cross of JESUS CHRIST crucified, that is kissed. Faithful Catholics affirm that the pontiff's feet ought to be kissed after the same manner, and with the same respect, as the cross and other holy images are kissed

The pope being the head of the Catholic or universal Church, wears the keys as a sign of the power with which he is invested, to open the gates of heaven to all true believers; and the triple crown, to instruct and inform the Christian world, that he is both high-priest, emperor, and king.

The pope's coronation.

The preparations for his coronation are in no degree inferior to those of the most august princes of the universe. If he be a deacon only, the cardinal-dean, after his election, constitutes him both priest and bishop in Sextus's chapel, to which, on the day of his coronation, he repairs in his cardinal's habit; that is, the white cassoc, the rochet, the short mantle, or cope of red satin, and the red capuch, supported by two prelates, who are the gentlemen of his bed-chamber and his cup-bearer, who are dressed in a red cope, with a capuch lined with red taffeta. The pages of the privy chamber, and the pages of honour, also the chaplains to the pope, who walk with his holiness, are preceded by those who are called the pages *extra muros*, (that is, without the walls,) and the squires of the deceased pope. The ambassadors, the general of the church, the princes of the throne, the governor of Rome, the captains of the light horse, of the Swiss, and the ancepesados, all make their appearance, and assist at this ceremony, as well as the cardinals, who are clothed in red, that is, in their cassocs, rochets, their copes of red satin, which the Romans call *mozette*, and their red calottes on their heads. The procession having arrived at Sextus's chapel, the cardinals, at the entrance, put on their red copes. Two cardinal-deacons now give the pope his pontificalia; the ceremony of which is as follows:—the first master of the ceremonies girds on the *falda* of taffeta under the rochet, and puts upon his head the red satin *berretta*. His holiness then goes into the chapel; where the cardinals rise up, and at his first appearance make him a most profound bow, the holy father receiving the submission of his spiritual children like an indulgent parent. The gentlemen who attend on their eminences, are at this time on their knees, and his holiness stands with his back against the altar.

Afterwards, one of the two cardinal-deacons takes off his *berretta*, and his companion puts on another of white taffeta: they likewise take off his red *mozette*, and dress him in the amict, the albe, the girdle, the stole, and the red chasuble, embroidered all over with gold. The first cardinal-deacon now puts the mitre upon his head, while the master of the ceremonies sings the *extra* with an audible voice. After this, one of the apostolic sub-deacons takes up the cross that is carried before the pope; and the cardinals pull off their *berrettas* in honour of the sacred wood.

The cross is carried in the following order: the pope's gentlemen go before it, two by two, followed by the courtiers of the new successor of St. Peter, dressed in their ceremonial habits. The pages *extra muros*

march next, and after them the consistorial advocates, the gentlemen of the privy chamber, the referendary prelates, the bishops, archbishops, and patriarchs, and then the pope's chaplains, who carry the triple crown and the mitre. The cross comes after these chaplains, and is followed by the cardinal-deacons, two and two abreast, and they are followed by the cardinals, priests, and bishops, in the same order. Their eminences are followed by the Roman conservators, the caporions, &c. The holy father is carried to church on a chair in the midst of this solemn procession, surrounded by his guards, and an infinite number of people. The knights of St. Peter and St. Paul support the canopy under which his holiness is carried; and in this order, the procession proceeds to St. Peter's church.

Under the portico of St. Peter, near the holy gate, a throne is erected for the pope, where he sits under a canopy; around which benches are railed in for the cardinals. The canons, and all those who enjoy any benefice in St. Peter's, with their cardinal high-priest at the head of them, now come and kiss the feet of the holy father. After which, he is carried to the foot of the high altar, attended by a number of people making loud acclamations: he then kneels down and prays bareheaded before the holy sacrament; and is immediately carried from thence to the Gregorian chapel. There he seats himself on a throne, surrounded by the foreign ambassadors, the princes of the throne, and other persons of rank and distinction. The cardinals in their red copes, the prelates, &c., then pay their homage to him; the former kissing his hand, and the others his knee. His holiness then gives the people his benediction; and they return him their thanks by extraordinary acclamations, and other testimonies of general joy.

This ceremony being concluded, the cardinals, bishops, and other prelates, put on their white robes, while the canons of St. Peter sing an anthem in the choir. The pope washes his hands four times. The first time, the water is presented him by the first Roman conservator; the second in time of mass, by the general of the Church; the third by the ambassador of the Most Christian King; and the last, by the ambassador of his Imperial Majesty. They are, if present at the solemnity, indispensably obliged to the performance of this religious duty, as a proof of their submission to the holy See.

The holy father in the next place is undressed, in order to put on other robes, the colour of which is a type or symbol of his purity and innocence. The *acolytes* present these new vestments to the cardinal-deacon, who clothes his holiness in a white garment; in order that, according to the language of scripture, he may be fitted *to preside in the temple of the Lord.* The dress of his holiness now consists of the cassoc, amict, albe, girdle, dalmatica, stole, gloves, and mitre, embroidered with gold, and set with jewels. The procession is then resumed, during which, the first

master of the ceremonies carries a lighted wax taper in one hand, and a basin in the other, in which *the pomps and vanities* of this world are exhibited to the holy father, under the representation of castles and palaces *made of flax*, to which the master of the ceremonies sets fire three successive times, saying to his holiness each time, *Pater Sancte, sic transit gloria mundi! Behold, holy father, how the glory of this world passes away!*—This ceremony seems to owe its birth to that which was practised at the coronation of the Greek emperors; for, in the midst of all the pomp and splendour of their coronation, they were on one hand presented with a vase filled with ashes and dead men's bones, and on the other with flax, which was set on fire; by this double emblem reminding them of their mortality, and of the fate of their worldly honours.

The whole procession having arrived at the foot of the altar, on which stand seven large silver gilt candlesticks with large lighted wax-tapers in them, similar to those which are carried by the seven acolytes before the cross, the pope makes a short prayer on a desk, and then rising, begins the *Introibo* of the mass, having the cardinal-dean on his right hand, as assistant bishop in his cope; and the cardinal-deacon of the gospel on his left, and behind him two cardinal-deacons assistants.

After his holiness has made the solemn confession, the dean of the rota, who holds his mitre, gives it to the two cardinal-deacons assistants, to set it upon his head. His holiness, in the next place, sits down on his throne, before which each of the three first cardinal priests reads a prayer for his coronation. After which, the holy father descends from the throne, his mitre is taken off, and the first cardinal-deacon, assisted by the second, dresses him in the pallium, saying to him, *Receive the pallium which represents to you the duties and perfections of the pontifical function: may you discharge it to the glory of God, and of his most Holy Mother the blessed Virgin Mary; of the blessed apostles St. Peter and St. Paul; and of the holy Roman Church.*

The cardinal-deacon of the gospel having put three diamond buttons on the three crosses of the pallium, the holy father ascends the altar, with the pallium on his shoulders, but without his mitre, kisses the book of the holy evangelist, puts incense into the thurible, and thurifies or perfumes the altar. After this, the mitre is again set on his holiness's head, and the first cardinal-deacon thurifies him three times successively. The ceremony closes with a salute, which that cardinal gives him on his left cheek and his stomach, which ceremony is also performed by the other two cardinals.

This ceremony being over, the pope returns to his throne, whither all the cardinals repair, and after taking off their mitres, pay him their adorations. All the clergy come likewise, and adore him, each according to his quality, and all in their ceremonial habits. The patriarchs, archbishops,

and bishops, kiss his foot and his knee ; the abbots and penitentiaries of St. Peter, his knee only.

Afterwards, the pope rises, lays down his mitre, ascends the altar, sings or reads the *Introite* and the *Kyrie, &c.*, sings the *Gloria in excelsis* with an audible voice, and, as soon as the prayer of mass is said, resumes his place. Then the first cardinal-deacon descends into the confessional of St. Peter, which is a place under the altar where the relics of the martyrs lie, attended by the apostolical sub-deacons, the auditors of the rota, the consistorial advocates, &c., who walk in two ranks, with their white copes, and their purple amices over them. The cardinal-deacon sings there with a low voice, the *Exaudi Christe!* (*Hear*, O CHRIST !) to which the clergy who follow him answer, *Domino nostro a Deo decreto summo Pontifici et Papæ, &c.* (*Our lord, the Pope, sovereign Pontiff, instituted and ordained by God, &c.*) The *Exaudi, &c.* are three times repeated as well as the *Salvator mundi*, which is afterwards added by the same cardinal, and to which the clergy answer, *Tu illum adjuva*,—that is, *O Saviour of the world assist him!* Then follow the litanies of the saints. The Latin epistle follows those litanies, and the Greek after the Latin ; the one is sung by the Greek sub-deacon, and the other by the Latin. The musicians in the choir now sing the gradual ; a cardinal-deacon sings the gospel in Latin, another the same in Greek, and the mass closes with some particular ceremonies. As soon as mass is over, the holy father goes into his chair again, without pulling off those robes which he had worn during the celebration of it. Then the cardinal-archpriest of St. Peter, attended by two canons, presents the pope with a white damask purse, in which are twenty-five Julios, old Roman money. The chapter and canons of St. Peter make him this present as a testimony that he has *sung mass well.* This money the holy father gives to the cardinal-deacons, who sang the two gospels, and they bestow it on their train-bearers.

To conclude, the pope is carried to the benediction-pew, accompanied by his cardinals and prelates. The canopy under which he is carried, is supported by the Roman conservators and the caparions ; two of the grooms, in red liveries, carrying fans of peacocks' feathers on each side of the chair. The cardinals and prelates all stand, whilst the first two cardinal-deacons, in quality of assistants, help his holiness to ascend the throne, which is always set up by the sacred college, on the preceding day, in the middle of the pew. As soon as the pope is seated, the choir sing the anthem, *Corona aurea super caput, &c.*—that is, *A crown of gold shall be on his head, &c.*, with the *responses ;* after which the dean reads the coronation prayer. The second cardinal-deacon now takes off the mitre of his holiness, and the first puts the triple crown on his head, saying, *Receive this tiara embellished with three crowns, and never forget, when you have it on, that you are the father of princes and kings, the supreme judge of the universe, and on the earth Vicar of* JESUS CHRIST, *our Lord and Saviour.*

Immediately after being crowned, the pope blesses the people three times, and two cardinals publish a plenary indulgence both in Latin and Italian. After this, his holiness withdraws to his apartment in the Vatican, and on his way through Sixtus's chapel, the cardinal-deacons take off his pontificalia. The first cardinal-priest, in the name of the whole sacred college, now makes him the compliment *ad multos annos*, that is, wishes he may enjoy his pontificate for many years.

The pope holds consistories when he receives princes, or their ambassadors; when he canonizes any saint, or promotes cardinals; or treats of any important affair, either civil or ecclesiastical. When a consistory is to be held, the pope's throne is erected in the great hall of the apostolic palace. This throne is almost square, and about twelve palms, or six feet, wide, to which he ascends by three steps. His holiness sits down on a seat adorned with cloth of gold, under a canopy of the same; both equal to each other in point of magnificence; the foot of the throne is covered with red cloth. The cardinal-bishops and priests sit on his right hand, below the throne; the deacons on his left; but in such a position as to have their faces towards the holy father. Between the seats of the cardinal-bishops and priests, and those of the deacons, there is a considerable space left for the people to pass and repass.

Ceremonies observed when a pope holds a consistory.

When his holiness goes to hold a public consistory, he walks with the mitre on his head, and is dressed in his amict, albe, stole, and red chasuble, the cross and cardinals preceding him. The procession having arrived at the consistory chamber, the holy father takes his place, and then the cardinals, having first made him a profound obeisance, repair to their respective seats. The archbishops, bishops, prothonotaries, and other prelates, sit on the steps of the throne; the sub-deacons, auditors, clerks of the chamber, and acolytes, with their woollen copes, on the lowest step; and the ecclesiastical officers of the pope's court on the ground, between the cardinal seats. The pages of the chamber, and the secretaries, sit also on the ground, between the prelates and ecclesiastical officers. The nephews of the reigning pope, in case he has any, and some other Roman princes, sit on each side of the throne, and are for that reason called *Princes of the Throne.* Ambassadors, and other foreign ministers, are seated on the right-hand of the throne, between the steps and the wall, which is the place for the highest nobility; the other gentlemen are on the left, among the pope's domestic officers; the consistorial advocates sit behind the cardinal-deacons, and the proctors of princes, with the fiscal proctor, who takes place of the other proctors, behind the cardinal-bishops. The entrance of the passage leading to the throne is filled up by the pope's guard. The master of the *Sacro Hospitio* stands between the guard, and the bottom of the rank of cardinal-priests. The clerks of the

ceremonies are at the head of the chief of the deacons, for the greater convenience of executing the pope's orders. When the pope holds a consistory for judicial causes, each advocate, who has any motion to make, stands behind the cardinal-priests, opposite to the pope; and having opened his cause, he throws his petition to the ecclesiastical officers, who take and present it to the vice-chancellor. Lastly, when the consistory is concluded, the two eldest cardinal-deacons come forward to support the pope, and then the whole assembly return in the same order as they came.

Private consistories.

Private consistories have not so many ceremonies, and are held in some private apartment, at a distance from the sacred palace. There are no steps to the pontifical seat, only a kind of open bench, without an alcove, and another of a smaller size, which serves as a footstool to ascend the largest one. Each of the cardinal-bishops and priests is seated according to his rank; the eldest cardinal sits next the pope, on his right hand, and the eldest cardinal-deacon next him on his left. There are benches before their seats, on which their eminences set their feet; and the assembly is so arranged or disposed, that the last cardinal-deacon is next the last cardinal-priest, who has a bell in his hand, to call the attendants in waiting to receive their orders. The pope's seat is covered with red cloth; but those of the cardinals are only painted red, and have the pope's arms upon them. The space which lies between his holiness and their eminences, is covered with a large carpet. When this ecclesiastical senate has any state affairs, or any matters relating to the Church, under deliberation, everybody but the cardinals goes out, and when their eminences come to give their votes, they are obliged to do it standing and bareheaded.

Canonical hours for divine service.

The service of the Catholic Church consists of prayers and holy lessons, which the Church has appointed to be read every day by the clergy, at particular hours. This service is called the *canonical hours*, because it was ordained by the canons of the Church, which not only prescribed the hours in which it is to be said, but likewise every particular circumstance which bears any relation to it. These circumstances. however, are not absolutely the same in all churches. This office, or order of divine service, is likewise called the *breviary*, by a modern term, which some are of opinion was not introduced till after its abridgment; for it was much longer formerly than at present.

There are instances of *canonical hours* to be met with in the Hebrew Scriptures. The *matins* in *Psalm* cxviii., or, according to the *Hebrew*, cxix.; *prime*, in *Psalm* xcii.; *tierce*, in *Acts*, chap. ii.; *sexte* in chap. x. of the same book; *none*, in chap. iii.; and *vespers*, in our Lord's last supper. The Heathens had likewise their *matins;* and the Egyptians saluted their gods every morning: they had their *primes*, *seconds*, and *tierces*, which the Catholics call *prime*, *tierce*, *sexte*, &c.

The clergy being ordained and established for the edification of Christians, their first obligation is constantly to repeat their breviary, that is, to pray to God for the Church, to sing the divine office with devotion, to maintain a taste for piety in Christian souls, and to administer ghostly comfort and consolation to the respective flocks intrusted to their care.

The divine service, or office, is to be said in a standing posture, pursuant to the ancient custom of the Church, and upon the knees in days of penance only. It is said, by those who treat on Church ceremonies, that genuflection is a mark of sorrow and contrition; but standing is not only a type of joy, and of raising the mind with cheerfulness to God, but of the Resurrection, too, which is the object of the Christian faith.

The divine service consists of seven hours, if matins and lauds be reckoned as one service, but eight, in case they be divided. In the primitive ages of the Church, it was composed but of six parts, which were tierce, sexte, and none, for the day; and for night, the evening, midnight, and morning prayers. At present they are divided into seven or eight: matins for night; lauds for the morning; prime, tierce, sexte, none, for the day; vespers for the evening; and complin for the beginning of the night. Certain writers on ceremonies likewise insist that matins represent the occurrences of the passion-night; that lauds are appointed to commemorate CHRIST'S resurrection; prime, to contemplate the ignominious treatment which he met with at the house of Caiaphas, and to humble ourselves at the sight of those indignities and affronts: that tierce is principally designed to return God thanks for the sanctification of his Church by the Holy Ghost; sexte, to honour the crucifixion of our Lord; and none, to bring to our remembrance the mystery of his death, which happened at that hour; that vespers were ordained to commemorate his coming, which, according to a hymn of the Church, was *towards the Night of the World;* and the hour of complin, to implore the protection of the Almighty during the night, in the same manner as had been done at prime for the day. The proper hour for saying matins is the night; but lauds, which are now, as it were, incorporated into matins, were formerly said at break of day. Both these offices being called without distinction matins, are now said towards the close of the night. The hour of saying prime is directly after sunrise, for which reason it is called prime, because the ancients began their day at that time, and divided it into twelve hours, which were unequal, as the days were longer or shorter; and by the same rule tierce is fixed at the third hour of the day, and answers to nine o'clock at the Equinoxes; sexte at the sixth, which is always noon; none, at the ninth hour, or about three o'clock in the afternoon; vespers, towards the evening; and complin, after sunset. Due care is generally taken that these services are all carefully performed at, or very near, the appointed times here specified.

During Lent, however, vespers are said before dinner, on account of those who cannot keep fast according to the prescription of the church, till the usual hour of vespers. In winter, that is, from All-Saints to Easter, vespers are sung at two o'clock, and the rest of the year at three. After vespers, the curates or vicars ought to catechise youths, unless it has been already done at mass, after the *prone*, or sermon. The evening prayer follows.

Not only those ecclesiastics who are in holy orders, but every nun and friar likewise, who has entered into solemn vows, and all who hold benefices, are under an obligation to perform this service; insomuch, that whoever neglects this duty is reckoned to be guilty of a mortal sin, and is considered to be liable to restore the revenues of his benefice.

The Catholics look upon the sacrifice of the mass as the most acceptable of all adorations, and the most effectual of all prayers. The church not only prays herself at this sacrifice, which the priest offers up to God in the most solemn and majestic manner; but Jesus Christ also, by the sacrifice of his own body, is said to offer up to his Father the most perfect adoration that can possibly be paid to him, since it is offered by a God. In short, it is Jesus Christ who alone, and always, acts in this sacrifice. The priest is but his minister, his instrument, his terrestrial organ; it is Christ who leads and directs him, and makes the action of the priest effectual, who offers him as propitiation for the sins of men; however corrupt, therefore, the priest may be in his morals, it is held that the sacrifice is equally salutary to the church—a tenet which redounds considerably to the immaculate character of the holy Roman Catholic Church.

Ceremonies of the mass.

The holy water is made on Sundays before high mass, after which follows a procession. The faithful (for by this term the Catholics generally distinguish themselves) ought to be present at mass with a conscience void of offence; and in order to show them the necessity of such internal purity, they are sprinkled with a water sanctified for that purpose by a solemn benediction. The procession is a preparation of the hearts of the congregation, for the holy sacrifice of the mass; and the priest and clergy make this preparation by their spiritual hymns and the elevation of the cross, which is carried before the clergy, while they move in a solemn manner round the church, or the places adjacent to it.

The mass consists of two principal parts, viz., the *first* from the beginning to the offering, which was formerly called the *Mass of the Catechumens;* and the *second*, from the offering to the conclusion, called the *Mass of the Faithful.* Every person, without any distinction, was required to be present at it, till the offering; because, in this first part, the lessons from Scripture, and the preaching of the Gospel, were included, from which none were to be excluded. But after the sermon, none were per-

mitted to have a share in the sacrifice, but those of the faithful who were duly qualified to partake of it; the catechumens were ordered to depart and the penitents were not only shut out and kept from the communion, but even from the sight of the mysteries; for which reason the deacon cried out, *Holy things are for such as are holy: let the profane depart hence!*

The various actions of the priest at mass may be included under thirty-five distinct heads; and devotion has discovered in all his actions a complete allegory of the passion of Jesus Christ. These several actions are briefly as follows:—1. The priest goes to the altar, in allusion to our Lord's retreat with his apostles to the Garden of Olives. 2. Before he begins mass, he says a preparatory prayer. The priest is then to look on himself as one abandoned of God, and driven out of Paradise for the sin of Adam. 3. The priest makes confession for himself, and for the people, in which it is required that he be free from mortal and from venial sin. 4. The priest kisses the altar, as a token of our reconciliation with God, and our Lord's being betrayed by a kiss. 5. The priest goes to the epistle-side of the altar, and thurifies or perfumes it. Jesus Christ is now supposed to be taken and bound. 6. The *Introite*, said or sung, *i. e.*, a psalm or hymn, applicable to the circumstance of our Lord's being carried before Caiaphas the high-priest. 7. The priest says the *Kyrie Eleison*, which signifies, Lord have mercy upon us, three times, in allusion to Peter's denying our Lord thrice. 8. The priest, turning towards the altar, says, *Dominus vobiscum*, i. e., the Lord be with you; the people return this salutation, *cum Spiritu tuo*, and with thy Spirit, Jesus Christ looking at Peter. 9. The priest reads the epistle relating to Jesus being accused before Pilate. 10. The priest, bowing before the altar, says, *Munda cor*, i. e., cleanse our hearts. The gradual is sung. This psalm is varied according as it is the time of Lent or not. The devotion is now directed to our Saviour's being accused before Herod, and making no reply. 11. The priest reads the gospel wherein Jesus Christ is sent from Herod to Pilate. The gospel is carried from the right side of the altar to the left, to denote the tender of the gospel to the Gentiles, after refusal by the Jews. 12. The priest uncovers the chalice, hereby to represent our Lord was stripped in order to be scourged. 13. The oblation to the host, the creed is sung by the congregation. The priest then kisses the altar, then the priest offers up the host, which is to represent or import the scourging of Jesus Christ, which was introductory to his other sufferings. 14. The priest elevates the chalice, then covers it. Here Jesus being crowned with thorns, is supposed to be figured to the mind, showing that he was going to be elevated a victim; and it is well known the victims of the Pagans were crowned before they were sacrificed to their idols. 15. The priest washes his fingers, as Pilate washed his hands, and declares Jesus innocent, blesses the bread and the

Actions of the priest at mass.

wine, blesses the frankincense, and perfumes the bread and wine, praying that the smell of this sacrifice may be more acceptable to him than the smoke of victims. 16. The priest, turning to the people, says, *Oremus Fratres*, i. e., let us pray. He then bows himself to the altar, addresses himself to the Trinity, and prays in a very low voice. This is one of the secretums of the mass, and the imagination of the devout Christian is to find out the conformity between this and Christ being clothed with a purple robe: but we shall be cautious of adding more on this head, that we may not lose ourselves in the boundless ocean of allusions. 17. The priest says the preface at the close of the *Secretum*. This part of the mass is in affinity to Jesus Christ being crucified. The priest uses a prayer to God the Father, which is followed by the *Sanctus*, Holy, holy, holy is the Lord, &c., which the people sing. 18. The priest, joining his hands, prays for the faithful that are living. This is said to be in allusion to Jesus Christ bearing the cross to die upon, that we might live. 19. The priest covers with a cloth the host and chalice, St. Veronica offering her handkerchief to Jesus Christ. 20. The priest makes the sign of the cross upon the host and chalice, to signify that Jesus Christ is nailed to the cross. 21. The priest adores the host before elevated, and then he raises it up, in the best manner to represent our Saviour lifted up upon the cross. He repeats the Lord's prayer, with his arms extended, that his body might represent the figure of a cross, which is the ensign of Christianity. 22. The priest likewise consecrates the chalice, and elevates it, to represent the blood of Jesus Christ shed upon the cross. 23. The priest says the *Memento* for the faithful that are in purgatory. This prayer is in allusion to that which our Lord made for his enemies; but this allusion would be forced and unnatural, unless the devotees looked upon themselves as his enemies. 24. The priest then raises his voice, smiting his breast, begs God's blessing on himself and congregation, for the sake of such saints as he enumerates, and implores the Divine Majesty for a place in Paradise, to imitate the thief upon the cross. 25. The priest elevates the host and cup, and says the *per omnia*, then the Lord's prayer. The sign of the cross, which he makes on the host, the chalice, and the altar, is to represent to God that bleeding sacrifice which his Son offered up to him of himself; then the devout Christian becomes the child of God; and all this is an allusion to the Virgin Mary's being bid to look on St. John as her son. 26. After the Lord's prayer, the priest says a private one to God, to procure his peace by the mediation of the Virgin Mary and the saints, then puts the sacred host upon the paten, and breaks it, to represent Jesus Christ giving up the ghost. 27. The priest puts a little bit of the host into the chalice.—The true Christian is now with an eye of faith to behold Jesus Christ descending into *Limbo*, i. e., hell. 28. Then the priest says, and the people sing, *Agnus Dei*, &c., thrice over, and the

priest smites his breast. This action is an allusion to those who, having seen our Lord's sufferings, returned home smiting their breasts. 29. After the *Agnus Dei* is sung, the priest says a private prayer for the peace of the church. He then kisses the altar, and the instrument of peace called the paxis, which being received at his hands by the deacon, it is handed about to the people to be kissed, and passed from each other with these words, *peace be with you;* and while the paxis is kissing, the priest prepares himself for the communion by two other prayers, when he adores the host, and then says, with a low voice, *I will eat of the celestial bread;* and smiting his breast, says, *I am not worthy that thou shouldest enter into my house*, three times, after eating of the bread. He uncovers the chalice, repeating verse 1 of 115th Psalm, according to the Vulgate. When the priest has received the communion, he administers it to the people. The application of these ceremonies is to the death and burial of Jesus Christ, and his descent into hell. 30. After this, the priest putting the wine into the chalice, in order to take what is called the ablution, repeats a short prayer; then he causes wine and water to be poured out for the second ablution, accompanied with another short prayer, and then salutes the congregation. These ablutions allegorically represent the washing and embalming the body of Jesus Christ, &c. 31. The priest sings the post-communion, or prayer for the good effect of the sacrament then received, expressed by the glorious resurrection of the regenerate Christians, and is to be looked upon as the representation of our Lord's resurrection. 32. The priest, turning to the people, says, *Dominus vobiscum*, salutes the congregation, as the ambassador of Christ, with the message of peace. 33. The priest reads the beginning of St. John's gospel, and particularly of Jesus's appearing to his mother and disciples, and uses some short prayers. 34. The priest dismisses the people with these words, *Ite missa est*,—Depart, the mass is concluded; to which they answer, God be thanked. This, they say, points to the ascension of Jesus Christ, where he receives the eternal reward of that sacrifice, both as priest and victim. 35. The people receive the benediction of the priest, or bishop if he is present, to represent the blessings promised and poured down upon the apostles by the Holy Ghost.

This benediction must be given after kissing, with the eyes erected to heaven, and arms stretched out, and then gently brought back to the stomach, that the hands may join in an affectionate manner for the congregation of the faithful.

The extension of the arms and the joining of the hands are both mysterious, and show the charity with which the priest calls his spiritual brethren to God.

When he pronounces the benediction, he must lean in an engaging posture towards the altar.

Masses among the Catholics are exceedingly numerous; but our limits admit of a description of but two—high or solemn mass, and the mass for the dead.

High or solemn Mass.

When there is to be a solemn mass, if it be a bishop who officiates, he is attended to church by the canons and other officers of the church, who go and wait upon him in state at his palace; but if it happens to be too far distant from the church, the whole chapter, who wait at the church-gate, advance to meet him as soon as his lordship appears in sight; and when he draws near to the church, the bells are rung to give the people notice of it, and the moment he sets his foot within the church, the organ begins to play. The master of the ceremonies now gives the sprinkler to the head canon, who presents it to the bishop, after he has kissed both that and his sacred hand. His lordship first sprinkles himself, and then the canons, with it, in the name of the Father, Son, and Holy Ghost; and then proceeds to say a prayer at a desk prepared for that particular purpose, before the altar, on which stands the Holy Sacrament. He performs the same ceremony at the high altar; and thence he withdraws into the vestry, and there puts on such ornaments as are suitable to the solemnity of the mass, in the following manner.

The sub-deacon goes to a little closet contiguous to the altar, and takes from it the episcopal sandals and stockings, which he elevates and presents to the bishop. Then he kneels down, takes off his lordship's shoes and stockings; the bishop, meanwhile, is in the midst of seven or eight acolytes, all upon their knees, and dressed in their robes, who, as well as the deacon, spread the prelate's robes, in order that nothing indelicate may be discerned in putting on his stockings. Two acolytes, after they have washed their hands, now take the sacred habiliments, hold them up, and give them to the two deacon-assistants, to put upon the bishop, as soon as he has washed his hands. The deacon salutes the bishop, takes off his upper garment, and puts on his amict, the cross of which he kisses; then they give him the albe, the girdle, the cross for his breast, the stole, and the pluvial. He kisses the cross that is upon each of them, one after another, and thereby testifies the extraordinary veneration which he has, or ought to have, for the cross of Christ. The deacon-assistants likewise most devoutly kiss those sacred vestments. As soon as the bishop is seated, they put his mitre on, and a priest presents him with the pastoral ring. The deacon then gives him his right glove, and the sub-deacon his left, which each of them kisses, as also the hand he has the honour to serve. Ejaculatory prayers have been adapted to each individual piece of the episcopal robes, and the devotion of this ceremony is supported and confirmed by singing the office of *tierce*.

According to Casalius and others, there is some mystery in each of the bishop's ornaments: the stole represents the yoke of the gospel: the

bishop's shoes are taken off by virtue of what God said to Moses, *Put off thy shoes from off thy feet, &c.*; the dalmatica, which is in the form of a cross, intimates to the deacon, that he must be crucified to the world; the albe represents the purity of the priest's soul; the pastoral ring points out the bishop's spiritual marriage with the church; his gloves signify that he is to be insensible of his good works, or that he must direct them to a spiritual end; the girdle, that he is to be girded with justice and virtue; the sandals, that he ought from thenceforth to walk in the paths of the Lord; the two horns of the mitre represent the Old and New Testament; the shepherd's crook, his correction and paternal authority. The *pluvial*, which, in former times, was a dress for travelling and fatigue, from whence it manifestly took its name, signifying a protection against *rain* and storms, shows the miseries of this life, which is ever exposed to temptations and human infirmities.

The bishop being dressed in all his habiliments, his clergy range themselves round about him. Two deacons, who are canons, place themselves on each side of him, both in their dalmaticas; and after them, a deacon and a sub-deacon. The incense-bearer appears with the censer, and a priest with the navet, out of which the bishop takes incense, puts it into the censer, and gives it his benediction. After this he kisses the cross, which is upon the vestry-altar, and goes in procession to the other altar, where he is to celebrate mass. The incense-bearer walks at the head of the procession; two wax-candle bearers, with lighted tapers in their hands, march next, on each side of him who bears the cross: all the clergy follow them. The sub-deacon who is to sing the epistle carries before his breast the book of the New Testament, which is shut, and in which is the bishop's maniple. A deacon and a priest, with their pluvials on, march before the bishop, who leans humbly on his two deacon-assistants, with the shepherd's crook in his left hand, and his right somewhat raised, ready to give his benediction to those Christians whom he meets with in his way.

The bishop being now advanced to the altar, salutes his clergy with one single bow of the head. When he is on the lowest step, he delivers his crook to the sub-deacon, and the deacon takes off his mitre. Then the prelate and his officiating clergy make a profound bow to the cross on the altar; after which the clergy all withdraw, except the sub-deacon, who has the charge of the episcopal crook, the incense-bearer, two deacon-assistants, one priest-assistant, who stands at the bishop's right hand, one deacon at his left, and one more behind him. The bishop says the *Confiteor*, and the choir sing the *Introite*.

At the end of the confession, the sub-deacon takes the maniple, which was in the book of the New Testament, kisses it, and presents it to the bishop for the same purpose; then kisses his lordship's hand, and puts it on his left arm: in the mean time the canons, dressed in their robes, repeat

the confession. After this the bishop goes up to the altar, and continuing his prayer, he leans towards the altar, extending his arms upon the table of it, and kissing it with affection in the middle, whilst he makes mention of the sacred relics which are placed therein. The sub-deacon now presents him with the book of the New Testament, which he kisses. The incense-bearer then comes forward with the censer and navet, which he delivers to the deacon, and the bishop receives them from him, in order to bless the incense. The person who officiates then takes the censer, perfumes the altar, gives it back to the deacon, takes the mitre from another deacon, goes to the epistle side, and is thrice perfumed there by the deacon who holds the censer.

After this ceremony is over, the bishop kisses the holy cross, takes the crosier in his left hand, and leaning upon his two deacon-assistants, whilst the deacon and sub-deacon continue at the altar, goes to his episcopal throne. There, laying aside his mitre, and making the sign of the cross, from the forehead down to the breast, he reads the *Introite* out of a mass-book, which the assistant priest holds for him, while another has a wax-taper in his hand to light his lordship. The two deacon-assistants point with their finger to the place where he is to read; then all sing the *Kyrie* together; after which the bishop puts on his mitre and his gremial, which is a sort of sacerdotal apron, and sits down. The two deacon-assistants now seat themselves on each side of him, and the assistant-priest sits down on a stool. They all rise when the choir concludes the *Kyrie:* then the bishop, turning towards the altar, gives out the *Gloria in excelsis* with an audible voice, which he continues saying with his ministers.

There is nothing very remarkable relating to the *gradual*, the *hallelujah*, and the *gospel*, unless it be that the last is ushered in by a kind of procession. The master of the ceremonies walks first, after him the incense-bearer, and then the light-bearers, each with a burning taper. A sub-deacon follows, with his hands joined, as if he were saying his prayers. The deacon comes next, with the New Testament borne upon his breast. This devout assembly, passing in review before the altar, salute it with bended knees as they pass along; and when they are arrived at the place for reading the gospel, the deacon, who then stands between the two taper-bearers, turns to the right of the altar, opens the book, and begins the lesson out of the gospel. When the deacon says, *Dominus vobiscum*, the bishop rises, and lays aside his mitre and his gremial. When he comes to these words, *Here begins the holy gospel*, he makes the sign of the cross; and, to conclude, blesses himself by another cross; after which the prelate resumes his crosier, then makes the sign of the cross again, and all his ministers follow his example.

The gospel being read, he who officiates kisses the book, and all of

them return in the same order as they came;—the assistant-priest incensing the bishop.

In the next place, the bishop preaches, or some canon, who is a priest, performs that office for him. After the sermon, the deacon, who sings the gospel, goes to the left hand of the bishop, and, leaning a little forward, says the *Confiteor* before him.

After this confession is over, the assistant-priest publishes the indulgences, and the bishop gives the absolution. If there be no sermon, they go on from the gospel to the creed, which is repeated in form like all the rest.

The offertory follows the creed. The bishop reads it standing and bareheaded. When he has done, he returns to his seat, and puts on his mitre. One deacon takes off his pastoral ring, another his gloves, and some substantial layman presents him with a basin to wash his hands. The archdeacon, whom the ceremonial constantly calls the assistant-priest, gives him the napkin. His lordship goes up again to the altar, supported by his two assistants; the sub-deacon goes to the credence-table, and by the help of two acolytes puts on his shoulders the veil which covered the sacred vessels, in such a manner that it hangs a little lower on the right side than on the left. Then with his left hand he takes the chalice and paten, on which are two hosts, duly prepared, and covered with a pall. The right hand lies lightly over the veil, the longest side of which is made use of to cover the chalice. An acolyte follows the sub-deacon to the altar with wine and water. The deacon presents the paten to the person who officiates; all this part of the mass, which is celebrated in a solemn manner by the bishop, is performed as in common masses.

The assistant-priest must take care that the prelate who officiates follows exactly the rubric of the mass; and some of the ministers must stand on each side the altar with lighted tapers, to honour the elevation of the sacrament.

When the bishop elevates the host, the deacon who kneels on his right side takes up the border of the celebrant's planet. He observes likewise the same ceremony at the elevation of the chalice. It must be observed, that an acolyte incenses the body and blood of our Lord, during the elevation of both one and the other, three times successively. After that, the ministers who attend the mysteries of the sacrifice with their lighted tapers, withdraw to the outside of the presbyterium to extinguish them, unless they assist in the administration of the sacrament.

After the *Agnus Dei*, the assistant-priest places himself at the bishop's right hand, and a deacon on his left. The former kneels, while the celebrant says a short prayer, then rises again immediately, and both of them kiss the altar. The celebrant gives the kiss of peace to the priest, who turns his left cheek to receive it. After this mutual greeting, the assist-

ant-priest distributes the kiss which he has received, among the choir, beginning with the clergy of the highest quality in all the congregation. The laity kiss the paxis, or instrument of peace, which, at less solemn masses, is constantly made use of instead of an immediate kiss. There is no variation in what follows, from the ceremonies observed at common masses.

Mass for the dead.

The most solemn mass for the dead is that which the bishop himself celebrates. The melancholy occasion of the ceremony does not admit of any pompous decorations on the altar. All the flowers, festoons, relics and images are removed. Six yellow wax-lights, and a cross in the middle, are the only ornaments. Two other tapers of the same kind give light to the credence-table, which is covered with a very plain, small table-cloth, and on which there is no other ornament than what is absolutely necessary for so mournful an occasion; such as a mass-book, a holy water-pot, a sprinkler, a thurible, a navet, and a black cloth for absolution. The acolytes spread a black cloth upon the altar, and the bishop officiates, likewise, in black. As soon as mass is over, he puts on a pluvial of the same colour; the dress of his ministers, the episcopal chair, and the pontifical books, are all black. The bishop who celebrates this melancholy mass has no crosier in his hand, no gloves on, nor his sandals upon his feet; nor does he say the *Judica*, the *Reminiscaris*, the *Quam dilecta*, nor several prayers which are said at other masses. After the *Confiteor*, he kisses the altar, but not the book; nor do the ministers kiss any thing whatever during the celebration of it; for kisses on such melancholy occasions are forbidden. They do not cross themselves at the *Introite*, nor is the altar perfumed with frankincense at the beginning of this mass. In short, not to mention several other differences which are of less moment to the laity than the clergy, we shall only observe, that the person who officiates does not smite his breast at the *Agnus;* that he does not give the kiss of peace; that he concludes the mass without the usual blessing; that no indulgences are published; and that the deacon, if it be a general mass for many, says the *Requiescant in pace*, in the plural number, for the repose of the dead.

The homily follows, and the pulpit, for that purpose, is hung with black; and if it be a particular mass for any private person, remarkable for his quality or virtues, his fortune and charitable endowments, the mass for the rest and tranquillity of his soul in the other world, is followed by a funeral panegyric.

A *Chapelle Ardente*, or a pompous representation of the deceased, is in the mean time erected, and adorned with branches, and illuminated with yellow wax-lights, in the middle of, or some other part of the church, or round the monuments of persons of distinction. If the deceased be not buried in that church, this *chapel* may be placed in the nave, if he be a

layman; or, if a clergyman, in the choir, in case it be separated from the presbyterium, for it is never allowed to be placed there. The head of a priest and the feet of a layman are turned towards the altar. After the homily, they proceed to the absolution of the deceased, after the following manner:—The gospel of St. John being read, the person who officiates, with the deacon and sub-deacon, returns to the middle of the altar, from whence, after one genuflection, or one profound bow, in case there be no tabernacle, they go to the epistle-side. The sub-deacon, when at the bottom of the steps, takes the cross, and after he and the deacon have laid aside their maniples, all of them proceed to the place where the *Chapelle Ardente*, or representation, is erected, in the same order as if to the interment of the corpse. The incense-bearer, and he who carries the holy water, walk first; the sub-deacon follows, between the two light-bearers, with the cross; after them come the choir, with yellow tapers in their hands. The person who officiates, with the deacon on his left hand, walks last, and no one except himself is covered, unless they go out of the church, and then all are covered alike.

Being arrived at the *Chapelle Ardente*, where the celebrant is to give absolution to the deceased, the incense-bearer, and the acolyte, who is the holy-water bearer, place themselves in that part of the chapel which fronts the altar, but somewhat inclining to the epistle-side, and behind the person who officiates, who has the deacon on his right hand. The sub-deacon who carries the cross, and two light-bearers, stand at the other end, at the head of the corpse, a little towards the gospel-side. When they are all placed, the person who officiates uncovers himself, and, taking the ritual out of the deacon's hands, begins the absolution of the deceased by a prayer, the first words of which are, *Non intres in judicium, &c. Enter not into judgment, &c.* We shall omit some of the responses that come afterwards, such as the *Libera nos, Domine, &c.*, to come to the benediction of the incense, after which the celebrant walks round the representation, sprinkling it with holy-water, perfuming it on both sides, and making many bows and genuflections. When he has performed the great work of absolution, he says the *Pater*, and thereupon turns to the cross, repeating several verses and prayers, which are inserted in the rituals. *Lastly*, he makes the sign of the cross on the representation, and says the *Requiem* for the deceased, to which the choir answer, *Requiescat in pace, —Let him rest in peace.* After the absolution, the celebrant and his attendants return in the same order as they came.

About the beginning of the fourth century, great attention began to be paid to the cross, on account of St. Helena's good fortune, who was the mother of the Emperor Constantine the Great. She is said to have found the true cross in her voyage to the Holy Land. The son, who was as religious as his mother, painted the cross on

Devotion paid to the Cross.

his standards; or rather, ordered them to be made in that form. It is reported, however, that the cross was not introduced into churches till the beginning of the fifth century, notwithstanding it had appeared upon the coins, colours, shields, helmets, and crowns of the emperors, long before that time. The sixth Universal Council, held at Constantinople, about the close of the seventh century, decreed that JESUS CHRIST should be painted in a human form upon the cross, in order to represent in the most lively manner imaginable, to all Christians, the death and passion of our blessed Saviour; but emblematic figures of him had been in use for many preceding ages. CHRIST was frequently delineated in the form of a lamb, at the foot of the cross, and the Holy Ghost in that of a dove. Sometimes a crown was set over the cross, to intimate to the faithful that the crown of everlasting glory would be the reward of their sufferings for the cross of CHRIST. A stag likewise was sometimes painted at the foot of this sacred wood, because that beast, being an enemy to serpents, is the symbol of CHRIST, who is the enemy of the devil. But all these emblematical figures were laid aside, at the sight of JESUS CHRIST represented on the cross in the human form, by a decree of the sixth Œcumenical Council. This was the origin of crucifixes.

The cross which CHRIST suffered on, as some have affirmed, was made of oak. This was, it is said, fortunately found by St. Helena, together with the inscription written over it. Pope Sergius, about the year 690, found another large piece of the cross, which is carefully preserved at Rome; and in 1492, the inscription was found again in a church that was repairing in the same city. It was said to have been concealed in a wall, and the troubles of the times had occasioned it to lie there forgotten. Upon this occasion, Pope Alexander VI. issued a bull, promising a yearly pardon of all their sins to all such devout Christians as should annually, on the last Sunday in January, visit the church where that inscription had been discovered. A large part of the same inscription upon the cross was likewise to be seen at Toulouse, among the Benedictine monks, until the close of the eighteenth century. It was publicly exposed twice a year, viz., the third of May and the fourteenth of September; and at such times it was steeped in a certain quantity of water, which was afterwards given to the sick, whose faith led them to believe that they derived great benefit from it. In order to reconcile this relic with that at Rome, the same arguments must be made use of as a certain monk does with respect to the nails of the cross. Two of those nails which fastened our Saviour to the cross were found in the time of Constantine, who adorned his helmet and horse's bridle with them. Rome, Milan, and Treves, boast of having one of those nails in their possession; that at Rome is to be seen in the Church of the Holy Cross of Jerusalem, and is annually exposed to the veneration of the people; that at Milan has equal respect paid to it, and as there

is some reason to believe this to be the same with Constantine's, it is very happily applied to one of the prophecies of the Prophet Zacharias, viz., chap. xiv. verse 20. That of Treves is not quite so much regarded; but, however, it deserves no less the adoration of the devout. These are the three remarkable nails which pierced CHRIST's hands and feet. The others, to which it has been thought proper to ascribe the melancholy honour of having been instrumental to our Saviour's sufferings, are either those which have been rubbed against the former, in order to receive the same divine and miraculous qualities; or they are only little parts of the true and genuine ones, like that, for instance, at Aix-la-Chapelle, which is the point only of that shown at Rome; or they are only such as have fastened the various pieces of the cross together. Some of them are likewise supposed to be nails of crosses to which several holy martyrs were formerly fixed; and as martyrs are the members of CHRIST, there is some authority for maintaining them to be the nails of our Saviour's cross. Pope Innocent VI., in 1353, appointed a festival for these sacred nails.

In regard to the genuineness of the cross found by St. Helena, we suspect some difficulty would present itself in establishing that important point, for there is a great number of Catholic churches which boast of being in possession of the *genuine* cross, and consequently declare St. Helena to be an impostor. It is, however, of no great moment, since all the crosses possess the same power of performing the most extraordinary miracles. This is, however, positively denied by the true believers in the St. Helena cross, and, in order to substantiate this faith, they affirm that she was puzzled how to distinguish our Saviour's cross from two others which she found near it; viz., the crosses of the two thieves; but St. Macarius, however, very kindly and opportunely stepped in to solve the important problem: he directed the people to join with him in prayer, and begged of God that he would vouchsafe to discover to him which was the true cross: and God heard him. A woman at the point of death was brought to the crosses of the two thieves, and made to touch them one after another, but to no manner of purpose: after this, she was brought to our Saviour's, and was immediately conscious that her distemper was removed; whereas, till that time, the most artful medicines had proved ineffectual.

The cross of the good thief was long after found, and carried to Rome. It is at the Church of the Holy Cross of Jerusalem.

Loretto is famous for the image of our Lady. There is likewise a miraculous image made by St. Luke, in the borough of Cirolo, on the road to that city.

Celebrated crucifixes.

The *Santissimo Crocifisso* in the church of St. Dominic the Great, at Naples, is composed of wood; nor does the coarseness of the stuff in the

least diminish its value; the gratitude it showed to St. Thomas Aquinas, by thanking him in an eloquent speech, for his beautiful and instructive writings, no doubt redoubles the zeal of all those devout Christians who visit the chapel.

The *Santo Volto* at Lucca is made of cypress, and dressed in a very pompous vestment; its shoes are silver, covered with plates of gold; and its head is adorned with a crown, set all round with jewels. It is said that Nicodemus was the artificer who made it; but it is the general belief, that the face is the only part for which we are indebted to the said Nicodemus; nor ought this belief to be questioned, except by those stubborn, stiff-necked heretics, who presume to impugn the veracity of the following narrative. The bold undertaking having drawn down certain angels from heaven, out of curiosity, to see how Nicodemus could accomplish so important a task, they were soon tired with the slow progress which he made; and, being moved with compassion for a man whose zeal had prompted him to undertake a more than human work, they, in a truly angelic manner, gave it the finishing stroke themselves; and on that account the crucifix took the name of *Santo Volto.* How this wonderful crucifix came to Lucca we acknowledge ourselves at a loss to determine. At first, it was carried, or rather went of itself, and took up its abode at St. Fredianus's Church; but either finding itself there too much confined, or having particular reasons for removing its quarters, it fled to the cathedral of Lucca, and remained suspended in the air, until an altar was erected for it, on the spot where it was found. This charitable crucifix, one day, according to Curtius, was determined to bestow one of its shoes upon a poor man, who begged its charitable assistance. This gift was made known, the shoe was redeemed, and the poor man had the value of it given him in gold.

The crucifix at Loretto is famous for divers miracles. The angels transported it with the *Santa Casa* from Palestine to Italy. A crucifix of St. Mary Transpontina, at Rome, frequently conversed in the most familiar manner with St. Peter and St. Paul.

The sacred crucifix at Trent is remarkable for the approbation which it gave to the decrees of the council held in that city in the sixteenth century.

In the church of the Beguine nuns, at Ghent, there is a crucifix with its mouth always open. One of the Beguines, affronted at being excluded from a party of pleasure which had been made one day in the carnival, complained to the crucifix of it, which, at the same time that it exhorted her not to disturb herself, nor to be vexed at the disappointment, invited her to be its wedded bride, and she died the next day! Ever since that time, the crucifix has remained with its mouth open!

We must not omit the crucifix at Bavaria, which was discovered by a

stag that was hunted by some dogs. The stag showed it to the huntsmen with his foot, and never attempted to make his escape, till he had discovered the crucifix to them. This miracle happened in the reign of Charlemagne, and gave the name to the Convent of Pollingen, the first syllable of which seems to express the barking of dogs. A fair was established at Pollingen, by which means the crucifix, convent, and church, which St. Boniface erected there, soon grew famous, and drew upon Pollingen the jealousy of Weilhaum, a small adjacent village. They procured the fair to be removed thither, which slackened the devotion of the Bavarians, and soon occasioned the crucifix to be forgotten; but it soon revenged itself, by becoming an incendiary, and laying the little town of Weilhaum in ashes. Notwithstanding this public calamity, that town could not agree to part with the treasure which it had so unjustly obtained; but a second fire, which once more destroyed it, obliged the unhappy town to restore what it had so sacrilegiously usurped.

In a church at Cologne there is a crucifix, the head of which is covered with a peruke. The date of this head-dress is not known; but all that can be said of it is, that it cannot be of any long standing, since the use of perukes is pretty modern. This peruke is very marvellous, for the hair is never diminished, although the devotees who visit it never take their leave without carrying away one or two locks of it.

We shall not enter into the history of an infinite number of crucifixes, dispersed over various parts of the Catholic countries, some of which have shed tears, others sweated blood, and others, again, have discovered sacrileges, and struck the malefactors either blind or lame. Some have even restored life to the dead, and others health to the diseased, and all have distinguished themselves by some miraculous events. Neither shall we mention any domestic crucifixes, since their favours seldom reach farther than the families which they protect; we cannot, however, in justice to the latter, omit to mention the crucifix which obliged F. Bencius with several nocturnal visits, and at last made him determine to assume the Jesuit's habit.

From the adoration of wooden crosses, the Catholics proceed to that of metal objects, among which bells maintain a very exalted rank, at the same time that they are invested with qualifications of which, for some particular reason, the Protestant bells are wholly destitute. Among other incomparable properties of the Roman Catholic bells, they are said to represent the duration of the Gospel, whose glorious sound has been carried throughout the whole earth. They likewise represent the Church encouraging the faithful to praise the Lord, and the pastors of the Gospel preaching the word of God. They have, besides, several other mysterious significations, which are to be met with in the rituals. And as a further proof of the miraculous power of the Catholic bells, it is

Custom of having Bells in churches.

stated that in a church at Rome there was, formerly, preserved a part of the *sound* of the bells of Jerusalem.

Benediction of Bells.

The ceremony of blessing bells is by the people called christening them, because the name of some of the saints is ascribed to them, by virtue of whose invocation they are presented to God, in order that they may obtain his favour and protection. The benediction devotes them to God's service, that he may confer on them the power, not of basely striking the ear, but of touching the heart by the influence of the Holy Ghost. When they are thus blessed and rung out, they contribute very much towards the priest's success in exorcisms, &c.

It is the bishop's peculiar province to perform this ceremony, which consists, chiefly, in washing the bell inwardly and outwardly with salt and water, and anointing it with oil. It is, afterwards, in a manner baptized with holy chrism, upon which it is consecrated in the name of the sacred Trinity; and the saint who stands its godfather is then nominated. The bell thus christened, or consecrated, is then perfumed.

Pope John XIII. was the first who baptized bells, by giving his own name to that of St. John de Lateran in 965. As the consecration of bells represents, according to the rituals, the consecration of pastors, so the inward and outward ablution, succeeded by the anointing with oil, denotes the sanctification of their baptism; the seven unctions in the form of a cross, show *that pastors should excel all other Christians in the graces of the Holy Ghost, and possess the fulness thereof typified by the seven gifts;* the anointing the inside with the chrism signifies a complete fulness of the Holy Ghost, with which the bishop finds himself endowed by his ordination. The perfuming includes mysteries of no less importance. As the smoke of the perfumes arises in the bell, and fills it, so a pastor who is adorned with the fulness of God's Spirit receives the perfume of the solemn vows and supplications of the faithful.

Durant, in his treatise *De Ritibus*, says, that "The metal of a bell denotes the strength of a preacher's understanding, and the clapper his tongue; the stroke of the clapper, the censure of the latter against immorality and profaneness; the part that holds the clapper signifies the moderation of the tongue. The wood on which the bell hangs represents the wood of the cross; the pieces to which the wood is fixed, the oracles of the prophets. The cramp-iron, fixing the bell to the wood, expresses the preacher's attachment to the cross of CHRIST. The bell-rope likewise includes considerable mysteries; the three cords, for instance, of which it is made, are the three senses of the Scripture, viz. the historical, the moral, and the allegorical: they are likewise emblematical of the three persons of the Holy Trinity."

Images were early introduced into churches, and were designed to heighten the devotion of the people by such objects as strike the senses.

Benediction of Images.

God is painted in churches like a venerable old man, he having styled himself the "*Ancient of Days;*" the Son is represented likewise as a man, he having put on a human form; and the Holy Ghost, in the form of a dove, the hieroglyphic of simplicity and integrity. The angels are painted as young boys, with wings on their shoulders; their character and industry, as ministers of God, being described by nothing more aptly than the youth of man, and the agility of birds. Jesus Christ was formerly represented in the form of a lamb, with one foot before the cross; and sometimes as a shepherd with a lamb on his shoulders. The manner of painting the Holy Ghost like a dove is very ancient, and even the Eucharist was formerly kept in a box, made in the shape of that bird.

There are few Christians who are strangers to the pretended miracles and wondrous effects of the images of the Catholic saints. We shall give

Miracles wrought by Images.

the reader some instances. The image of Jesus Christ, which an impious wretch had stabbed with his dagger, on feeling the blow, laid its hand upon the wound: this image is famous at Naples. But that of "Our Lady," now at Rome, in the Pauline Chapel, made by St. Luke, the celebrated painter and evangelist, is no less remarkable. It is reported that the angels have frequently sung the litanies round her. The image of St. Catharine of Sienna has often driven away devils, and wrought several other extraordinary miracles. Our Lady of Lucca, being treated in a very insolent manner by a soldier, who threw stones at her, and had nearly broken the head of the young Jesus, whom she held in her right arm, placed the child in a moment on her left! and the child liked that situation so well, that since that accident he has never changed it! It would be tedious here to give the history of several other miraculous images, there being entire books written upon the subject, to which we must refer the curious reader.

By the sacred or holy shroud, is meant that in which the body of the Redeemer was wrapped in the sepulchre, while the soul descended into

The holy shrouds.

hell to triumph over death and the grave. There are two celebrated shrouds in Europe; that of Besançon, and that of Turin. Both of these were brought from Palestine in the time of the Crusades, about the beginning of the twelfth century.

The shroud of *Besançon* is famous for the miracles it has wrought. It has even raised the dead; and this resurrection, which happened in the

Shroud of Besançon.

fourteenth century, considerably increased its reputation. The Church of St. Stephen, where this sacred relic was once kept, was soon found too small. The vast crowd of devotees who flocked in from all quarters to see it, obliged them to erect a wooden theatre before the church, and afterwards a stone one, from whence it is exposed to public view twice a year, viz. on Easter-day and on the Sun-

day after Ascension. Chifflet, in his Dissertation, has preserved the memory of the miracles which were performed by this relic. It has several times cured desperate distempers, restored the blind to sight, put a stop to the plague; nay, *the very images of this holy relic* have wrought miraculous cures.

Shroud of Turin.

The holy shroud of *Turin* falls nothing short of the other: this, likewise, was brought from Jerusalem, and we are informed by Chifflet, that after two or three times changing its situation, it fixed itself at last at Turin, in the *Chapel of the Holy Shroud*, which is within the cathedral. This relic is noted equally with the other for its surprising miracles. In **1534**, its very presence only delivered some that were possessed of devils; and if the father of a certain child, who saw his son drowning, had not invoked its aid and assistance, the youth would have been inevitably lost. It is exposed to public view on the fourth of May, being its festival, which was instituted by Julius II. in **1506**. According to Chifflet, the shroud was then at Chamberg. The plague which raged in Italy, in **1578**, was the cause of its being brought to Turin. Duke Emanuel Philibert, who had it translated, promised to restore it to the people of Chamberg; but neither he nor his successors ever performed that promise; and the Savoyards complain that their country has been exposed to great calamities ever since it has been removed. The mule which carried the sacred relic, and would not stir one step beyond the gate of Chamberg, is a manifest proof of the right which the inhabitants possess to such an invaluable property. Pope Julius established a society in honour of this sacred relic, to comply with the devotion of Duke Charles and Claude his mother. He added indulgences for those who visited its chapel and paid their devotions there on stated days.

Besides these two shrouds, there is one deposited in the church of St Cornelius, at Compiegne. There are three others at Rome; one at Milan; one at Lisbon; and one at Aix-la-Chapelle: most of them are known by the name of *Veronica*. There are likewise two others in the latter city; one called the *Holy Garment* in which *Joseph of Arimathea* wrapped the body of Our Blessed Saviour, when he put him into the sepulchre; the other, which they particularly call the *Holy Handkerchief*, is that with which the face of CHRIST was covered, and *which St. Peter found in a separate place from the other vestments, as an infallible testimony that* CHRIST *was risen.*

Sacred Vessels, &c., belonging to the altar.

No layman is permitted to make use of any sacred utensils whatsoever. It is the privilege of the clergy alone to handle them: this custom is borrowed from the Jews.

The *Chalice* must be made either of gold or silver: in the infancy of the church, the chalices were all wood; but in process of time they were

The Chalice.

made of glass or marble, and at last of silver or gold. The bishop is obliged to consecrate the chalices, as well as the patens, both within and without. Small chalices, generally, are nine inches in height, and large ones eleven or twelve.

The *Paten* must be made of the same metal as the chalice, and the use of it is to hold the consecrated host; it must likewise be answerable to the size of the chalice, that is, about six or eight inches in diameter.

The Paten.

The *Pix*, in which the Holy Sacrament is deposited, must be, at least, of silver, gilt within, and its foot must be half a span high. The height of the cup must be proportioned to its breadth, and the bottom must have a gentle rising, in order the more commodiously to take out the wafers when there are but few in it, and to cleanse it when there is occasion. The wafers are not to lie above eight days at most in the pix, without the latter being cleansed, lest they should happen to grow mouldy. A veil in the form of a tent made of a rich white stuff, with a fringe round it, must cover this precious repository of the wafers.

The Pix.

There must likewise be a box to carry the communion to the sick, made of silver, gilt within: and it must be put into a white silk purse, and hung about the neck, in such places as are difficult of access. The box and pix must be blessed.—There must be another box for large wafers, which are round, and rather larger than the others; and this may be made of silver, tin, pasteboard, &c., lined with white taffeta within, and adorned with some rich silk without: a round leaden plate, covered with taffeta, must be put into the box, that the wafers may be always ready. These wafers must neither be kept in too dry, nor too moist a place. Such as are too stale must never be made use of.

The *Sun* for exposing the Holy Sacrament must be made of silver: the foot of the smallest must be a span in height. This sun must have two crystals, one third of a span in diameter, or more, that a large wafer may the more commodiously be put between; and this must be set in a little half-moon made of silver, and gilt. One of the crystals must be fastened to the sun by a small chain, like the case of a watch: there must be a cross, likewise, over the sun.

The Sun.

The *Thurible* may be made of silver or pewter, but there should be four chains to it. Two thuribles are used in processions of the Holy Sacrament, but at no other times. The navet must be of the same metal with the thurible.

The Thurible.

Germanus, of Constantinople, says, that the thurible represents the human nature of Christ. The burning of the perfume is his divine nature; the perfume itself, the Holy Ghost: the incense is the emblem of penance, of preaching the gospel, and the prayers of the faithful. It also represents the virtues and good works of the saints. The thurible, according

to St. Austin, is likewise the image of Christ's body. St. Ambrose very gravely observes, that an angel appears at this ceremony.

The *Incense*, which is made use of at church, must be of an odoriferous smell, and be a little broken before it is put into the navet, but not reduced to powder.

The *Holy-water pot* ought to be made of silver, pewter, or tin; the sprinkler of the same, or else of wood, with hog's bristles or wolf's hair twisted round about it; and at the end of it there must be a hollow knob with holes, in which a small sponge is enclosed. There must be two vessels of pewter, delf, or earthenware, for washing the corporals, pales, purificatories, and chalices. In the place where the wafers are made, there must be another pewter or earthenware vessel, to be appropriated to this use, and no other.

The Holy water pot

The *Peace-utensil* must be made of gold, silver, or embroidery, with some pious image of the crucifix, or other mystery, upon it. It must be half a span high, not quite an inch broad, and end in a semicircle at top. There must be a small handle to hold it by, to which a veil must be fastened, of the colour of the service of the day to wipe it with.

The Peace-utensil.

The *Corporals* must be made of fine white linen; not too thin, nor stitched, and without lace; but if there be any lace, it must be very narrow, and not more than two fingers broad at the projecting edge. In that part where the priest most commonly kisses the altar, a small cross must be placed, and made of white silk, or thread, in this form ✠. The corporals must be folded in such a manner, that all the ends may be inside, and not seen.

The Corporals.

The use of corporals is said to have been appointed by Pope Eusebius, or by Sylvester I. This represents the sheet in which our Saviour's body was wrapped after his death, and for that reason can be made of nothing but linen.

The *Pales* must be made of the same linen as the corporals, and lined with stiffening pasteboard. Upon these there must be neither embroidery, cross or image, nor any lace round them; but four small tassels only at the four corners to hold them by. They must be blessed with the corporals, and no person under a sub-deacon may presume to touch them.

The Pales.

The *Purificatories* are made of linen, and are two spans in length: they are folded three times double, and there must be a small cross of blue thread in the middle of them.

The Purificatories.

The outside of the *Purses* for the corporals is made of the same kind of stuff as the other decorations, but the inside is lined with fine white linen, with a strong pasteboard between. These purses are about a span wide, are fastened by a button and loop, and

The Purses.

have a cross embroidered on the outside, of about three-quarters of a span in length.

The *Veil of the Chalice* is made of silk, and of the same colour as the rest of the decorations; it is three spans square, and has no cross, or any other figure whatever.

The Veil of the Chalice.

In those churches in which the solemn service is performed, the sub-deacon must have veils of ten spans long and as wide as the silk, of four colours, viz. white, red, green, and purple, wherewith to hold up the paten at high mass. Black veils are never made use of, not even at masses for the dead, nor even on Good Friday. They must be made, therefore, of white silk, and be edged with lace. *Alet's Ritual* adds, "that in the most celebrated churches, there must be another white veil of the same size, but more costly, to throw over the shoulders of the celebrant, when he carries the host in procession; and in the parish-church there must be a canopy likewise of white silk, for the holy *viaticum*, when it is carried to the sick, of five or six spans long, and four wide, or rather more. The vallance, with the fringe, must be a span and a half deep, and both must be made of white silk. It must be carried with two poles of five or six spans long, which are covered with the same silk as the canopy, if they are neither painted nor gilt." He who carries the Holy Sacrament to the sick is inferior to him who carries it in procession.

There must be veils, likewise, or covers, to the crosses and images in Passion-week, which must be made of camlet, or some other stuff of purple colour, but without any figure, image, cross, or other implements of the Passion.

In every parish-church there ought to be a standard, about nine or ten spans high, and six long, of a colour suitable to its patron; and in the middle of it the patron must be represented in embroidery. This standard must be of satin, damask, taffeta, or camlet, lined with linen, or a light stuff, and have a silk border, and a fringe all round it. The pole of it must be about three yards long.

The pope performs the ceremony of baptizing and giving his benediction to the *Agnus Dei's* in the first year of his pontificate, and repeats it on every seventh year. These *Agnuses* are a sort of pastils, made of wax, in the form of an oval medal, upon which Jesus Christ is represented under the appearance of a lamb, holding a cross; for which reason they are called *Agnuses*. The wax was formerly provided by one of the gentlemen of his holiness's chamber, who held his office from the master or chamberlain of the sacred palace. Those who were desirous to have any *Agnuses*, laid some wax upon the altar of St. Peter and an apostolic sub-deacon fetched it thence, and carried it to an apartment in the pontiff's palace. The sub-deacon and his colleagues, assisted by some of the acolytes, moulded the wax, and with great devotion

The Benediction of the Agnus Dei.

and neatness made it up into *Agnuses*, according to the directions of the Roman ceremonial. These sacred pastils are now provided at the expense of the apostolic chamber. The wax, which is the ground-work or substance of them, is melted in a quantity of sacred oil or chrism of the preceding year. When the materials are completely prepared, the *Agnuses* are presented to the pontiff in one or more basins, and he gives them his benediction.

On Easter Tuesday the sacristan performs the benediction over the water used for baptizing the *Agnuses;* and the next day, as soon as the pontifical mass is ended, his holiness, dressed in his amict, his albe, his stole of white damask with a silver lace, and having a mitre of cloth of gold upon his head, consecrates the water which was blessed by the sacristan on the preceding day. This water is put into a large silver basin; the consecration consists of the usual blessings, to which the holy father adds a prayer to Almighty God, that he would vouchsafe to sanctify those things which wash away the sins of mankind, &c., after which he takes some balm, and pours it into the water, adding thereto the holy chrism, which he likewise pours into it, in the form of a cross. He offers up several prayers to God during the performance of this ceremony; then he turns to the *Agnuses*, blesses and incenses them, imploring God to shower down upon them all the virtues generally ascribed to them. A second and third prayer follow; after which, his holiness, seated in an easy chair, prepared purposely for him, having a napkin girt about him and his mitre on, takes the *Agnuses*, which the gentlemen of the chamber present him in silver gilt basins, one after another, and throws them into the holy water.

The cardinals, in their fine linen albes, take them out the next moment, with a spoon made use of for no other purpose. Their eminences afterwards lay them on a table covered with a clean white cloth, and there wipe them with a napkin, which they likewise wear in the form of an apron, and the assistant prelates range them upon the table, where they are left till they are thoroughly dry. After this baptism is over, the holy father rises, and in a prayer addresses himself to the Holy Ghost, beseeching him to bless them; and then makes his application to Jesus Christ: after this, they are put into the basins again, and his holiness invites all the cardinals who have assisted him in this office to dine with him. This work is resumed on the Thursday following, and continued till the Friday, when they are all blessed. This ceremony is performed in the presence of several ambassadors, and a multitude of strangers, whom curiosity brings thither to be spectators.

On the following Saturday, being the day on which the *Agnuses* are distributed, a chapel is held, and a mass is sung by a cardinal-priest, at which his holiness assists *in pontificalibus*. As soon as the *Agnus Dei* is

sung, an apostolic sub-deacon, dressed in his robes, with a cross-bearer, two wax-taper bearers, and the thuriferary before him, goes to the pontiff's sacristan, and takes from him a basin-full of the *Agnus Dei's*, lately blessed, and wrapped up in parti-coloured China cotton. The sub-deacon is followed by a clerk of the ceremonies, and two chaplains in their surplices. When these arrive at the door of the chapel, they all kneel, and the sub-deacon, with an audible voice, sings these words in Latin :—"Holy father, these are the new lambs, who have sung their hallelujahs to you. They drank, not long ago, at the fountain of *holy water*. They are now very much enlightened.—Praise the Lord!" To which the music in the choir answers, "God be praised: hallelujah!"—After this, the sub-deacon rises and walks forward. As soon as he gets to the entrance of the balustrade in the chapel, he repeats the words just before mentioned. When he approaches the pontifical throne, he repeats them a third time, and prostrates himself at the feet of his holiness, who receives him sitting, with his mitre on. When the cross enters, however, he and the whole congregation rise; but the holy father sits down again immediately, though the sub-deacon remains kneeling at his feet, while he distributes the *Agnuses* in the following manner :—

Two auditors take a fine white napkin, and present it to two cardinal-deacons assistants, who lay it, in a decent manner, on the knees of his holiness; and the two former hold the two ends of the napkin, while the sacred college partake of the holy father's munificence. Their eminences, after their usual testimonies of respect and veneration, present their mitres, with the horns downwards, to his holiness, who puts as many *Agnuses* as he thinks proper into them. Formerly, he bestowed no more than three to each of the sacred college, two to the other prelates, and one to the clergy, &c. Their eminences, in return, kiss his holiness's hand and knee. After they and the clergy have received their share, several ambassadors, and other persons of distinction, come forward with white napkins, to partake in their turn, but not so liberally, of these spiritual benefits.

The distribution thus made, the pope washes his hands, the sacred college unrobe, the celebrant returns to the altar, mass concludes with a double hallelujah, and his holiness bestows his benediction on his children, with a great many indulgences, which are published by the celebrant. The popes, as we find by the *Roman Ceremonial*, had, formerly, a basin-ful of *Agnuses* brought to the table after dinner, which they had distributed among the apostolic court.

All the *Agnus Dei's* which remain out of the prodigious number that have been blessed, are left in the prelate's custody, who is master of the pope's wardrobe; and he distributes them every day, at certain hours, among the pilgrims and other foreigners who go and ask for them. By

one of the constitutions of Pope Gregory the Thirteenth, made in 1572, all those who were not in holy orders were forbidden to touch these *Agnus Dei's*, unless on some emergent occasion; and as a still further precaution, all laymen were directed to have them set in glass, or crystal; and that those who had the means of wrapping them up in some rich embroidery should so order it, that the *Agnus* might appear on one side as in a reliquary. Painting them was likewise prohibited by the same constitution, upon pain of excommunication; the whiteness of the wax, in which these figures in relievo were formed, being esteemed by Pope Gregory more suitable than any other colour whatsoever to represent the *immaculate Lamb of God;* which are the words made use of by all the popes, from Gregory the Thirteenth to this day, in speaking of the miraculous effects of *Agnuses*.

Canonization of the Saints.

Before the person to be canonized is registered among the number of the saints, his holiness holds four consistories. The first two are private, the third public, and the fourth between both. In the first, he causes the petition of those who demand to have their saint universally acknowledged as such in the Catholic Church, to be examined by three auditors of the rota, and directs the cardinals to revise all the instruments relating thereunto. In the second, the cardinals make their report. The third being held in public, the cardinals pay their adoration to his holiness; after which, one of the consistorial advocates makes the eulogium of the person who is to be proclaimed a saint, and gives a long and particular account of the life and miracles of this faithful servant of God. The fourth consistory is held in the ducal hall, where his holiness assists in his plain mitre and pluvial, at which no adoration is paid to him. Patriarchs, archbishops, bishops, prothonotaries, and auditors of the rota, are admitted at this consistory, and the train-bearers perform their office dressed in purple; but after the extra, everybody goes out but the prelates before mentioned. This consistory is held for taking the votes of those prelates who are for and against the canonization, and as soon as it is resolved upon by a plurality of voices, the pope intimates the day appointed for the ceremony.

On the canonization-day the pope officiates in white, and the cardinals are dressed in the same colour. St. Peter's church is hung with rich tapestry, upon which appear the arms of his holiness, or of that prince or state which requires the canonization, embroidered with gold and silver, and the church is most pompously illuminated.

Canonization is attended with immense expense to those princes who are desirous of the glory of procuring it for some favourite Christian. Beatification is in some measure the forerunner of it; for beatitude naturally leads to sanctity, and to a supposition that he that is accounted blessed here below ought to be acknowledged as such in heaven.

The surprising virtues which were discovered in the relics of saints, for the cure of those who were diseased, and for the salvation of men's souls, gave birth to their translation. It was likewise the received opinion, that the bodies of the saints were able to draw down the blessings of heaven on cities and states; accordingly nations put themselves under their protection. The numberless miracles which are related in the legends, as well ancient as modern, convinced the populace that the protection of saints was a circumstance of the first importance. Their images were erected in their churches, and their names included in their litanies. To that time canonizations were made by a tacit consent of the clergy, without the least formality; but the use of registers, known by the name of *Diptics*, had obtained long before that, in which were set down the names of martyrs, and those who died in a reputation for holiness, after having distinguished themselves by a virtuous life.

There is no instance of a solemn canonization before that of St. Sibert, whom Pope Leo III. canonized about the beginning of the ninth century; though some attribute the first solemn canonization to Pope Adrian, and others are of opinion that St. Ulric, who was canonized by Pope John XIV or XV. in 993, was the first saint canonized in form; and some again ascribe the glory of this institution to Pope Alexander III.

A magnificent theatre is always erected in St. Peter's church for the ceremony of canonization. On the day the ceremony is to be performed, the entrance to the theatre is lined by the Swiss guards, who are likewise posted at the doors of the basilica; a detachment of the horse-guards is drawn up in St. Peter's square, another of the cuirassiers in that of the Vatican, and a third in all the streets through which the procession passes. These guards, together with those which are posted in the other quarters of Rome, and the garrison of St. Angelo, make a general discharge of their artillery when the signal is given that the ceremony is begun, and all the bells of the city are rung at the same time. *Te Deum* likewise is sung to instrumental music, &c.

The following is a description of the honours which Pope Clement XI. paid, in 1712, to those saints who were publicly acknowledged by his holiness as the mediators of all Christians with Jesus Christ.

All the avenues of St. Peter's were lined with troops on the twenty-second of May, and the whole force was scarcely sufficient to withstand the impetuous movements of the vast concourse of people, of all ages and sexes, whom devotion and curiosity had brought thither to see the ceremony. This prodigious concourse of all ranks and degrees flocked from every part of Rome to St. Peter's by break of day; while the clergy, both secular and regular, according to the order issued to them, assembled at the Vatican. The cardinal-deacons then robed the pope in his proper ornaments; after which his holiness set out for Sixtus's chapel, with the cross

before, and the clergy behind him. As soon as he arrived there, he made the sign of the cross over his devout retinue, took off his triple crown, and kneeling down, prayed before the altar. Afterwards he gave out the hymn, which begins with these words, *Ave Maria Stella*, &c., and then kneeled down again, till the music of the chapel had concluded. The holy father now arose, put on his mitre, returned to his chair, and there received from Cardinal Albani, who was his nephew, and petitioner for the canonization, two large painted tapers, and a small one, with the arms of his holiness and the images of the candidate saints upon them. His eminence, at presenting them, kissed the hand and knee of the pontiff. One of these large tapers was, by the directions of his holiness, given to the constable Colonna, in order to carry it in the procession before him, and to hold it in his hand during the ceremony of canonization. The other was not disposed of, there being no person present of suitable quality to walk abreast with the constable on this solemn occasion. The small taper was given to the cup-bearer, first chamberlain to his holiness, but a general distribution of tapers was first made among the clergy, each of them being distinguished according to his rank and dignity.

Power of the modern saints.

It is related of St. Raymond of Pennaforte, that, after having long censured the dissolute deportment of a king of Spain, without being able to wean him from his criminal engagements, he determined to leave him to his own wicked inclinations, and to embark for Barcelona. But his majesty having charged all persons not to take him on board, St. Raymond revived the miracle of our Saviour's walking upon the water; he threw his cloak into the sea, and taking his staff in his hand, embarked in this new kind of boat, and arrived safe in Catalonia. The very gate of the convent to which he belonged, opened of itself at the saint's approach.

St. Peter of Nola, who styled himself *an unprofitable servant*,—*that off-scouring of the earth, and mere nothing*,—had very frequent and familiar discourses with God and the Blessed Virgin. The apostle St. Peter one day honoured him with a visit, in the same posture in which he was crucified, that is, with his heels upwards.

St. Francis silenced the swallows who interrupted him in his sermon, so that they stood still and mute with awe and wonder, while he expounded the truths of the gospel.

St. Anthony of Padua likewise, being unable to gain the attention of the heretics, desired them to go to the sea-side, in order to convince them of the tractable disposition of the fishes, which immediately left their streams to hearken to his preaching, and stood erect on their tails, enraptured with his pious discourses.

St. Francis of Paula was endowed with a supernatural strength. He carried away, without any assistance, a prodigious large rock, which ob

structed the foundation of the dormitory of a monastery which he was building. He likewise hung up in the air a piece of rock which broke from a mountain, and threatened to demolish his new edifice and to dash in pieces a great number of his workmen. He afterwards supported it with his staff, and left it for a long time in that position, exposed to public view, to the edification of a multitude of people, who resorted thither in crowds to see such a miracle. This rock was afterwards made use of in finishing his new monastery.

Manna has been often seen to fall on St. Agnes of Monte Pulciano in the form of a cross. The Blessed Virgin appeared to her on one of the festivals of the Assumption, with the child JESUS in her arms, whom she permitted to *embrace and press to her breast. At her departure, she left the saint a cross, which the child* JESUS *wore about his neck.* We shall take no notice of the rose that appeared in the middle of winter, in a little dish which this female saint served up to two hermits; but we cannot forbear mentioning the advances, in point of complaisance, which she made after her decease to St. Catherine of Sienna, who went to pay her a visit at her sepulchre: while the living saint was stooping down to kiss the feet of the dead one, the latter, through an excess of humility, lifted up her foot, and touched the other's lips.

St. Bonaventure, the celebrated author of the "Psalter of Our Lady," which was printed in 1665, not being able to take the sacrament in the usual way, through a violent indisposition in his stomach, had the holy pyx placed upon his breast, and the sacred wafer instantly penetrated that way into his very bowels, in order to become the life of his soul.

St. Ignatius, who was given over by the physicians, was visited by St. Peter, who, by a touch with his hands, wrought on him a miraculous cure. After that the Blessed Virgin paid him a visit, and made him a present at the same time of a celestial ointment called the "Balm of Chastity." When he was upon his pilgrimage to Jerusalem, he determined to visit the Mount of Olives, and Christ himself condescended to be his guide. He cured persons afflicted with the falling sickness, cast the devils out of such as were possessed, and recovered several by permitting them to touch the hem of his garment. To conclude, the number of miracles which are said to be wrought by him amount to two hundred, or thereabouts.

St. Clare *was in such esteem with God, that without the least difficulty she obtained whatever she asked.* From her very infancy there appeared in her surprising signs of her future sanctity: instead of playing like other children, she did nothing but pray, fast, and give alms, in her early years. All the saints indeed, as appears by their lives, have begun with these general practices of devotion; but from her very infancy St. Clare went farther, and wore a hair-cloth to mortify the flesh, and to put a stop to all

irregular passions. She was very seldom alone in the heat of her pious exercises. A very beautiful child, with two radiant wings, flew into her lap one day, and clasping her with them, caressed her with many fond endearments. At another time, although she was indisposed and unable to go to matins, yet she heard distinctly the office, which was sung at a church some considerable distance from the monastery, *and what is most surprising, she was so happy as to see the young child* Jesus *lying in his manger.* In her dying moments, Jesus was seen near her, accompanied by several virgins crowned with flowers. One of them in particular, *who wore a close crown more radiant than the sun*, drew near and embraced her; the rest spread *a carpet of inestimable value* over her body. The daughters of this holy mother, especially the nuns of the *Ave Maria*, inherited her austerities and virtues, though they did not attain the gift of miracles.

St. Barbara, accompanied by two angels, gave the communion to the little blessed *Stanislaus Kostca*, who lay dangerously ill in a family who were heretics, and would not permit the holy sacrament to come into their house. He held many conversations with the Virgin Mary, "his lady, his mistress, and his good mother;" and a great number of miracles were wrought by his mediation after his death. When he died, the Virgin Mary, accompanied by several other blessed virgins, came to conduct him to heaven. Devils quitted the bodies they had been tormenting at the very name of Stanislaus. He restored as many persons to life as he was years old, though he lived to the age of ninety, and this extraordinary miracle was thought so easy for him to perform, that it grew into a proverb in Poland: "Let us go," said the people, "to the blessed Stanislaus, who raises the dead." The application of this young saint's image cured a young Jesuit of fourteen years of age at Lima, in the year 1673, but upon this condition, that he should say a *Pater Noster*, and an *Ave Maria*, every day of his life, in honour of the little Polish saint; and that, on the eve of his festival, he should live upon bread and water, and once perform the spiritual exercises of Saint Ignatius, to the honour and glory of his blessed son Stanislaus. All such as were afflicted with palpitations, swellings, broken limbs, sore eyes, fevers, &c., were confidently assured that a little wine in which one of the saint's bones had been steeped, was an infallible remedy for such distempers and accidents.

St. Roche, the patron and protector of such as are infected with the plague, distinguished himself by several remarkable cures. The dog that is usually painted lying by him, charitably fed the saint, at a time when the pestilence was outrageous.

The blessed St. Clare of Montefalco had the figure of Christ upon the cross, and all the instruments of his passion, engraved upon her heart. Her repeated declarations of this miracle to the nuns of her convent made

them curious to see if it were true, and after her death they divided her heart, and were convinced of the truth of her assertion.

St. Bridget raised ten persons, that were dead, to life. St. Theresa appeared, after her death, (which was occasioned by an excess of divine love,) to several persons, to inform them of the high degree of glory to which she was exalted. We shall omit her wondrous visions, and the love-wound made in her heart by a seraph, with a golden arrow pointed with red-hot steel.

St. Didacus cured several diseased persons with the oil of a lamp which burned before an image of "Our Lady." One day, having no provisions on a journey he was making with one of his companions to his convent, he prayed to God to support them in their distress, and instantly they found a table spread before them upon the grass, and the entertainment, "though not elegant, was very wholesome and refreshing!"

St. Xaverius raised several to life during his mission in the East Indies. Being in the neighbourhood of Amboyna, he calmed a raging tempest by plunging his crucifix into the sea. In the eagerness of the action, his crucifix slipped out of his hand, but an officious fish miraculously restored it to him in a moment, and on giving it, took care to hold it upright, to denote the triumph of the cross over the infidels!

St. Thomas à Becket, Archbishop of Canterbury, was amply rewarded for the violent death he suffered, by the numerous miracles he wrought afterwards, and which, if we may believe Father Giry, he still continues to perform: no sooner was this saint buried, than he declared himself the physician of a multitude of sick persons. It is very remarkable that the saints of the latter ages go far beyond those of the apostle's days in raising the dead to life.

The blessed St. Rosa was under five years old when she consecrated herself to God. Father Oliva observes, in his eulogium on this saint, that mankind had an infinite loss in God's not creating Rosa in the terrestrial paradise instead of Eve!—Her ambition to suffer made her ingenious in searching out the means of mortifying herself. This pious maid would frequently rub her cheeks and eyes with the bark and powder of Indian pepper, to prevent her from going to balls, or appearing in company; for the sharpness of the pepper made her face all bloated and full of ulcers. Rosa had the glory, moreover, of finding out fresh methods of mortification every day, and of reproaching nature perpetually with the enormous crime of having made her so handsome. It is certain, that nothing is so shocking and insupportable to saints of a mystical constitution as corporeal beauty, which they relinquish to the devil, together with all other sensual enjoyments.

The blessed Rosa, like JESUS CHRIST, multiplied loaves, and she miraculously replenished an empty vessel to comfort her mother, who was sick

with celestial honey. Her vocation, or call, has no parallel instance in the history of the saints. As she was passing by the church of St. Dominic, for whom she ever had a particular esteem, she found herself inspired to go in, and pay her last respects to the image of Our Lady of the Rosary. No sooner was she on her knees, than she remained immovable, and nailed, as it were, to the ground. Astonished at so extraordinary a prodigy, she promised the Blessed Virgin to become a nun of the third order of St. Dominic; and, as soon as she had finished her prayer, she, without the least difficulty, accomplished that in a moment, which she had not been able to do in several hours before with great and repeated efforts.

Rosa, at her commencing a new life, thought it a duty incumbent upon her to invent new austerities. She tied a great chain thrice round her waist; and having put a padlock upon it, she threw the key into a well. She long bore with patience the pains which this chain gave her, but at length was obliged to seek relief, and human means failing, she made her application to the Blessed Virgin, who immediately opened the lock. The blessed Rosa, thinking her lodgings at her mother's too commodious, determined to build herself a sorry hut at the end of the garden. She was soon attacked by a whole army of gnats; and, as they interrupted her contemplations, she thought proper to make a truce with them upon the following conditions:—The gnats were allowed to shelter themselves in the cell during excessive heat or cold; and they stipulated on their side never to incommode her more, and even to withdraw, whenever she found them in any way offensive. We cannot forbear observing, that the largest trees in the garden, when Rosa passed by them to her cell, bent down their branches, and their trunks also, as a testimony of their profound veneration.

Devotion paid to the Blessed Virgin.

The Church calls the Holy Virgin in her litanies the Mother of God, the Queen of Angels, the Refuge of Sinners, the Mother of Mercy, the Gate of Heaven, the Mystic Rose, the Virgin of Virgins, &c. There is no title of honour which some divines of the Church, and particularly modern ones, have not bestowed on the Virgin Mary. Having robbed paganism of every thing that was most magnificent and glaring, to bestow it on the mother of Jesus Christ, they have continued to invent such splendid names as even the most fruitful imagination of the poets was never capable of devising. The heresies against her insensibly produced an excess of reverence and devotion to her. In the earliest ages of the Church, she was called Queen of Angels, and Mother of God; afterwards, the controversies which arose on her account made her advocates advance every thing they could think of to make her considerable against heretics. She has been looked upon as the disposer and depository of God's favours, the Treasurer, and even Queen of Heaven, the Spring and Fountain of Salvation and Life, the Gate of Paradise, the Mother of Light, and Intercessor between God and Man; the Hope of Mankind, and

the Ocean of the Deity. Some authors have styled her "Goddess;" and Father Salazar, about the end of the sixteenth century, declared her the Accomplishment of the Trinity. The Psalter, and indeed the whole Bible, had been applied to her long before that declaration; and it has been proved, both by miracles and apparitions, that the Blessed Virgin appeases the wrath of Christ against sinners; and that she has the power of absolving, binding, and loosening.

Whoever hopes to draw down the blessings of the Virgin upon him, must salute her every day, both at his going out and coming in. The legends have transmitted to us several remarkable instances of the advantages arising from the *Ave Maria;* not to mention the thousand days' indulgences granted by several popes, particularly Leo X. and Paul V., to all those who shall repeat it at the hour of the *Angelus*. Christians, however, are not so exact in the practice of this sort of devotion as to imitate St. Marguerite of Hungary, who said an *Ave* kneeling, before every image of the Virgin which she met with on her way; nor St. Catherine of Sienna, who repeated as many *Aves* as she went up steps to her house. Fasting on Saturday, in honour of the Virgin Mary, is still looked upon, in Catholic countries, as a treasure of indulgences and delights, and as an excellent preservative against eternal damnation.

The greatest part of the holy and immaculate *Virgin's hair* has been preserved; and as to her *milk*, the good Catholics tell us that not one drop of it was ever lost; innumerable relics having been made of it immediately after our Saviour's nativity. A portion of it is to be seen in different parts of Christendom; and that church or monastery which is in possession of such an invaluable relic, considers itself as peculiarly blessed. Our Lady's *wedding-ring* is preserved with the utmost respect at *Perouse;* the fate and miracles of which are all described in a book published in the beginning of the seventeenth century, entitled, *De Annulo Pronubo Deiparæ Virginis, autore J. Bapt. Lauro. Colon.* 1626. The Blessed Virgin's *clothes* are to be seen at Rome, and several other places; her *shifts* at Chartres and Aix-la-Chapelle; one of her *handkerchiefs* at Treves; her *girdles* at Our Lady of Montserrat at Prato, &c.; one of her *combs* at Rome, another at Besançon; her *shoes* at Our Lady of Puy and St. Flour; and one of her *slippers* in Brittany. The *measure of her foot* is in the custody of the Spaniards. To conclude, it is not to be questioned, but that all the various pieces of her goods, kitchen-furniture, toilette, and implements of household, have been carefully preserved; her gloves, head-clothes, veils, bed, chair, and the stones on which she washed our Lord's swaddling-clothes—her candles, the oil for her lamp, and all her earthen-ware, are still exposed to public view. It is true, indeed, that these things were lost for several ages; but the monks have had the good fortune to find them one after another. No relic of her

Relics of the Blessed Virgin.

sacred body has been left upon earth; it having been taken up to heaven in its perfect form, without injury or mutilation.

The Jubilee.

The jubilee, as to its origin, is half Jewish, half Pagan. That joyful season procured liberty among the Jews to those who were slaves; an acquittance from their debts to those who were poor, and the recovery of their effects to those who, through necessity, had been obliged to pawn them. The ground itself was not cultivated during the year of the Jewish jubilee. The pope, by the Catholic jubilee, of which the former was but a type, grants the like privileges to Christians. It is a year of rest to them; for his holiness absolves them from sin, relieves the spiritual poverty of the penitent, by opening the treasures of the divine mercy to him, remits his debts, and restores him to the possession of his celestial effects.

Pope *Boniface* VIII., upon his institution of the grand jubilee, expressly declared by his Bull, that "Those who should visit the basilicas of St. Peter and St. Paul in the year 1300, and every hundred years afterwards, after a free confession and sincere repentance of their sins, should obtain a full remission, together with several indulgences, as extensive as it was possible to grant them to repenting sinners." "It does not appear," says M. Turtin, "that his holiness had any regard to the Jubilee of the Jews, since he not only declined the name of jubilee, but, on the contrary, doubled the time prescribed to them." But with Clement VI. the case was different. This pope called that institution "the Jubilee," and ordered it to be celebrated every fifty years.

Several Roman Catholic writers are of opinion that the jubilee of the Christians bears a very near affinity to the secular games of the ancient Romans.

Clement VI. ordered the jubilee to be celebrated twice in a hundred years. Urban VI. reduced the term to thirty-three years. Boniface IX. solemnized it in nine years after; and in process of time, a bull of Sixtus IV. established it once in twenty-five years. His predecessor Paul II. had before fixed it, by a decree of the year 1470, to the same time. Sixtus IV., however, celebrated a jubilee in 1475; and Alexander VI., not contented with a solemnization of it in 1498, revived it in 1500.

The decrees of Paul II. and Sixtus IV., however, do not hinder the popes from declaring a universal jubilee on their exaltation to the pontificate, as well as on some other extraordinary occasions. The holy gates, however, are never opened but for the twenty-fifth year's jubilee, which, if we may be allowed the expression, brings with it a universal indulgence; for "the hearts of the faithful are comforted thereby, and joy entereth into the house of the Lord."

The jubilee grants to those confessors who are approved by their superiors, a power to absolve in all reserved cases, also from all censures and

the greater excommunication; to annul all suspensions relating both to benefices and ecclesiastical offices, and to take off interdicts. It permits them likewise to alter vows, in case they have no relation to religion or to chastity; or that they are not of the nature of those which engage to perform certain pilgrimages, such as those to Rome, Jerusalem, and St. James of Galicia.

When his holiness has appointed the jubilee, he gives notice of it, by his apostolic letters, to all the prelates throughout Christendom; and these cause it to be published in their respective dioceses, with proper exhortations, in order that the faithful may put themselves into a condition of obtaining those advantages which attend it. The intentions of the holy father are explained; those churches which are to be visited are nominated; certain acts of devotion, which are always attended with proper indulgences, are prescribed; and proper litanies, and prayers peculiar to the solemn occasion of the jubilee, and to the subject which procures it, are caused to be printed. No society, no religious order, must absent itself from the processions which are ordered for celebrating this act of devotion. The people, with their magistrates, and the rest of their superiors, are invited to attend it with all the modesty required by an act of religion. On those days which are set apart for fasting and repentance, the bishop and his clergy are enjoined to appear overwhelmed with sorrow, and filled with sentiments of humiliation. They are to pray with heart and mouth to the Almighty, and to offer him the fruits of a sincere contrition, which consists in the renunciation of all those engagements by which men are in general devoted to the world, and in a strong resolution to instruct the people by their own pious example.

The pope notifies the universal jubilee, by a bull which he causes to be published the preceding year, on Ascension-day, at the time of his giving the solemn benediction. An apostolical sub-deacon begins the publication, in the presence of the whole Court of Rome, reading a bull in Latin; and after him, another sub-deacon reads it with an audible voice to the people in Italian. As soon as he has finished, the pope's twelve trumpets in ordinary begin to sound, and, immediately after them, twelve huntsmen sound their silver horns, by way of concert, at the same time that the whole of the artillery of the castle of St. Angelo are discharged.

On the fourth Sunday in Advent, the apostolical sub-deacons publish the bull for the jubilee a second time, and, on the three days which immediately precede Christmas-day, the bells throughout the whole city proclaim the solemnity, which is to commence the next day.

On the twenty-fourth day of December, of the holy year, all the secular and regular clergy assemble together at the apostolic palace, and thence march in procession to St. Peter's at the Vatican. When the clergy come into the great square before St. Peter's, they find the doors of the church

shut, and all the entrances of the portico lined with guards, to hinder the mob from getting in. The pope, the cardinals, and bishops, dressed in their white damask robes, having their mitres on, now meet in Sixtus's Chapel, at which place his holiness sings the *Veni Creator*, with a lighted taper in his hand. All the cardinals, having each of them likewise a taper in their hands, come out, according to their respective rank, and repair to the Swiss portico, where the holy father nominates three of them as his legates *a latere*, to go and open the gates of St. John de Lateran, St. Mary Major, and St. Paul without the walls. Their eminences, having received the orders of his holiness on their knees, repair to the appointed churches, preceded by trumpets, hautboys, and a troop of men, half in warlike, and half in religious armour. Their march begins as soon as the pope has opened the holy gate at St. Peter's.

The chief of the Roman soldiery has the charge of this holy gate, which is always opened by his holiness himself, unless the infirmities of age, or some other particular indisposition, renders him incapable; in which case, the cardinal-dean officiates for him.

The Vicar of Jesus Christ, being seated on a throne, which is raised before the great gate, and in the middle of the great portico of St. Peter's, rests himself for a short time there; after which the prince of the throne presents him with a golden hammer, which the holy father takes into his right hand; then, rising from his throne, he goes and knocks at the sacred gate. The sacred gates are representations of God's grace. The passage of the pilgrims through them denotes the Christian's passage from the state of sin to that of grace. All those who perform the duties appointed by his holiness, in the four basilicas at Rome, must pass through these holy gates. It is likewise pretended, that the opening of these gates represents the opening of the Church unto all men, provided they go to it after a sincere conversion. The holy father opens the gate, which signifies his having the key of the celestial treasures. The three blows upon the gate represent the three quarters of the world, Europe, Africa, and Asia, to which his holiness offers the treasures which are in his disposal; or it may be said, that the three strokes with the hammer are an excellent representation of that joy, which the jubilee gives to the faithful in heaven, on earth, and in purgatory

Opening of the Sacred Gate.

The pope is followed by his clergy with tapers in their hands, and knocking thrice against the gate, says with an audible voice, *Aperite mihi portas justitiæ,—Open unto me these gates of justice;* to which the choir add, "This is the gate of the eternal, the just shall enter therein," &c. In the mean time, the head masons break down the wall which closes up the sacred gate, and the rubbish of it is distributed among the devotees, who pick it up with all imaginable zeal and eagerness, in order to rank it among their precious relics. This wall is erected, on purpose, in such a

manner as to hold but very slightly by its four sides. The stones are not fastened with cement, on which account, as soon as the holy father knocks at the sacred gate, it falls without any resistance.

When the wall is demolished, the penitentiaries of St. Peter take their brooms, clear the gate, and sweep the bricks and the lime that remain, out of the passage. The mouldings, as well as other decorations round the gate, are now washed with holy water. When this operation is over, his holiness descends from his throne, and begins this anthem, "*Hæc dies quam fecit Dominus,—This is the day which the Lord hath made, &c.*, which the choir repeats after him. Being arrived at the sacred gate, the holy father repeats several prayers, takes the cross, kneels down before the gate, begins the *Te Deum*, rises up, and passes through it, still singing as he goes along. His clergy follow him. Everybody now hurries into the church, either to witness the magnificent ceremony, or to assist at the vespers in the pope's chapel. After vespers, the cardinals pull off their white robes, put on their red copes, attend his holiness to the door of his apartment, and then withdraw. On Christmas-day, after the mass of the day, the holy father goes to the benediction-pew, and blesses the faithful by way of jubilee.

Shutting of the Sacred Gate.

The jubilee, having lasted a year, concludes with shutting up the sacred gates, which is done on Christmas-Eve, twelve months after they were first opened. On that day the pope, his cardinals, the clergy, and the persons of the highest distinction in the court of Rome, go to St. Peter's in their robes of state. Vespers are said; after which the clergy, having lighted tapers in their hands, offer their obeisance to the *holy face*, which is known by the name of *Veronica*. Then his holiness sings an anthem, which begins with these words, *Cum jucunditate exhibitis,—Ye shall go with joy.* As soon as it is begun, every one uses the utmost expedition to get through the holy gate. The holy father, when everybody has gone through it, goes up to it, and turning towards it, says, *Adjutorium, &c.—Our help, &c.*, together with some other prayers, in which he blesses the stones and mortar which are intended to shut the gate, which the jubilee had opened. The pope himself lays the first stone, under which several medals are concealed, which serve to transmit the memory of this pious ceremony to future times.

The holy father, having laid the stone, washes his hands, and returns to his throne; then *Salvum fac populum,—Lord save thy people, &c.*, is sung. In the mean time, the masons complete the walling up of the gate, in the midst of which they set a copper cross, while his holiness repeats some particular prayers, which he continues till the breach is perfectly repaired. The benediction given by the Vicar of Jesus Christ from the pew (which thence takes its name of the *Benediction Pew*) to the faithful assembled to receive it, concludes this piece of devotion. The cardinals

and clergy then throw off their robes of state, return with the pope to his apartment, and his holiness entertains them with an elegant supper.

Indulgences are the surest touchstones, of which his holiness can make use, to try the faith of true believers; for a great number of devotees imagine that they infallibly secure the attainment of Paradise. The origin of indulgences is hinted at in a passage of St. Cyprian; but the release from torments was not known by the name of indulgence till a long time after. It was common enough, however, in the seventh and eighth centuries. Pope Sergius, in the year 884, gave three indulgences of forty days each, to those who should visit the church of St. Martin on the Hills, on the festival peculiarly devoted to the service of that saint.

Indulgences.

Indulgences were originally no more than the softening of pains imposed upon sinners condemned to penance, which in the primitive ages of Christianity were very severe. The church had regard to the infirmities of penitents, who could not undergo the rigour of them; but they were at the same time to discover a real contrition, and with a perfect sincerity endeavour to purify themselves from their crimes, according to their strength. A relaxation from ecclesiastical pains gradually introduced into devotion certain practices, seemingly difficult, but yet much easier than spiritual worship; and nothing gave a greater scope to the abuse of indulgences than the commutation of pains into pecuniary fines, which were greatly advantageous to the priests, and showed them the way of selling the remission of sins. St. Bernard, while preaching up the indulgences of Pope Eugenius III., at once inflamed the hearts of the believers of his age with a spirit of war and contrition, and showed them that the atonement of their crimes, and the remission of their torments, were annexed to those crosses and swords wherewith he persuaded them to arm themselves against the infidels.

St. Bridget declares, in her Revelations, that, in a vision which she had of the Lord Jesus Christ, he informed her, "That the most infallible way to atone for all her sins, was to *procure indulgences;* that, with respect to himself, whenever he was inclined to treat any soul with tenderness and affection, he would advise it to reside constantly at Rome, there being no place in the world where so many indulgences could be procured." Indeed, there is no city more commodious than Rome for devotees who would turn their piety towards this object; for its basilicas have indulgences for every day in the year; and on festivals they are redoubled.

Indulgences were at one time granted for all kinds of sins and crimes, the prices of which were rated, and the remission often set up to auction. A malefactor in Italy might, for *ninety livres*, compound for a crime, for which, on the other side of the Alps, he would be hanged or burnt. The application for indulgences was either by the payment of ready money, or

by saying, or causing to be said, certain masses; by assisting at certain offices and certain processions; by confessing and receiving the Eucharist; by alms-giving, or wearing particular habits, crosses, chaplets, crowns, beads, &c.

Pope Leo X. having undertaken to complete the magnificent edifice of the basilica of St. Peter, according to the example of Pope Julius, had recourse to indulgences, which he everywhere published; and all those who should contribute what was demanded of them towards the erection of St. Peter's, were permitted to eat eggs and cheese in Lent, and to make choice of their own confessor. In order to come into possession of ready money, the sums arising from these indulgences were farmed out to the highest bidders, who, not only for the purpose of reimbursing, but likewise of enriching themselves, chose such preachers of indulgences, and collectors, as they thought most proper. These were well paid to induce the people, in order to procure pardon, to contribute whatever such covetous and sacrilegious wretches insisted upon. Some of these preachers of indulgences raised the price and value of them to such an exorbitant pitch as to induce the people to imagine that they were secure of salvation, and of delivering souls out of purgatory, as soon as they had paid the money demanded for the letters testifying they had procured the indulgence. The clerks of the farmers, likewise, who had purchased the profits of these indulgences, were seen daily in the taverns and brothels, carousing, and spending part of that money in all manner of licentiousness, which the poor insisted was barbarously extorted from them.

We shall now treat of beads, chaplets, rosaries, and other accessaries to devotion. The historians of the Crusade wars say that Peter the Hermit first taught the soldiers to count their prayers by the chaplet; the use of which soon grew very common. But Father Giry gives some instances of prayers being said by tale or computation, long before the invention of the chaplet; and Ryckle, in his life of Gertrude, gives us an account of a rosary which this saint made use of at her devotions, in the seventh century. Saint Dominic, the founder of the order which bears his name, and of the holy office of the Inquisition, greatly advanced the credit of this instrument of devotion, by declaring, that the Blessed Virgin had brought him one from heaven, after a miraculous manner, composed of a certain number of beads, which he called the *rosary*. It is still looked upon as one of the most valuable exercises of devotion by a great number of Catholics; with regard to the chaplet, it is not to be questioned but that it came from the Mohammedans. Peter the Hermit borrowed it from them, in favour of those soldiers of the Holy Wars who were not able to read, nor to make use of a prayer-book.

Various Instruments of piety.

These and other instruments, or assistants to devotion, were the foundation of four considerable societies. That of the rosary owes its birth to the

Rosary.

rosary of St. Dominic. The rosary is a large chaplet, consisting of one hundred and fifty beads, which make so many Aves. Every ten beads, divided by one something larger, make a Pater. The fifteen large beads are the symbols of fifteen mysteries, which are so many lively images, as it were, in which are to be discerned the intentions of the "Eternal Father in the temporal birth of his son, the casualties that befell him in his infancy, and not only in the private and unknown part of his life, but also in the glorious and immortal part of it." The common chaplets contain only fifty Ave Marias and five Paternosters. Before the person begins to repeat his rosary, he must take it, and cross himself. He must in the next place repeat the Apostles' Creed, to put himself into a proper disposition for prayer; after which he must say a Pater and three Aves, on account of the three relations which the Blessed Virgin bears to the three Persons in the sacred Trinity.

After these preliminaries, he passes on to the fifteen large beads, containing ten courses. The Christian devotee must observe to admit himself into the mysteries of each ten courses, by a prayer, which is to be found in those books which treat of the method of devotion with the rosary. The fifteen mysteries are divided into three classes: the first includes the five mysteries of *joy;* the next five are those of *sorrow*, as turning upon our Saviour's Passion; and the last five, those of *glory*, as being destined to his resurrection, ascension, &c. After the rosary, the brethren who have the honour to bear the name of it, must say the litanies and prayers for those who are afflicted in mind, body, or estate, &c. They must lift up their hearts to the Virgin, who is the *Queen of the Rosary, Empress of Heaven and Earth, High Treasurer of the Spiritual Finances and Celestial Riches:* and as the true believers ought not only to pray for each other, but likewise for an increase of the worship of which they make profession, the brethren and sisters of the rosary must never omit this last article, but use their utmost endeavours to make proselytes to the faith of St. Dominic.

The legendaries of the order of St. Dominic, and several others, assure us, that the society was appointed by an order from the Blessed Virgin, when St. Dominic was labouring to reduce the Albigenses, and extirpate heretics. After the saint's decease, the devotion of the rosary was totally neglected; but Alanus de Rupe, in 1460, or thereabouts, revived it with great improvements, and, for fourteen years together, used his utmost endeavours to procure devotees to it. The society is divided into two branches, one of the common, and the other of the perpetual rosary: the former are obliged, every week, to say the fifteen divisions of ten beads each, to confess, and receive the Sacrament every first Sunday in the month; and, moreover, to appear at all the processions of the society. The faithful of the latter are under very strong obligations. The first

duty incumbent on them is, to repeat the rosary without intermission; that is, there is always some one of them who is actually saluting the Blessed Virgin in the name of the whole society.

The solemnity of the rosary is celebrated on the first Sunday in October. This festival is owing to the piety of Pope Gregory XIII. Several popes have confirmed the way of praying with the rosary by their bulls, and granted to those who shall devoutly repeat it, all suitable indulgences, not only plenary, but particular.

The devotion of the *scapulary* is, in every respect, as exact as that which we have already described. After divers prayers and pious solicitations, the Blessed Virgin granted the scapulary to Simon Stoch, commander of the Carmelites, in the same century and much about the same time that she gave the rosary to St. Dominic. She assured the devotee of her protection, promised to be propitious to all those who should join in the devotion of the scapulary, and to look upon them as her children. She also engaged to save all those who at the hour of death should be found provided with so precious a badge.

Scapulary.

The scapulary of the Carmelites is a small woollen garment, of a dark brown, or tawny colour, which goes over the stomach, back, and shoulders. It consists likewise of two small pieces of cloth, three or four inches square, tied together with two ribands. This is what the brethren of the Order of the Scapulary wear.

The devotees of the scapulary celebrate the 16th of July as their festival, which day is likewise devoted to the service of Our Lady of Mount Carmel.

There is nothing which flatters the heart of man more than what is called *good works*, since they are looked on by him as a formal contract, or, as it were, a truce between his passions and the duties of his religion. A certain satirist has observed, "that a devotee refuses to pay his debts, though he says his prayers; that he plunders his neighbour, though he gives the tenth to the poor; that he ruins honest families, while he is building hospitals; in short, that religion, with the devotee, is the counterpoise of justice." The clergy have always taken advantage of this vanity and self-love, under the specious pretence of showing Christians the road to heaven; but, above all, they have attempted to pave the way to it by foundations, which began in the fourth or fifth century, but the mode of which was not entirely established till the sixth. Nothing was at that time to be seen, but people of all ages, sexes, and conditions, renouncing their worldly possessions for the endowment of churches and convents. New practices of humility sprang up on all sides; for the devotees grew dissatisfied with vigils, which to them appeared too weak. The priests and monks had visions, which enabled them to enter into an immediate correspondence with the saints of Paradise. Measures of a more strong and strenuous kind were taken against

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the devil, who then began to grow formidable. Several crosses were dug up, and relics were found, which, till that time, had never been known or heard of; even some of the mouths of hell, and two or three of the doors of purgatory, were likewise discovered. The maps of the monks precisely pointed out their height and depth. Nor was this discovery the least valuable and important of the age; a prodigious number of souls got out of purgatory, and some of the damned escaped out of hell. Those who had any regard for their relations immediately took care of them, and new methods were in consequence invented, for alleviating the sorrows of those deceased persons who had their friends to appear for them.

Masses were multiplied, and one sacrifice being now insufficient, a necessity arose not only for ten, twenty, or thirty, but sometimes for thirty thousand. The sovereigns of the church created new patrons. Altars and churches were founded without number. Swarms of monks and friars overspread the face of the whole earth; and this, they asserted, was all the work of God. Habitations were assigned, and revenues appointed them, which were very largely augmented by the benefactions of pious individuals. We may easily conceive that convents increased with devotion, and that those who had devoted their patrimonies to the service of the church found no other refuge than that of the cassoc or the veil: in short, a strong persuasion at that time prevailed, that God could not be served with decorum and propriety but by priests and friars; and nothing, indeed, was to be seen but cassocs, cowls, tonsures, crowns, vows of continence and chastity; voluntary divorces between husband and wife, upon a motive of piety, and with the intent to retire from the world, that they might pray to God at their ease in the society of monks and hermits.

Independently of the foundations of churches, convents, and masses, others were instituted for exposing or carrying the holy sacrament in procession on those days which are not set apart by the church for such a purpose; also, for making some particular day more famous than it originally was, according to the institution of the church. Such is the *foundation* on which the holy sacrament is exposed on the festival of the patron of a parish, or on the festival-day of the saint whose name any person bears, or for whom he has a peculiar respect and veneration. There are likewise other foundations for offices and prayers in honour of the saints, at such times as their devotees have received any extraordinary mercies and favours from them.

Relics of saints.

The faithful, throughout all the ages of the church, have paid great veneration to the relics of saints, and are said frequently to have received great advantages from them. Ignorant devotees imagine that they need only to be devout to some particular relics, to carry them about with them, or to frequent places where they are deposited, in order to die free from sin.

The antiquity of the respect for relics has been attempted to be proved from the translation of Joseph's bones, when the Jews went out of Egypt. It is certain, that under the Old Testament, it was thought, as it is now, that whatever has touched the body of a saint acquires extraordinary virtues. This was the opinion of the primitive Christians, and instances of it are to be met with in the Gospels and the Acts of the Apostles; from whence we may infer, that the real body of any saint is capable of producing much more miraculous effects. In process of time the consequences of this notion of virtue and holiness were carried to a greater extent. Some pretended that it was necessary to collect all those things which had been made use of by the saints, to dig up their bodies, and to search after their bones and ashes. Then, temples, chapels, and altars were devoted to their service. The very angels concerned themselves in this important affair; for they are said to have collected the bones of St. Catherine, and buried them upon Mount Sinai. Translations of the relics from one place to another began to be made in the fourth century with extraordinary solemnity, and the use of shrines for relics began at the same time.

The Church always took care to have the shrines in which relics were deposited solemnly blessed. The purport of the prayer was, that God would grant his protection to those who reverenced the merits of the saints, and embraced their relics with humility, in order that these faithful supplicants might be guarded from the power of Satan, from thunder, plague, infectious air, wild beasts, and the malicious devices of wicked men.

Oaths were often taken on the relics of the saints; and the oath of the king of the Romans on the blood of St. Stephen at Aix-la-Chapelle, upon his coronation-day, is an instance of this religious custom.

The faithful who visit relics out of devotion must touch the sacred limbs of the saints with more than common faith. There is a stated time for the public exposition of them to the devout. The relics of the church of Notre-Dame at Aix-la-Chapelle are exposed once in seven years with proclamations, one of which we shall here transcribe, that the reader may have a more adequate idea of the ceremony. It is as follows:

"The head and right arm of St. Cornelius are to be exposed; by whose mediation may the Lord Jesus preserve you from the falling-sickness, and after this life bestow on you the kingdom of heaven. *Amen. Paternoster. Ave Maria. Credo.*"

Miraculous Relics.

The blood of martyrs is preserved in various parts of Christendom. Italy and Rome, in particular, are grown famous for the vast quantity that is found in them; nor is this to be wondered at, considering the persecutions of the primitive Christians under the Roman emperors. The earth at Rome is said to be stained with the blood of the faithful. His holiness makes presents of some of this sacred earth to foreigners, thereby endeavouring to gratify those good Christians who come

to Rome upon a religious motive, and are unwilling to return home without some salutary testimonial of their travels.

As to the miraculous manner in which the blood of martyrs, according to report, has been seen to melt and run, the devout flatter themselves that God has been pleased to give this satisfaction to all pious persons for their consolation, and as a reward of their virtue. There are now at the present day several liquefactions of this nature, particularly in Italy. On the festival of St. Eustace, that saint's blood is seen to boil at Rome. The blood of St. John the Baptist does as much, if not more, at Naples, and extends to three different churches. It puts itself in this violent ferment in honour of Jesus Christ, and seemingly endeavours once more to proclaim the coming of our blessed Saviour. At Naples, too, St. Bartholomew's blood is in as great a heat as that of St. John the Baptist; and so likewise is the blood of St. Stephen, which never fails running on the day on which the finding of his body is commemorated.

On the eighteenth of September is celebrated the ceremony of exposing the head and blood of St. Januarius, patron of the city of Naples, to public view. A solemn procession is made, likewise, in honour of the saint, at which the martyr's head and blood are carried in all imaginable pomp and grandeur. It is so contrived, that these two relics meet together; and as soon as they are within reach of each other, the blood is seen to liquefy, to boil, and to rise to the very rim of the glass in which it is kept. This miracle is wrought every year, never deceiving the expectations of the people, who are always ready to attest the truth of it.

The liquefaction of St. Vitus's blood is to be seen in one of the abbeys of the diocese of Tarentum; and that of the blood of St. Pantaleon, St. Ursula, St. Laurence, and others, in the several monasteries and churches throughout Italy.

In 1672, Rome raised a recruit of relics from the catacombs of four hundred and twenty-eight saints, most of them anonymous and unknown; which, however, afforded abundance of new relics. Other recruits of the same sort had been made before that time.

In regard to the manner of distinguishing the relics dug out of the catacombs to be genuine,—the apostolic chamber hires diggers to work in the catacombs, or subterraneous places, in which sacred bodies, as they are called at Rome, are commonly found. This holy employment is carried on in spring and winter. As soon as the sepulchres are opened, an apostolic commissary examines the marks whereby the bodies of martyrs are to be known. If there be only the name of Christ (thus ✠) over these sepulchres, or a single cross, a dove, a crown, an olive-branch, without a palm-branch, or without a vase of wood, or other vessel, in which the blood of the martyrs was usually put, they are looked upon merely as so many Christian sepulchres, and in such a case are never opened. The vessel

for holding blood is, in a particular manner, an evident sign of martyrdom, and consequently of holiness. When the necessary tokens, here mentioned, have been observed, they proceed to open the tombs with all the precaution which so religious an operation requires.

As the bones are dug up, they are put into little cases, which are afterwards corded up, and sealed with the grand vicar's seal; and then the diggers carry them into the chambers appropriated for relics. The bones are laid upon tables at some distance one from the other, in order that, as they dry, the air may restore them in some measure to their primitive hardness. After this, the cardinal-vicar and the chief sacristan of his holiness expose these relics to the veneration of the faithful, distributing them as they see proper, and arming them with the necessary attestations: relics of the larger size are bestowed on none but crowned heads and persons of the first distinction in the church.

The custom of wearing holy relics by way of devotion, or in order to be preserved against casualties, diseases, calamities, &c., is very ancient in the church; since St. Gregory Nyssens takes particular notice of a small piece of wood of the true cross, which his sister wore on her finger in a ring.

It is to St. Helena, however, that relics owe the beginning of their high reputation; and yet the cross was at that time the only relic really in fashion. That devout princess, foreseeing that the finding of the cross would inflame the devotion of all Christians, took but a part of it away with her, and left the remainder at Jerusalem to be an object of the pilgrims' devotion. This sacred wood would, by degrees, have been all lost, on account of the constant distributions which were made of it to devotees; but St. Paulinus assures us, that in his time it remained in the same condition—that the faithful were taking away some of it without intermission, but yet they always found it whole and entire.

In process of time, relics of all sorts were worn, but more particularly about the neck and on the breast.

St. Charles Borromeo wore about his neck a tooth of St. Satina. Gregory XII. wore one of St. Catharine of Sienna. Some ages before that, St. Dunstan, having broke his cane upon the devil, who appeared to him in the form of a bear, had another made much stronger, in which he set a tooth of the apostle St. Andrew.

Relics were formerly carried in military expeditions, and this was an established custom in the time of Theodosius the Great. The knight-templars, and soldiers in the crusades, carried them a long time after in their expeditions against the enemy of the Christian name. Christian kings, when they went to war, armed themselves with St. Martin's cope, and caused the shrines of saints to be carried at the head of their armies. Du Val de Cernay, the monk, assures us, that, on a dangerous expedition,

a body of priests and friars, having the cross before them, and being supported by relics, after singing the *Veni Creator*, which was their signal, advanced against the Albigenses; and that, at the third repetition of a particular verse of the hymn, the rebels of the church fled from the field of battle! Nor did the Bishop of Cominges show less bravery and resolution; for, notwithstanding the small number of the faithful who were facing above one hundred thousand Albigenses, he armed himself with the wood of the cross, and, getting upon an eminence therewith, blessed the soldiers of the Catholic army, who, becoming thereby enlivened and inspired, defeated the King of Arragon and his whole army.

Catholic devotion ordains that recourse shall be had to holy relics in case of any public calamity. The blood of St. Januarius, set before the flames of Mount Vesuvius, has never failed to extinguish them. The miracles wrought by St. Genevieve, whenever it has been thought proper to carry her in procession, are well known at Paris; and if we may credit the devotees at Rheims, St. Remi's handkerchief has had no less virtue, at those times when it has been found requisite to produce it in order to allay or remove public calamities.

At Venice a leg of St. Lawrence extinguishes fires. In a church of that city, holy water of great virtue is made with the bone of St. Liberalis. In Sicily, St. Agatha's veil, carried in procession by the clergy of Catanea, puts a stop to the deluges of fire of Mount Gibel; and a piece of cotton rubbed against this veil has the same effect.

The Carthusians at Cologne have the hem of CHRIST'S garment, which the woman afflicted with the loss of blood touched in order to be cured. The ladies of that place send wine to the Carthusians, to have the relic steeped in it, and drink of it upon any emergent occasion.

Festivals.

Festivals are holidays, or are certain days which the Catholic Church has set apart for the peculiar service of God, in commemoration of some mystery, or in honour of some saint.

In the Catholic Church there are *movable* feasts, *double* feasts, *half-double*, and *single:* but the chief difference between the several classes, is the greater or less solemnity which is used in them. The churches are embellished, and the altars adorned, according to the solemnity of the day, and to the rank which each saint holds in the church. On solemn *double* feasts, the bishop, and even the pope himself, performs divine service in the cathedral; and the abbot, the prior, or dean of the chapter, in collegiate churches. According to the rituals of Italy, the churches, on these high festivals, must be hung with tapestry, and adorned with beautiful and holy images of those whom the church acknowledges as saints. The doors of the churches must be adorned with festoons; and the image of the saint whose feast is solemnized must be decorated with flowers, and the church strewed with them. The church must, likewise, be open to

all during the sacred days; wax-tapers must burn on the altar; the ornaments of the officiating priest must be as rich as possible; and the tapers which stand on the high altar must be thicker than the rest. In short, each parish displays its zeal, in proportion to its riches.

Whenever the feast of the titular saint or patron is celebrated, his standard and image must be fixed on the top of the church spire, and the bells set a ringing to his honour. In some places it is customary to have illuminations on the eve and feast of the saint, as a testimony of the love and reverence of the priests and people.

All the high festivals have an *octave*. This custom was first borrowed from the Jewish religion; it being usual among the ancient Jews to allow eight days to their solemn festivals, in which they are imitated by the moderns to this day. The octave therefore consists of the feast itself and the seven days which succeed it, though the name of octave is particularly given to the last day of those eight, which answers to the solemn day of the feast. The rituals say, that when two octaves meet, the most distinguished of them shall have the preference, not forgetting, at the same time, to commemorate the saint whose octave gave way to the other. In this manner the octave of St. John the Baptist gives precedence to that of the holy sacrament, whenever they happen to meet: but if the octave of a saint who is patron of a place should fall out at the same time with that of another saint, who had been either a bishop, an archbishop, or cardinal, the patron would be obliged to yield to the prelate.

Our limits forbid us attempting any thing like a detailed account of the festivals prescribed by *The Roman Calendar of Feasts and Stations throughout the year*. According to this calendar, it may be perceived that the *Holy City* has not left even *one day* throughout the whole year unconsecrated either by festivals or stations; indeed, that many days are there held sacred to the memory of more than half-a-dozen saints; that the inexhaustible treasure of indulgences is always open to the faithful, and furnishes them continually with materials to repair the breaches which Satan may have made in their virtue; and that the clergy of Rome are always in readiness to countermine his works.

We shall select a few days which are sacred to distinguished saints, or on which remarkable festivals are observed; and these will serve as examples of numerous others, which might be mentioned.

This day is sacred for several saints, among whom is St. Macarius, who died A. D. 394. Macarius was a confectioner of Alexandria, but spent upwards of sixty years in the deserts in labour, penance, and contemplation. "Our saint," says Butler, "happened one day inadvertently to kill a gnat that was biting him in his cell; reflecting that he had lost the opportunity of suffering that mortification, he hastened from his cell to the marshes of Scete, which abound with great

Jan. 2. St. Macarius.

flies, whose stings pierce even wild boars. There he continued six months exposed to those ravaging insects; and to such a degree was his whole body disfigured by them, with sores and swellings, that when he returned he was only to be known by his voice."

The *Golden Legend* relates of him, that he took a dead Pagan out of his sepulchre, and put him under his head for a pillow; whereupon certain devils came to affright the saint, and called the dead Pagan to go with them; but the body under the saint said he could not, because a pilgrim lay upon him, so that he could not move; then Macarius, nothing afraid, beat the body with his fist, and told him to go if he would, which caused the devils to declare that Macarius had vanquished them. Another time the devil came with a great scythe on his shoulder, to smite the saint; but he could not prevail against him, on account of his virtues.

Macarius, at another time, being tempted, filled a sack with stones, and bore it many journeys through the desert. Seeing a devil before him in the shape of a man, dressed like a "herawde," with his clothing full of holes. and in every hole a vial, he demanded of this devil whither he went, and why he had so many vials? The devil answered, to give drink to the hermits; and that the vials contained a variety of liquors, that they might have a choice, and so fall into temptation. On the devil's return, the saint inquired how he had sped; and the devil answered, "Very ill, for they were so holy that only one, Theodistus, would drink." On this information, Macarius found Theodistus under the influence of the vial, and recovered him.

Macarius found the head of a Pagan, and asked, "where the soul of its body was?" "In hell," said the head. He asked the head, "if hell was deep?" The head said, "Deeper than from heaven to earth." He demanded again, "if any were there lower than his own soul?" The head said, "the Jews were lower than he was." The saint inquired, "if there were any lower than the Jews?" The head answered, "that false Christian-men were lower than the Jews, and more tormented."

Macarius seems, by the *Golden Legend*, to have been much annoyed by the devil. In a nine days' journey through a desert, at the end of every mile he set up a reed in the earth, to mark his track against he returned; but the devil pulled them all up, made a bundle of them, and placed them at Macarius's head while he lay asleep; so that the saint with great difficulty found his way home again.

This Macarius is the identical saint who so opportunely assisted St. Helena in the discovery of the genuine cross; and for that one act he certainly deserves to be ranked among the most renowned worthies of the Roman Calendar.

This day is devoted in Paris to the feast of St. Genevieve, virgin patroness of that city. The legendary writers inform us that we cannot pay

January 3. St. Genevieve.

too great homage to this saint, for the wonders she has performed for upwards of twelve centuries; indeed, the angels returned thanks to Heaven for the birth of this blessed virgin. Father Giry, in the *Lives of the Saints*, assures us, that the blessed spirits kept "an extraordinary festival at her birth, and that all heaven was filled with joy." St. Germanus of Auxerre asserted the same to the inhabitants of Nanterre, the first time he saw St. Genevieve, who was born in their city. In the height of her piety, she was seized with so violent a fit of sickness, that she was thought to be dead; but in the midst of the torments which her body suffered, "she was ravished in spirit among the angels, where she saw unutterable glories."

The Golden Legend relates, that, by the Holy Ghost, she showed many people their secret thoughts; and that from fifteen years to fifty she fasted every day except Sunday and Thursday, when she ate beans and barley bread of three weeks old. A woman once stole St. Genevieve's shoes, but as soon as she got home she lost her sight for the theft, and remained blind, till, having restored the shoes, St. Genevieve restored the woman's sight.

Desiring the liberation of certain prisoners condemned to death at Paris, she went thither, and found the city gates were shut against her, but they opened without any other key than her own presence. She prayed over twelve men in that city possessed with devils, till the men were suspended in the air, and the devils were expelled. A child of four years old fell into a pit, and was killed; St. Genevieve only covered her with her mantle, and prayed over her, and the child came to life, and was baptized at Easter. On a voyage to Spain, she arrived at a port "where, as of custom, ships were wont to perish." Her own vessel was likely to strike on a tree in the water, which seems to have caused the wrecks; she commanded the tree to be cut down, and began to pray; when lo! just as the tree began to fall, "two wild heads, gray and horrible, issued thereout, which stank so sore, that the people that were there were envenomed by the space of two hours; and never after perished ship there, thanks be to God and this holy saint!"

At Meaux, a master not forgiving his servant his faults, though St. Genevieve besought him, she prayed against him. He was immediately seized with a hot ague. "On the morrow he came to the holy virgin, running with open mouth like a German bear, his tongue hanging out like a boar, and requiring pardon." She then blessed him, the fever left him, and the servant was pardoned. A girl going by with a bottle, St. Genevieve called to her, and asked what she carried? She answered, oil, which she had bought; but St. Genevieve, seeing the devil sitting on the bottle, blew upon it, and the bottle broke; but the saint blessed the oil, and caused her to bear it home safely notwithstanding. The *Golden Legend* says, that the

people who saw this marvelled that the saint could see the devil, and were greatly edified. Her holiness now shone with greater lustre than ever in the eyes of the Parisians. "She penetrated into the most inward recesses of their consciences, spent all her time in prayer, and shed so great an abundance of tears, that the floor of her chamber was quite wet with them." Though she had led a life of extraordinary penance, she nevertheless lived to a very advanced age. A great number of miracles were wrought at her tomb, and would undoubtedly have been wrought to the end of the world, had her relics been still there; now they are wrought only at her shrine. Her shrine of gold and silver, covered with precious stones, the presents of kings and queens, and with a cluster of diamonds on the top, presented by the intriguing Mary de Medicis, was, on calamitous occasions, carried about Paris in procession, accompanied by shrines equally miraculous, and by the canons of St. Genevieve, walking barefoot.

This day is sacred to the memory of St. Simeon Stylites, who astonished all Christendom by his personal mortifications. Simeon went into the monastery of Heliodorus, where the monks ate but once a day; but our saint carried this abstinence to such a pitch, as to eat only once a week. Heliodorus required Simeon to be more private in his mortifications: with this view, judging the rough rope of the well, made of twisted palm-tree leaves, a proper instrument of penance, Simeon tied it close about his naked body, where it remained unknown both to the community and his superior, till such time as it having ate into his flesh, what he had privately done was discovered by the effluvia proceeding from the wound. It took three days to disengage the saint's clothes; and the incisions of the physician, to cut the cord out of his body, were attended with such anguish and pain, that he lay for some time as dead. After this he determined to pass the whole forty days of Lent in total abstinence, and retired to a hermitage for that purpose. Bassus, an abbot, left with him ten loaves and water, and coming to visit him at the end of the forty days, found both loaves and water untouched, and the saint stretched on the ground without signs of life. Bassus dipped a sponge in water, moistened his lips, gave him the Eucharist, and Simeon by degrees swallowed a few lettuce-leaves and other herbs. He passed twenty-six Lents in the same manner. In the first part of a Lent, he prayed standing; growing weaker, he prayed sitting; and towards the end, being almost exhausted, he prayed lying on the ground.

January 5. St. Simeon Stylites.

At the end of three years, he left his hermitage for the top of a mountain, made an enclosure of loose stones, without a roof, and having resolved to live exposed to the inclemencies of the weather, he fixed his resolution by fastening his right leg to a rock with a great iron chain. Multitudes flocked to the mountain to receive his benediction, and many of the sick recovered their health; but as some were not satisfied unless they touched

him in his enclosure, and Simeon desired retirement from the daily concourse, he projected a new and unprecedented manner of life.

He erected a pillar six cubits high, (each cubit being eighteen inches,) and dwelt on it four years; on a second, of twelve cubits high, he lived three years; on a third, of twenty-two cubits high, ten years; and on a fourth, of forty cubits, or sixty feet high, which the people built for him, he spent the last twenty years of his life. He was imitated in this folly by several other fanatics; but none of them had the perseverance or hardness of constitution to earn any degree of immortality to be compared with that of Simeon. This, however, occasioned them to be called *stylites*, from the Greek word *stylos*, a pillar. Simeon's pillar did not exceed three feet in diameter at the top, so that he could not lie extended on it; he had no seat with him; he only stooped or leaned to take a little rest, and bowed his body in prayer so often, that a certain person who counted these positions found that he made *one thousand two hundred and forty-four reverences in one day;* which, if he began at four o'clock in the morning, and finished at eight o'clock at night, gives a bow to every three-quarters of a minute; besides which he exhorted the people twice a day. His garments were the skins of beasts, he wore an iron collar round his neck, and had a horrible ulcer in his foot. During his forty days' abstinence throughout Lent, he tied himself to a pole. He treated himself as the outcast of the world, and the worst of sinners; worked miracles; delivered prophecies; had the sacrament delivered to him on the pillar; and died bowing upon it, in the sixty-ninth year of his age, after having lived upon pillars for *seven-and-thirty years!*—His corpse was carried to Antioch, attended by the bishops and the whole country, and worked miracles on its way.

Without mentioning several of the miracles in the Golden Legend, which are not fit to be related, it may be observed that it is there said of him, that after his residence on the pillars, one of his thighs rotted a whole year, during which time he stood on one leg only! Near Simeon's pillar was the dwelling of a dragon, so very venomous that nothing grew near his cave. This dragon met with an accident; he had a stake in his eye, and coming all blind to the saint's pillar, and placing his eye upon it for three days, without doing harm to any one, Simeon ordered earth and water to be placed on the dragon's eye, which being done, out came the stake, a cubit in length; when the people saw this miracle, they glorified God, and ran away for fear of the dragon, which arose and adored for two hours, and returned to his cave!

A woman swallowed a little serpent, which tormented her for many years, till she came to Simeon, who causing earth and water to be laid on her mouth, the little serpent came out four feet and a half long. It is affirmed, that when Simeon died, Anthony smelt a precious odour pro-

ceeding from his body; that birds, men, and beasts cried; that an angel came down in a cloud; that the Patriarch of Antioch taking Simeon's beard to put among his relics, his hand withered, and remained so until a multitude of prayers were said for him, and it was healed; and that more miracles were worked at and after Simeon's sepulture, than he had wrought during the whole of his life.

On the day of the feast of this saint, the pope, cardinals, princes, and even private gentlemen, send their horses and their mules to be blessed by him; the saddles and harnesses of these beasts are also carried to him. They bless and sprinkle the beasts and their equipage, in the name and for the sake of the saint, upon consideration for a certain sum, viz. two paoli for each beast. Another ceremony in which St. Anthony is applied to, is that of exorcising, conjuring, and delivering up to the devil, mice, locusts, or grasshoppers, and all other noxious animals.

January 17. St. Anthony the Patriarch of Monks.

According to St. Athanasius, Anthony was born in 251, at Coma, near Heraclea in Egypt, and in that neighbourhood commenced the life of a hermit; he was continually assailed by the devil. His only food was bread with a little salt; he drank nothing but water; never ate before sunset, sometimes only once in two or four days; and lay on a rush mat or on the bare floor. For further solitude he left Coma, and hid himself in an old sepulchre, till, in 285, he withdrew into the deserts of the mountains, from whence, in 305, he descended, and founded his first monastery. His under garment was sackcloth, with a white sheepskin coat and girdle He was taught to apply himself to manual labour by an angel, who appeared, plaiting mats of palm-tree leaves. Athanasius informs us that Anthony always prayed while he was at work; and that he detested the Arians; that he would not speak to a heretic unless to exhort him to the true faith; and that he drove all such from his mountain, calling them venomous serpents. He was very anxious that after his decease he should not be embalmed, and being one hundred and fifty years old, he died in 356, having bequeathed one of his sheepskins, with the coat in which he lay, to his biographer.

St. Athanasius is very particular in his account of St. Anthony's warfare with the infernal powers. He says that hostilities commenced when the saint first determined on hermitizing; "in short, the devil raised a great deal of dust in his thoughts, so that, by bemudding and disordering his intellects, he might make St. Anthony let go his design." In his first conflict with the devil he was victorious, although Satan appeared to him in an alluring shape. Next he came in the form of a black boy, and was again defeated.

After that, Anthony got into a tomb, and shut down the top, but the devil found him out, and, with a great company of other devils, so beat and

bruised him, that in the morning he was discovered by the person who brought his bread lying like a dead man on the ground; whereupon he took him up and carried him to the town church, where many of his friends sat by him until midnight. Anthony then coming to himself, and seeing all asleep, caused the person who brought him thither to carry him back privately, and again got into the tomb, shutting down the tomb-top as before. Upon this, the devils being very much exasperated, one night made a noise so dreadful, that the walls shook. They transformed themselves into the shapes of all sorts of beasts, lions, bears, leopards, bulls, serpents, asps, scorpions, and wolves; every one of which moved and acted agreeably to the creatures which they represented—the lion roaring and seeming to make towards him, the bull to butt, the serpent to creep, and the wolf to run at him, and so in short all the rest; so that Anthony was tortured and mangled by them so grievously that his bodily pain was greater than before. But he taunted them, and the devils gnashed their teeth. This continued till the roof of his cell opened, a beam of light shot down, the devils became speechless, Anthony's pain ceased, and the roof closed again.

At one time, the devil laid the semblance of a large piece of plate in his way, but Anthony, perceiving the devil in the dish, chid it, and the plate disappeared. At another time he saw a quantity of real gold on the ground, and, to show the devil "that he did not value money, he leaped over it as a man in a fright over a fire."

Having secluded himself in an empty castle, some of his acquaintance came often to see him, but in vain; he would not let them enter, and they remained whole days and nights listening to a tumultuous rout of devils bawling and wailing within. He lived in that state for twenty years, never seeing or being seen by any one, till his friends broke open the door; and the spectators were in amazement to see his body, that had been so belaboured by devils, in the same shape in which it was before his retirement. By way of a caution to others, he related the practices of the devils, and how they appeared. He said that "to scare us, they will represent themselves so tall as to touch the ceiling, and proportionably broad; they often pretend to sing psalms and cite the Scriptures, and sometimes while we are reading they echo what we read; sometimes they stamp, sometimes they laugh, and sometimes they hiss; but when one regards them not, then they weep and lament as vanquished. Once, when they came threatening and surrounding me like soldiers, accoutred and horsed, and again when they filled the place with wild beasts and creeping things, I sung Psalm xix. 8, and they were presently routed. Another time, when they appeared with a light in the dark, and said, 'We are come, Anthony, to lend thee our light,' I prayed, shutting my eyes, because I disdained to behold their light, and presently their light was put out.

After this they came and hissed and danced; but as I prayed and lay along singing, they presently began to wail and weep as though they were spent.

"Once there came a devil very tall in appearance, that dared to say, 'What wouldst thou have me bestow upon thee?' but I spat upon him, and endeavoured to beat him, and, great as he was, he disappeared with the rest of the devils. Once one of them knocked at the door of my cell, and when I opened it I saw a tall figure, and when I asked him, 'Who art thou?' he answered, 'I am Satan; why do the monks blame and curse me? I have no longer a place or a city, and now the desert is filled with monks; let them not curse one to no purpose.' I said to him, 'Thou art a liar,' &c., and he disappeared."

Much more than this he is related to have said by his biographer, who affirms that "having been prevailed upon to go into a vessel and pray with the monks, he, and he only, perceived a wretched and terrible stink; the company said there was some salt fish in the vessel; but he perceived another kind of scent, and while he was speaking, a young man that had a devil, and who had entered before them and hid himself, cried out, and the devil was rebuked by St. Anthony and came out of him, and then they all knew that it was the devil that stunk."—"Wonderful as these things are, there are stranger things yet; for once as he was going to pray, he was in a rapture, and (which is a paradox) as soon as he stood up, he saw himself without himself, as it were, in the air, and some bitter and terrible beings standing by him in the air too; but the angels, his guardians, withstood them."

"He had also another particular favour, for as he was sitting on the mount in a praying posture, and perhaps gravelled with some doubt relating to himself, in the night-time, one called to him, and said, 'Anthony, arise, go forth and look!' so he went out and saw a certain terrible deformed personage standing and reaching to the clouds, and winged creatures, and him stretching out his hands; and some of them he saw were stopped by him, and others were flying beyond him; whereupon the tall one gnashed his teeth, and Anthony perceived that it was the enemy of souls, who seizes on those who are accountable to him, but cannot reach those who are not persuadable by him."—His biographer declares that the devils fled at his word, as fast as from a whip.

The Rev. Alban Butler says, "there is extant a sermon of St. Anthony's, wherein he extols the efficacy of the sign of the cross for chasing the devil, and lays down rules for the discernment of spirits." There is reason to believe that he could not read; St. Austin thinks that he did not know the alphabet. He wore his habit to his dying day, neither washing the dirt off his body, nor so much as his feet, unless they were wet by chance when he waded through water on a journey. The Jesuit Ribadeneira

affirms, that "all the world relented and bemoaned his death, for afterwards there fell no rain from heaven for three years."

Though two centuries elapsed before Anthony's bones were looked for, his grave was not only discovered, but his body was found in the customary preservation. It was brought to Europe through a miracle. One Joceline, who had neglected a pilgrimage to Jerusalem, was, therefore, sorely wounded in battle, and carried for dead into a chapel dedicated to St. Anthony. When he began to revive, a multitude of devils appeared to drag him to hell, and one devil cast a halter about his neck to strangle him, wherefore St. Anthony appeared; the devils flew from *him* of course, and he commanded Joceline to perform his pilgrimage, and to convey his body from the East; whereupon Joceline obeyed, and carried it to France. The saint's beard afterwards was shown at Cologne, with a part of his hand, and another piece of him was shown at Tournay; two of his relics were at Antwerp; a church dedicated to him at Rome was famous for his sackcloth and part of his palm-coat; the other part of it was exhibited at Vienna, and the rest of his body was multiplied about, so that there were limb-bones enough for the remains of half a dozen uncanonized persons.

St. Anthony's fire is an inflammatory disease, which, in the eleventh century, raged violently in various parts. According to the legend, the intercession of St. Anthony was prayed for, when it miraculously ceased; and, therefore, from that time, the complaint has been called St. Anthony's fire.

St. David, or, in Welsh, Dewid, the patron of Wales, was son of Xantus, Prince of Cardiganshire, and his birth was prophesied thirty years before it happened; he was brought up a priest, became an ascetic in the Isle of Wight, afterwards preached to the Britons, founded twelve monasteries, ate only bread and vegetables, and drank milk and water. A synod being called at Brevy, in Cardiganshire, A. D. 519, in order to suppress the heresy of Pelagius, "St. David confuted and silenced the infernal monster by his learning, eloquence, and miracles." After the synod, St. Dubritius, Archbishop of Caerleon, resigned his see to St. David, which see is now called St. David's. He died in 544; St. Kentigern saw his soul borne by angels to heaven; his body was in the church of St. Andrews. In 962, his relics were translated to Glastonbury.

March 1. St. David.

One of the miracles alleged of St. David, by Cressy, is that at the anti-Pelagian synod he restored a child to life, ordered it to spread a napkin under his feet, and made an oration; that a snow-white dove descended from heaven and sat on his shoulders; and that the ground whereon he stood rose under him till it became a hill; "on the top of which hill a church was afterwards built, which remains to this day." He assembled a provincial synod to confirm the decrees of Brevy; and wrote the pro-

ceedings of both synods for preservation in his own church, and to be sent to other churches of the province; but they were lost by age, negligence, and incursions of pirates, who almost every summer came in long boats from the Orkneys, and wasted the coast of Cambria. He invited St. Kined to this synod, who answered that he had grown crooked, distorted, and too weak for the journey; whereupon ensued "a double miracle." for "St. Kined having been restored to health and straightness by the prayers of St. David, by his own prayers he was reduced again to his former infirmity and crookedness." After this synod, he journeyed to the monastery of Glastonbury, which he had built and consecrated, with intent to repair it, and consecrated it again; whereupon our Lord appearing to him in his sleep, and forbidding him to profane the sacred ceremony before performed, he in testimony with his finger pierced a hole in the bishop's hand, which remained open to the view of all men till the end of the next day's mass. Before his death "the angel of the Lord appeared to him, and said to him, Prepare thyself." Again: "When the hour of his departure was come, our Lord JESUS CHRIST vouchsafed his presence, to the infinite consolation of our holy father, who at the sight of him exulted." More to the same purpose is alleged by the Catholic writers respecting him,—such as, that at his death, "being associated to a troop of angels, he with them mounted up to heaven;" and that the event was known "by an angel divulging it."

According to Porter, St. David was uncle to the famous Prince Arthur, or, strictly speaking, half-uncle, if St. David's illegitimacy be authentic. The same author relates of him, that on his way from building the church of Glastonbury he went to Bath, cured an infection of the waters, and by his prayers and benediction gave them the perpetual heat they still retain. On the same authority, St. David's posthumous virtue, in the reign of King Stephen, occasioned the brook above the churchyard of St. David's church to run wine, by miracle: the well near it, called Pisteldewy, or the Conduit of David, sent forth milk instead of water. Also a boy, that endeavoured to take pigeons from a nest in St. David's church at Lhannons, had his fingers miraculously fastened to the stone, till by his friends' watching, fasting, and praying before the altar three days and nights, the stone fell from his hand. "Manie thousands of other miracles have been wrought by the meritts of this holy man, which for brevitie's sake we omitt. I only desire all true-hearted Welshmen allwaies to honour this their great patrone and protector, and supplicate the Divine Goodness to reduce his sometime beloved countrey out of the blindness of *Protestancie*, groveling in which it languisheth. Not only in Wales, but all England over, is most famous the memorie of St. David. But in these our unhappie daies the greatest part of his solemnitie consisteth in wearing of a greene lecke, and it is a sufficient theme for a zealous Welshman to ground

a quarrell against him that doeth not honour his capp with the like ornament that day."

The feast of this saint is celebrated in the church of Minerva, where the cardinals assist solemnly at mass; and in St. Barbara's feast of the booksellers, who have taken St. Thomas Aquinas for their patron.

March 7. St. Thomas Aquinas.

It is related in the Golden Legend, that a man who was thought to be starved to death, and who, by a rope cast about his neck, was drawn to the top of a tower, and thrown down from thence, when he came to the ground rose up upon his feet, and gave the following account to those who wondered at his being alive, since he had continued so long without sustenance, and how it was possible for him to be preserved in his fall; he assured them, that St. Barbara preserved him in all his dangers, and in his fall from the tower sustained him with her holy hands.

It is also related, that St. Barbara's father, who was a heathen, and had shut her up in a tower for fear of being seduced, she being a very great beauty, perceiving by her discourses that she was a Christian, drew out his sword in great indignation, with design to kill her; but upon her prayers to God, a great stone opening itself, received her into its cavity, and rolled with her to a mountain full of caves, where she thought to have hid herself, but was discovered by a shepherd, who was punished for it in a miraculous manner; he himself being changed into a marble statue, and all his sheep into locusts, others say beetles; which, as a perpetual accusation of the crime, continually hover about her grave.

It is recorded by Surius, that in 1448, at a town called Gorcum in Holland, one Henry Knoch, by an accident of the candle's falling into the straw, had his house set on fire in the night, and he himself hardly escaped in his shirt, which began to burn in two places; but remembering he had left some money in the house, he resolved to return to it, in order to save it; but before he could come to the place where it lay, the house fell upon his naked body; when apprehending present death, he was more tormented, because he had not been prepared against the terrors of death by the sacraments of the church, and in this distress he betook himself to St. Barbara for the remedy of his soul, by addressing himself to her in prayer. The saint, being thus invoked, immediately presented herself before him, under such a shape as she is usually represented in churches. With her garments she quickly quenched the globes of fire, and with her white hand brought him through the straw-roof, and setting him in a safe place, told him that his life would be prolonged till the next morning, &c., saying which, she vanished away. All was performed as she had said, though Henry was so burned, that scarcely any flesh was left on his bones unconsumed, and what remained of him was as black as a negro, his eyes, heart, and tongue excepted, which remained untouched.

This day is sacred, likewise, to the memory of St. Paul the Anchorite. He was a man of profound ignorance. Butler says he was named "the simple." He journeyed eight days into the desert to become a disciple of St. Anthony, who told him he was too old, and bade him return home mind his business, and say his prayers: he shut the door upon him. Paul fasted and prayed before the door till Anthony opened it, and out of compassion made a monk of him. One day, after he had diligently worked at making mats and hurdles, and prayed without intermission, St. Anthony bid him undo his work, and do it all over again, which he did, without asking for a morsel of bread, though he had been seven days without eating; this was to try Paul's obedience. Another day, when some monks came to Anthony for advice, he bade Paul spill a vessel of honey and gather it up without any dust; this was another trial of his obedience. At other times he ordered him to draw water a whole day and pour it out again; to make baskets and pull them to pieces; to sew and unsew garments, and the like; these were other trials of his obedience. When Anthony had thus exercised him, he placed him in a cell three miles from his own, proposed him as a model of obedience to his disciples, sent sick persons to him, and others possessed with the devil, whom he could not cure himself.

The feast of St. Gregory, surnamed the Great, is held in St. Peter's, where his body is deposited. He was prætor of Rome in 574, under the Emperor Justin; next year he became a monk, and by fasting and study became so weak, that he swooned if he did not frequently eat. What gave him the greatest affliction was, his not being able to fast on Easter-eve; a day on which, says St. John the Deacon, every one, not even excepting little children, are used to fast; whereupon, by praying that he might be enabled to fast, he not only fasted, but quite forgot his illness. He determined to proceed to Britain to propagate the faith; but the whole city rose in an uproar to prevent his departure, and the pope constrained him to remain.

March 12. St. Gregory the Pope.

Pope Pelagius II. afterwards sent him as nuncio to Constantinople, where Eutychius fell into an error, importing that, after the resurrection, *glorified bodies would not be palpable*, but of a more subtle texture than air. St. Gregory clearly demonstrated that such bodies would be the same which they had on earth, and Eutychius retracted his error.

On his return to Rome, he took with him an arm of St. Andrew and the head of St. Luke. Pelagius made him his secretary, after whose death he was elected pope himself.

To escape from the danger of this elevation, Gregory got himself carried out of Rome in a wicker basket, and lay concealed in the woods and caverns for three days. He was afterwards consecrated with great pomp; and on that occasion sent a synodal epistle to the other patriarchs, wherein

he declared that "he received the four councils as the four gospels." Butler says, he extended his charity to the heretics, and "to the very Jews;" yet he afterwards adds, that in Africa "he extirpated the Donatists." He subscribed himself in his letters, Servant of the Servants of God. He sent to the Empress Constantina a veil which had touched the relics of the apostles, and assured her that miracles had been wrought by such relics, and promised her some dust-filings of the chains of St. Paul. He likewise sent to St. Austin and other monks to convert the English.

He died on the 25th of January, 604. His devotion to the church was constant; he was learned, enterprising, sincere, and credulous; and, for the times wherein he lived, charitable and merciful. He was the author of the church-singing called the Gregorian chant.

Many miracles are related of St. Gregory; as, that going to bless a church in honour of St. Agnes, which had been used by the Arians, he caused the relics to be placed on the altar, whereon a hog went grunting out of the church with a fearful noise; whence it was averred, that the devil, who had been served in it by the heretic Arians, was driven out by the relics. Sometimes the lamps were miraculously lighted. One day a bright cloud descended on the altar, with a heavenly odour, so that from reverence no one dared to enter the church.

At another time, when Gregory was transubstantiating the wafers, a woman laughed; he asked her why she laughed? to which at length she answered, "Because you call the bread which I made with my own hands the body of our Lord;" whereupon he prayed, and the consecrated bread appeared flesh to every one present; and the woman was converted, and the rest were confirmed.

At another time, some ambassadors coming to Rome for relics, Gregory took a linen cloth which had been applied to the body of a saint, and enclosing it in a box, gave it to them. While on their journey home, they were curious to see the contents of the box; and finding nothing within it but the cloth, returned to St. Gregory, complaining that he had deceived them. On this, he took the cloth, laid it on the altar, prayed, pricked it with a knife; the cloth shed blood, and the astonished ambassadors reverently took back the box.

Another time, one who had been excommunicated by St. Gregory for having put away his lawful wife, bargained with certain sorcerers and witches for revenge; who, when the holy pope rode through the city, sent the devil into his horse, and made him caper, so that he could not be held: then, with the sign of the cross, the pope cast out the devil: and the witches, by miracle, becoming blind, were converted, and St. Gregory baptized them; yet he would not restore their sight, lest they should read their magical books again; but he maintained them out of the church-rents.

After his death there was a famine in Rome, and the people being falsely persuaded that St. Gregory had wasted the church property, gathered his writings to burn them; wherefore Peter the Deacon, who had been intimate with Gregory, affirmed that he had often seen the Holy Ghost in form of a dove upon St. Gregory's head while he was writing, and that it would be an insufferable affront to burn those books, which had been written by his inspiration; and to assure them of this, he offered to confirm it by oath, but stipulated that, if he died immediately after he had taken the oath, they should believe that he had told them the truth: this being assented to, he took the oath, and thereupon died, and the people believed; and "hence," says Rabadineira, "the painters came to represent St. Gregory with a dove at his ear, to signify that the Holy Ghost inspired and dictated what he wrote."

It is also related of St. Gregory, that, when he fled from Rome to avoid the dignity of popedom, and lay hidden, a bright pillar of fire, descending from heaven, glittered above his head, and angels appeared descending and ascending by the same fiery pillar upon him; wherefore, he was miraculously betrayed.

Lent is said to be an imitation of the fasting of Jesus Christ. It must be of great antiquity, since it is cited by several ancient fathers. In the primitive church the Christians did not always fast during the precise term of forty days; for we have examples of Lent-seasons that were of shorter continuance, and of others that lasted longer. It was sometimes usual to begin Lent at Septuagesima, other times at Sexagesima, and often at Quinquagesima. With some, it held six weeks, with others seven, and some again began it but three weeks before Easter. It was kept very strictly, for they used to abstain not only from wine, flesh, meats, and all kinds of luxury, but to fast till the evening. Lastly, all persons were prohibited from marrying during Lent, which custom is observed to this day.

Lent and Ember week.

The fast of the ember weeks was borrowed originally from the Jews; for they bear a relation to four fasts which the Jews denominated from the fourth, fifth, seventh, and tenth months. The ember weeks are observed in March, June, September, and December. The humiliation of the ember weeks consists in three days' strict fasting in each season of the year. By this fast, the faithful are taught that the four parts of the year are to be equally consecrated to God. Some pretend that these fasts were established as early as the first century of the church, but that they were not absolutely binding; on the contrary, that a person might transgress them without scandal or offence. It is even said that this coldness and indifference were not suppressed but in process of time by councils. Others say, that the ember weeks were not instituted till the year 460, by Pope St. Leo. Moreover that Pope Gelasius commanded that priests and deacons

should be ordained in those seasons. As it was customary in the apostolic age for fasting and public prayer to precede their ordinations, it was but reasonable that the present ember weeks should be distinguished by the same pious exercises, and that the faithful should employ fasting and prayer "to implore such officers of God as might be worthy to serve his church."

Ceremony of giving the Ashes.

The ceremony of giving ashes is one of the ancient methods of expressing sorrow, of which mention is often made in the Old Testament. It is also a type of the public penance used among Christians anciently, during which the penitent was cut off from all communication with the rest of the faithful, and stood at the church-door, covered with sackcloth and ashes.

The ashes that are made use of on Ash-Wednesday must be made from the branches of olive, or some other trees that have been blessed the foregoing year on Palm-Sunday. The sacristan, or vestry-keeper, gets these ashes ready, and lays them in a small vessel on the altar, on the epistle-side; after which, the officiating priest blesses them, for which purpose the wax-tapers on the altar are lighted. The officiating priest, his clerks, and his acolytes, put on ornaments suitable to the solemnity of the ceremony; during which the choir chant *none*, or the ninth hour; after which, the officiating priest, preceded by the incense-bearer, and other assistants, goes up to the altar, kisses it, and says a prayer, with his face a little turned towards the ashes. He afterwards makes the sign of the cross upon the ashes, and incenses them. The incensing being ended, the priest, having on one side of him the deacon carrying the ashes, and his sub-deacon on the other, goes forward towards the middle of the altar, and turns round to the congregation. Then the chief of the clergy, in whose church the ceremony of giving the ashes is performed, goes up to the altar, and lays the ashes on the head of the officiating priest in the form of a cross, repeating these words, *Memento homo quia pulvis es*, &c.; i. e. *Remember, man, that thou art dust*, &c. After the priest has received the ashes, he gives them to his assistants, to all the clergy then present, and at last to the whole congregation. The women, as well as the men, receive the ashes on their foreheads.

A bishop, with his mitre off, receives the ashes sitting, from the officiating canon; after which the prelate, putting on his mitre, and having a white cloth before him, gives the ashes to the officiating canon, who stoops before him. It is the bishop's province to give the ashes to a churchman of superior dignity, such as an archbishop or patriarch. Princes, ambassadors, and other persons of distinction, receive the ashes after the canons. The canons and the superior clergy incline their bodies when they receive them, but all the inferior clergy and the laity take them kneeling. The pope receives them from the officiating cardinal, who does not repeat the

Memento, &c., to him; but the cardinal stoops a little when he takes them from the pope. If an emperor were to assist at this ceremony of humiliation, he must take them after all the cardinals, for the princes of the church are superior to all temporal ones.

Pope Urban V. sent, on the fourth Sunday in Lent of the year 1366, a golden rose, to Joan, Queen of Sicily, and made a decree, by which it ordained, that the popes should consecrate one at that season every year.

Blessing the Golden Rose.

This golden rose is enriched with precious stones, and is often sent by the pope to princesses, or to some church, as a mark of his peculiar affection. His holiness blesses the rose in the room in which the ornaments are kept, immediately before he goes to hear mass in his own chapel. This blessing is performed with frankincense, holy water, balm, and musk, mixed together. The benediction being ended, the pope goes out of the room, and one of his privy-chamberlains carries the rose before him, and lays it on a candlestick. Then a cardinal-deacon presents it to his holiness, who, taking it in his left hand, walks on to the chapel, and with his right hand blesses the faithful who line the way. After this, the rose is returned to the cardinal-deacon, and he gives it to a clerk of the chamber, who lays it on the altar. Mass being ended, his holiness gives the rose to whomsoever he thinks proper. We must not omit that the Sunday of the golden rose is called *Lætare*, from a lesson which is read on that day, beginning at verse 10 of the 66th chapter of Isaiah, and that the sacred college come into the chapel clothed in cassocs of the colour of dried roses.

The rose is remarkable for three qualities, which are to be applied to the faithful of the Church, viz. for its colour, its fragrance, and taste. The substance of the golden rose, the musk and the balm with which it is blessed, are so many emblems of the divine, the spiritual, and human nature of Jesus Christ.

On Palm-Sunday, palms are prepared at the pope's chapel; and when these cannot be procured, olive branches are sometimes used, adorned with

Ceremonies of Palm-Sunday.

the leaves of the palm-tree, tied up neatly in the shape of a cross: these palm, or olive-branches, are about five feet in length. The pope then goes in procession to the chapel; and when the prayers and ceremonies which are used in all other benedictions are ended, his holiness sprinkles and incenses the branches. After their consecration the chief cardinal-bishop presents two of the largest of them to his holiness, who gives them to two persons of distinction, who, according to the Roman ceremonial, must stand on each side of the pope, with the branches in their hands. The above-mentioned cardinal then presents him a third branch, less than the former; this the pope gives to a chamberlain, and presents the rest to the cardinals, prelates, ambassadors, and noblemen who assist at the ceremony.

The branches, which the cardinal-bishop offers to his holiness, are beautifully adorned with flowers, and must be kissed by those to whom they are presented. When the chief cardinal-bishop receives them, he has the honour to kiss the hand and knee of his holiness; the rest of the cardinals also kiss his knee, but the clergy of an inferior order only kiss his foot. The ceremony concludes with distributing the branches among the people; and during the service of the Passion, all the congregation hold their branches in their hands.

On Palm-Sunday, the altars, likewise, are adorned with palm or olive-branches. The branches designed to be distributed are laid upon a table near the altar, and remain there covered with a white cloth till the time of blessing them.

One remarkable custom practised on Palm-Sunday, and which is still observed in several parts of Christendom, is the setting a prisoner at liberty: upon which occasion the bishop and clergy go in procession: the ceremony of this delivery is considered by the Catholics as a type of their spiritual freedom. This ceremony is borrowed from the Jews, who used anciently to set a prisoner at liberty on the day of their passover, in commemoration of their deliverance from the Egyptian bondage.

After the palms are distributed, the procession begins by the deacon presenting the officiating priest with one of the branches, which he kisses, as also the priest's hand: this being done, the sub-deacon takes the cross, and occupies a station between the two incense-bearers, at the entrance of the sanctuary, or chancel. Immediately after, the deacon, having knelt down, and turned himself towards the people, repeats to them, *Procedamus in pace*, i. e. *Let us go in peace;* and the procession is then performed round the church. When it is ended, mass is said. During the singing of the Passion, the several members of the congregation hold their branches in their hands, not excepting the officiating priest and the ministers of the altar; none being excepted but the deacons, who repeat the service of the passions, and the acolytes, and their attendants. After mass is ended, every member of the congregation carries home his branch which has been blessed; and, according to the rituals, a branch thus blessed is a preservative from several diseases, and an instrument of innumerable blessings.

After various preliminary ceremonies, the procession sets out, each person with his taper in his hand, in such order, that the youngest walks first, and the oldest last. The superior clergy walk immediately after the priest, who marches under a canopy, and carries the host. Being come to the sepulchre, the youngest place themselves near the cross, which is set opposite to the grave, and the oldest place themselves behind them: this being done, they all fall down on their knees, the incense and cross-bearers excepted; and the choir sings and repeats

The Procession of the Host to the Sepulchre.

the anthem *Tantum ergo sacramentum*, till the conclusion of the ceremony. The priest now incenses the host, and a deacon takes it up and holds it in his hands, till such time as the priest kneels down before it. This being done, the deacon puts it again in the tabernacle, where the priest incenses it thrice; after which, the deacon locks up the tabernacle, and gives the key of it to the master of the ceremonies. At the return of the procession, all the tapers are put out, with the exception of those of the acolytes, who walk before the cross-bearers. The officiating priest now puts off his white vestments, and puts on purple ones, in order to say the office of the vespers; his attendants do the same: and after the vespers are ended, they uncover the altars in the following manner:—

The officiating priest takes from the high altar its coverings, its *Pallia*, and other ornaments, but does not take off the cross and its lights. They even take away the little table on which the church plate, the carpets, and flowers usually stand; and they likewise uncover the pulpit and the church-walls, the covering of which the sacristan carries into the vestry. The cross is now covered with a black or purple-coloured veil; the tabernacle is veiled in the same manner, and is left open, being the house of the living God, who has absented himself from it for some time. The cross must now be placed before the tabernacle. In order to solemnize the passion of our Saviour, a black canopy is then set over the high altar, and the walls of the church are hung with the same colour. The whole of this mournful ceremony is ushered in by certain anthems.

It is stated that the uncovering of the altars represents the ignominious manner in which Jesus Christ was stripped of his garments.

After the ceremonies above mentioned are ended, the pope is carried to the gallery, where the bull *in Cœna Domini* is read; by which his holiness excommunicates, in a solemn manner, all heretics and unrepenting sinners; after which, he gives his blessing to all the people there assembled.

During the publication of the bull *in Cœna Domini*, which is given out from the gallery of the blessing, the pope is then clothed in a red chasuble, and a stole of the same colour, and stands in a kind of high pulpit, the better to be seen by the people. The sub-deacon, who stands at the left hand of his holiness, reads the bull, which is in Latin; and the deacon, who stands at his right, reads the same to them in Italian. In the mean time the candles are lighted, and each of them takes one in his hand. When the excommunication is pronounced, the pope and cardinals put out their candles, and throw them among the crowd; after which, the black cloth that covered the pulpit is taken away.

Two cardinal-deacons' assistants now publish the plenary indulgence,—one in Latin, the other in Italian.

After this, his holiness washes the feet of twelve priests in the ducal

hall, and entertains them at dinner in another apartment, himself waiting upon them; and presents to each of them two medals, the one of gold, the other of silver, as also an apostolical garment, made of white serge.

Ceremony of washing the feet of the poor.

This ceremony is considered typical of Jesus Christ washing the feet of his disciples, and is held in high veneration by the rigid Roman Catholic. A modern writer thus describes the ceremony:—

The pope and cardinals having come into the ducal hall, the cardinal-deacon's assistants clothe his holiness with his purple stole, his red cope, and plain mitre. Their eminences are clothed in purple copes. His holiness having put three spoonfuls of odoriferous spices into the thurible, gives his blessing to the cardinal-deacon, who is to sing the gospel, which begins, *Ante diem festum Paschæ;* after this, one of the apostolical sub-deacons gives the pope a book of the New Testament to kiss, and the cardinal-deacon incenses him thrice; immediately after which, a chorus of musicians sing the 34th verse of the 13th chapter of St. John, in which are these words, *Mandatum novum do vobis:* "A new commandment I give unto you."

As soon as the pope hears these words sung, he takes off his cope, and putting on a white apron, washes the feet of thirteen poor priests, being strangers, who sit on a high form or bench, clothed in white camelot, with a kind of capouch or cape, that reaches down to the middle of their arms. This, at the pope's court, is called an apostolical garment. The aforementioned priests have their right legs bare, and these are well washed over with soap and water, before they are presented to the pope to wash. When he has done, the treasurer, by his order, gives to each of them two medals, one of gold, the other of silver, weighing an ounce each. The major domo now presents a napkin to the dean of the cardinal college, or one of the most ancient bishops of the apostolic college, who dries their feet. Afterwards, the pope returns to his seat, takes off his apron, washes his hands in water, which a layman of the highest quality then present pours out to him, and afterwards wipes them with a napkin, which is presented to him by the chief cardinal bishop. This being done, the pope again puts on his cope and mitre, and sings the Lord's prayer and several others in Latin; after which he goes into the vestry, where he leaves his pontifical vestments, and withdraws to his apartment, accompanied by the cardinals.

The above ceremony is performed nearly after the same manner in the rest of the churches in Rome, as well as in other places, by the bishops and curates of parishes. The place where the ceremony is performed must be adorned and perfumed with flowers and odoriferous herbs; and there must be at least one table in form of an altar, neatly covered. The cross must be veiled with white, to denote that purity of which the cere-

mony of washing the feet is a type; and as every thing must have an allusion to that ceremony, the rituals observe, that the candles which are lighted at this solemn act must be made of the whitest wax. The credence-tables, and the basins into which the water is poured, must also be adorned with flowers.

The thirteen priests whose feet have been washed by the pope, and who are on that day called apostles, are, an hour afterwards, carried into a beautiful apartment in the Vatican, in which the thirteen priests are entertained with a most splendid dinner. They are no sooner seated than the pope comes in, and presents to each of them the first dish, and afterwards pours out to each the first glass of wine; during which he discourses to them with great familiarity, and grants them several privileges.

When the pope has withdrawn, his preacher in ordinary begins a sermon in the above-mentioned apartment, while the thirteen priests are sitting at dinner, in lieu of the spiritual lecture usual at meals in all ecclesiastical societies. The preacher who officiates on this occasion, is the same that generally preaches once a week before the pope in his chamber during Lent and Advent. On this occasion the pope sits in a gallery, unseen by any person, and the cardinals sit round it, clothed in purple copes, as in the consistory. The ceremony ends with a sumptuous entertainment, which his holiness gives to the cardinals; and the whole is heightened with a fine concert of music. It is thus that Rome beholds annually renewed the image of the Lord's Supper with his apostles.

Blessing of the Oils.

At Rome, the Holy Oils are blessed on Holy Thursday, at which time those of the preceding year are burnt. The ceremony is performed with great solemnity, after having first reconciled the penitents to the Church. After nones, or the ninth hour, the officiating priest clothes himself in white, and puts on his sandals, &c. The canons, the several ministers of the altar, seven deacons, seven sub-deacons, and twelve priests, are likewise clothed in white, and all walk in procession to the altar. Omitting the various genuflections, prayers, and anthems, which follow the procession, we shall only observe, that the officiating priest blesses, consecrates, and exorcises three sorts of oil. He first performs the ceremony on that of the infirm, or on that which is used in extreme unction, exorcisms, &c.; afterwards on that of the chrism; and, lastly, on that of the catechumens; and the whole is closed with a salutation, which the officiating priest and the ministers who assist at the consecration make to these sanctified oils, saying, *Ave sanctum oleum*,—*Hail, holy oil*, &c. After this, the new-made oils are carried in procession into the sacristy, where the officiating priest washes his hands, then sings mass, and gives the blessing.

Good Friday.

Good Friday is distinguished in various places by ceremonies of great splendour, of which the following may serve as examples:

At Courtray, there is a commemorative procession, on Good Friday, of our Saviour to Mount Calvary. The city magistrates give five-and-twenty livres to a poor man, who represents the suffering Saviour; and the monks assure him of certain salvation, in case he happen to die under the blows that are given him in this ceremony. The procession first assembles in the parish-church, and the mock Saviour is brought into the sacristy, where he is clothed with a purple robe, his loins girded with a thick rope, and his head crowned with thorns; after which he is made to walk barefoot, with a kind of pack-saddle bound around his neck. On each side of this collar six ropes are put, which are to be fastened to a wooden cross of great weight, which the voluntary martyr has now laid upon his shoulders; and thus equipped, he rambles up and down the whole city. Six Capuchins, who walk at his right hand, draw the six ropes which are fixed on that side of the pack-saddle; and the other six are drawn by as many Recollets, or Franciscans: so that the poor fellow is so dragged and hauled by the twelve friars, that he is continually stumbling, and is almost pulled to pieces. This poor mock Saviour would have a terrible ordeal to go through, were it not for a sham Simon the Cyrenean, who, very luckily, comes just in time to free him from his torments. The poor wretch, before he gets into the church, is half killed; however, notwithstanding the kicks and buffetings which the people and the mimic Jews bestow upon him, he is so thoroughly persuaded of the merits of his sufferings, and that they will procure him an eternity of bliss, that he bears all his torments without the least murmur or complaint.

The procession at Brussels, in which the crucifixion of our Saviour is represented, is no less extraordinary in its circumstances. Both the city and the court endeavour to do honour to this solemnity; and it is performed in the church of the Austin-friars, at the foot of the altar. The persons who form the procession assemble in St. Gudula's, the cathedral church, by eight in the morning, and the Brotherhood of *Mercy* come thither in their proper habits, barefooted, and their faces masked; some walking with drums covered with black cloth. After the brotherhood, a great number of prisoners come forward, each of whom drags after him an iron cannon ball, chained to his foot; next come several Austin-friars, dressed in Jewish habits, in the midst of whom is a man, who is always a criminal, (but pardoned for the part he then acts,) bound and fettered, crowned with thorns, and dressed in a purple robe. Then several trumpets come forward, and after them the prebends, the priests, and a multitude of people. In this equipage, they all crowd into the church, where the concourse is generally so great, that the multitudes are obliged to stand without.

Procession at Brussels.

In the church a large scaffold is erected, and a cross, twenty feet in height, is set upon it: the person who represents the crucified Saviour

ascends this scaffold, and is followed by those who represent the Jews, with hammers, nails, and ropes in their hands. The Brotherhood of Mercy crowd round the scaffold, and the ladies have high seats prepared for them; the common people standing below in the pit. The mock Jews now strip the pretended CHRIST of his ornaments, lay him along the scaffold, and cast dice for his garments; which being done, they strip him to his shirt Lastly, he is fixed on the cross, by tying his hands and feet with leathern thongs which are nailed to the cross; and the better to imitate our Saviour's sufferings, they put little bladders, filled with blood, under the thongs, which being pierced by the nails, the blood is seen to trickle from his hands and feet! This is the very *pathos* of this pious farce; for at the sight of the blood, the hearts of the people are moved, and the most devout beat their breasts, while the monks sing anthems suitable to the occasion.

At Venice.

At Venice, on Good Friday, the Holy Sacrament is carried in procession, about nine or ten at night, with the utmost solemnity: it is laid in a coffin, covered with black velvet, and in this manner is carried round the square of St. Mark. St. Didier informs us, "that there cannot be a finer sight than this square then affords. Two large flambeaux of white wax are set at each window of the palace Della Procuratia, which goes round the square. This double range of flambeaux, and those which are set over the church gate, are to light the several processions of the fraternities, and the neighbouring parishes, who go into the square. Here the penitents appear in masquerade, and beat themselves till the blood follows the blows. For this purpose they have scourges made of a great number of little sharp cords, which they hold with both their hands, and dipped in a pot filled with vinegar. They strike themselves on the back with so much order, and in such exact cadence, that they must necessarily have studied the art very much, to be so very expert in it.

Here follows the order which is observed in this procession. There are three or four hundred men, all of them holding thick torches of white wax, six feet long, and weighing at least twelve or fifteen pounds each. These walk two and two, with a like number of persons, each holding a lantern, and walking between the torches in such a manner that the spectator sees alternately a flambeau and a lantern. They are all clothed in black or white serge, according to their fraternities, having a large cowl, two feet in length, and terminating in a point, which hangs down on their backs. Their lanterns are very large, and are fixed to the end of sticks; each has several tapers in it, which gives a great light, the lanterns being made of very clear glass. As there is a great number of glass houses in and about Venice, some of them are made in a very odd shape, and are so heavy that one man is hardly able to carry them. Some are made in the shape of stars, or like suns, with a great number of rays parting

from them, and are six feet in diameter. The glasses are fixed in with pieces of iron and lead, gilt: others are made in the shape of roses, full and half moons, comets, pyramids, crosses, globes, eagles with extended wings, &c. In the midst of these flambeaux and lanterns, the standard is placed, and afterwards the cross, with a crucifix four feet high, covered with crape; and a nosegay at the foot of it, as broad as a half-bushel. The several fraternities strive to rival each other in the singularity and beauty of their flowers as well as in the form they give to their nosegays. The *Battuti* walk before the cross, scourging themselves by starts, and walking backwards, having their eyes always fixed on the crucified Saviour. After the cross the relics follow, carried on litters covered with flowers and tapers. On both sides of the cross, several persons walk with long flambeaux in their hands, and large silver candlesticks, with several candles in them, fixed on a long pole. Afterwards, a chorus of voices is heard, and the clergy follow; then come the guardian, the deputy-guardian, and all the brethren of the fraternity, each having a torch in his hand.

Adoration of the Cross.

The ceremony of the adoration of the cross is also performed on Good Friday. After nones, the officiating priest goes up to the altar, preceded by the acolytes, without tapers, and the rest of the ministers of the altar: they first kneel before it, and bow to the cross, a duty at all times necessary, but particularly on this day. Immediately after the officiating priest and his ministers have repeated on their knees certain prayers in a low tone, the acolytes cover the table of the altar, and lay the mass-book on a black cushion, on the epistle-side. This done, the master of the ceremonies makes a signal to the officiating priest and his ministers to rise up; then the acolytes take away the cushions that were knelt upon, and the black cloth, while the choir and the congregation say their prayers upon their knees. The minister who is to officiate now goes up to the altar, kisses it as usual, and afterwards either repeats, or sings with a low voice, the several lessons of the day, which his ministers repeat after him. Prayers being ended, the officiating priest goes to the epistle-side, the deacon takes the cross, which is veiled, from the altar, and presents it to the officiating priest, who, after he has uncovered the top of the cross, elevates it with both hands, at the same time singing these words: *Ecce lignum crucis,—Behold the wood of the cross.* Then all the congregation rise up with their heads bare, and the ministers of the altar sing as follows: *In quo salus mundi pependit,—On which the Saviour of the world was extended.* The choir answers, *Venite et adoremus,—Let us come and adore.* Here, every one falls upon his knees, the officiating priest excepted. A moment after, they all rise up; the officiating priest uncovers the right arm of the crucifix, and the head of Jesus; shows it, elevates it, and says, *Ecce lignum, &c.*, but louder

than before. Lastly, he goes up towards the middle of the altar, turns towards the congregation, and with a very loud voice repeats the same words, at the same time elevating the crucifix, and showing it quite uncovered.

The acolytes now spread a purple piece of cloth, or carpet, in the midst of the chancel, and before the steps of the altar. A purple cushion, and a silken veil embroidered with gold, are laid upon the altar. The officiating priest carries the cross thither, and kneeling down, lays it on the cushion, and bows to it. Preceded by his ministers, who attend upon him at this august ceremony, he now returns to his place, where he puts off his sandals and his mitre. He afterwards advances towards the cross, in the midst of his ministers, who are likewise without shoes or sandals; kneels down thrice, repeats thrice a short prayer, and at last kisses the holy wood, which the ministers do likewise. After this, having bowed to the cross, they all return and put on their sandals.

The rest of the dignitaries of the church, each in his rank, now perform the same ceremony, and also the people. In those countries where the women do not sit with the men, a priest having a black stole over his surplice goes and presents them the crucifix to kiss and adore.

The same ceremonies are performed at the pope's chapel. After his holiness has kissed the crucifix, he makes an offering of twenty-five ducats of gold at least, which he puts into a vessel of the same metal, laid near the left arm of the crucifix. After the cardinals, emperors and kings go and worship the cross.

The ceremony of the adoration being ended, the deacon salutes the cross, elevates it, and in this posture carries it to the altar, where he places it, observing to bow the knee before it. As he walks along, the officiating priest stands up while it passes before him; but the rest of the ministers of the altar remain upon their knees.

The ceremonies on Easter Eve are at St. John's de Lateran: where, after the blessing of the fire and water, the catechumens who are of age are baptized in the *Baptisterium* of Constantine; the Pope assists solemnly at the office in the Apostolical chapel, and a cardinal priest sings mass.

Easter Eve.

On Easter Eve, the ornaments of the churches and altars are changed; the black, with which the latter were covered, is taken off, and white put on; the tabernacle is also uncovered, and covered with white, but so that the purple still appears on the outward side, till the litanies are ended. In like manner, after that part of the service has been celebrated, a carpet, or some rich covering, is laid on the steps of the altar, and the images are unveiled. Then six large tapers are got ready for solemn mass, and likewise all the lights which are to burn before the altar.

On the gospel-side of the altar, a great candlestick is placed, which

must be made in the shape of an angel, if possible, and very neatly wrought. In this candlestick, the paschal candle is fixed; it must be made of the whitest wax, and weigh about eight or ten pounds; five holes are made in it, in the shape of a cross, to be filled with five grains of frankincense, gilt over, and made in the shape of a pine-apple. To conclude, some edifying subject is painted on the taper, such as the patron of the place, or any other saint. As every thing must correspond with the solemnity of the day, the ritual ordains, that the reed with which the tapers are lighted shall also be gilt and adorned with flowers. The three small candles which are fixed to the top of the reed represent the Trinity in Unity, and must therefore join together at the basis, *i. e.* at the end which touches the reed.

It is ordained by the rituals, that baptism is not to be administered for a week before Easter-eve, unless a child's life be in danger. On this eve is likewise performed the ceremony of blessing the new fire.

The church being strewed with flowers, at the ninth hour the old fire is put out, and at the same time an acolyte must light the new one on the outside of the church.

The officiating priest, dressed in his sacerdotal vestments, and attended by the ministers of the altar and the clergy, now walks out of the church in procession, and goes to the place where the blessing of the fire is to be performed. The holy-water pot is carried thither in great pomp, as also the frankincense, the sub-deacon's purple maniple, and the mass-book. The sub-deacon walks singly with the cross, and is followed by the clergy. When every one has taken his place, the officiating priest uncovers himself, and pronounces these words: *Dominus vobiscum,—The Lord be with you, &c.*, as usual. He afterwards repeats the prayer, *Deus qui filium tuum, &c.*, in the midst of which he makes the sign of the cross over the fire; he likewise blesses the five grains of frankincense, which are put on a plate, which an acolyte holds lifted up to his breast. In the mean time, the thuriferary puts some coals, after being blessed, into the thurible, into which the officiating priest throws some frankincense and blesses it; then the deacon gives him the sprinkler, kissing it at the same time. The officiating priest then sprinkles thrice with holy water the fire which he had just before blessed, and as he is sprinkling says these words: *Asperges me Domine.* He incenses the sacred fire thrice, in the manner above mentioned. Then one of the acolytes, or a sacristan, takes a small candle, and lighs it at the new fire.

Having gone in procession to the place where the ceremony was performed, they return from it in the same order; but the deacon first puts off his purple ornaments, and puts on white, whereas the sub-deacon takes a purple maniple. The only particular circumstance in the procession is, that the deacon walks in it with the above-mentioned reed in his hand.

and the sub-deacon has a small candle shut up in a lantern. The procession, having arrived at the church-door, makes a halt, when the deacon kisses the reed, and the acolyte lights one of the candles fixed upon the reed with that which is in the lantern. Then they fall all upon their knees, and the deacon elevates the reed, and sings the anthem, which begins as follows: *Lumen Christi, &c.;* i. e. *The light of Christ.* He lights a second candle in the middle of the church with the same solemnity; and the third is lighted on the steps of the altar. There they must perform certain acts of devotion, or rather ceremonies, one of which is *The Blessing of the Paschal Candle.* The deacon, having asked the officiating priest's blessing, goes to the desk, on which he lays the mass-book, and incenses it thrice, but neither signs himself nor the mass-book with the sign of the cross. The rest of the ministers range themselves round the mass-book in the manner following:—The cross-bearer stands with the cross turned towards the officiating priest; the thuriferary is at the deacon's right hand; the other acolyte, who has the reed in his hand, and he who bears the five grains of incense, are at his left. When the deacon begins to sing the lesson called the *Præconium*, which begins *Exultet, &c.*, the officiating priest and his ministers uncover themselves; and in the midst of their chanting, at these words, *Curvat Imperia*, he puts the five grains of incense in the form of a cross into the taper. Afterwards, at certain words, *Rutilans ignis accendit, &c.*, adapted to the mysteries of the ceremony, he lights the paschal taper; and while he is chanting, an acolyte lights all the rest of the candles with the new fire.

This ceremony being ended, the deacon returns to the sacristy, where he puts off his white ornaments, and resumes the purple stole and the maniple of the same colour. After the blessing of the tapers, follow the lessons called *Prophecies;* and after them a verse is sung by the choristers, called *Tractus.* Singing of the prayers concludes this ceremony.

It is considered that the blessing of the paschal candle is of great antiquity in the church, and that Pope Zozimus in the beginning of the fifth century commanded that one should be lighted in every parish. This candle must remain on the gospel-side from Easter-eve to Ascension-day.

The officiating priest and his ministers now go in procession to *bless the baptismal font;* the cross and taper bearers go on one side of it, and the minister who officiates stands opposite to them, in such a manner that the font stands between him and the cross. The other ecclesiastics range themselves on each side; an acolyte stands at a little distance behind the officiating priest, at his right hand, holding a napkin to wipe his hands, and a thuriferary stands next in order to him.

Blessing of the Baptismal Font.

The minister who officiates then uncovers himself, and falls on his knees,

with all the others, the cross and taper bearers excepted. After an anthem is sung suitable to the solemnity, he rises up, and turning towards the font, pronounces the blessing, making the sign of the cross that way. He afterwards exorcises the water, makes a cross in it with his hands, and pours some out of the vessel towards the four cardinal points of the horizon. This done, he wipes his hands with the napkin given him by the acolyte, and repeats a prayer, at the conclusion of which he blows thrice on the water, and in three different places, always observing to do it crosswise. He also plunges a taper thrice into the same water, observing to sink it deeper the second time than the first, and the third more than the second, saying at each immersion the following words: *Descendat in hanc plenitudinem fontis virtus Spiritus Sancti;* i. e. *May the Spirit of the Holy Ghost descend into this water.* The assistants now sprinkle the people with a little of this water, and they also send a priest or a sacristan to sprinkle the houses therewith.

After this ceremony, the officiating minister perfumes the font thrice with frankincense; after which he takes the oil of the catechumens, and pours it on the water crosswise, and does the same with the chrisma. Being poured into the water in equal proportions, and always crosswise, he afterwards mixes them with his right hand in order that they may be diffused equally over every part of the font.

The font being blessed, the celebrant goes and receives the catechumens at the church-gate; and clothes himself in white, to perform the ceremony of their baptism.

The litanies are now sung, and a solemn mass and vespers are said. While the litanies are chanting, the host, which till now was hidden, is taken out and brought to the altar; all the tapers are then lighted, the altar is covered with several ornaments, the images are unveiled, and the seat of the officiating priest is covered. The latter, together with his priests, now resume their white ornaments, and prepare themselves for the celebration of a solemn mass. When the officiating minister begins the *Gloria in excelsis*, all the bells fall a ringing; for which purpose a signal is given from the cathedral.

This procession is singularly imposing, but a minute account of it will altogether exceed the limits of this work. Among others, the procession includes bishops, archbishops, consecrated patriarchs, ambassadors, cardinals, &c. &c. The pope, who comes next after the ambassadors, is carried in a vehicle, in which he seems to be on his knees, though he is really seated. He has on a rich cope, and over it a pall made of cloth of silver, which covers his shoulders and arms like a scarf. Before him is set a wooden stool, gilt, with a cushion of red crimson velvet, embroidered with gold lace; on which is laid the expositor, in which the host is contained, which he bears with his own hands.

Procession of the Blessed Sacrament.

The canopy over the pope's head is carried by the patriarchs, archbishops, and bishops, at their first setting out from St. Peter's; and afterwards, at their setting out from the portico of the Vatican, by the prime nobility of the neighbouring nations, such as the Florentines and the Siennese, who relieve one another till the procession is almost ended; when the Roman conservators, and the prior of the captains of the several districts, take it and carry it into church.

The Swiss, who go on each side of the pope, are cased in iron from head to foot, each man carrying a great two-handed sword unsheathed in his hand. After this guard of cuirassiers, the prelates advance in their several ranks, viz. the apostolical prothonotaries, the auditors, the clerks of the chamber, the generals of the orders, the referendaries, or officers in chancery, of the signature of grants, and of justice; and, lastly, the several companies of light-horse, four in rank, and the horses covered with very rich trappings. These close the march.

Sometimes his holiness walks on foot in this procession, in order to set an example of greater respect and veneration for the holy sacrament, which he carries in his hands. Urban VIII., and some other popes, formerly carried it on horseback.

When the consecrated host is not carried by his holiness, the dean of the sacred college, or the eldest cardinal, bears it instead of him, but is on foot. And on these occasions, the princes and ambassadors do not assist at it.

The procession generally lasts about four hours, although it has not above a mile to go; but then they walk with the utmost gravity, and extremely slow. While the procession continues, the Castle of St. Angelo makes a triple discharge of all its artillery. The *first* salvo is made when his holiness goes out of the chapel Paulina, and takes in his hand the expositor, in which the host is contained. The great culverine of St. Peter's is then fired off to give the signal. The *second* salvo is made when the pope goes out from the portico of the great square, before the Apostolical Palace: and the *third*, when he enters into that of St. James. The pope's guards are all under arms during the procession, and two of the light-horse are posted, with their lances couched, at the corner of every street through which the procession passes, to preserve order.

During the procession of the Blessed Sacrament, the bells of the cathedral, and of the other churches before which it passes, are rung. The streets must be swept, and strewed with flowers and green leaves, and the outsides of the houses and churches must be hung with tapestry. In some parts of Italy, triumphal arches are raised, adorned with emblems and mottoes, in honour of the blessed sacrament. The custom of laying carpets in the streets through which the procession is to pass, was observed by the ancient Romans on these occasions. They likewise had repository

altars, as is now the custom, erected in the streets, as halting-places for their processions.

The officiating priest consecrates two large hosts, one of which is to be used in the procession. Mass being ended, the tapers are distributed, and a sub-deacon, clothed in vestments suitable to the festival, comes out of the sacristy, preceded by two incense-bearers in surplices, with the thurible in one hand and the navicula in the other. The two incense-bearers join the sub-deacon, and stand by him on the outside of the chancel of the altar, till the march begins. Six clerks in surplices, with lighted torches in their hands, now range themselves on each side of the foot of the altar; and those who are to carry the canopy set themselves at the entrance of the chancel.

The last Gospel being read, the officiating priest makes his genuflections, having the deacon and sub-deacon on each side of him, and afterwards goes to the epistle-side; then descends to the bottom of the steps, takes off his maniple and chasuble, and puts on a white cope. The deacon and sub-deacon also put off their maniples, and then they all three go and make a genuflection on both knees, bending their bodies very low in the middle of the last step of the altar, where they continue a little time in prayer; after which the deacon rises up, and makes another genuflection; and this is in order to uncover the expositor, and place it on the corporal, or piece of fine linen used at mass. Here follows a third genuflection; and then he comes back, and stands near the officiating priest, who rises up and withdraws a little towards the gospel-side; and after having thrice put incense into each thurible, he falls down upon his knees, with the deacon, who is at his right hand, and the sub-deacon at the left. The former gives the thurible to the officiating priest, who incenses the blessed sacrament thrice, making a low bow both before and after. This triple incensing being over, the sub-deacon spreads the veil over the shoulders of the officiating priest, while the deacon goes up to the altar, takes the expositor from thence, which he gives to the officiating priest, and afterwards covers his hands with the extremities of the veil that lies over his shoulders; after which, the officiating priest having the pix, or expositor, in his hands, turns about to the right, and his ministers after him, when they all three continue on one of the steps of the altar, till such time as the whole procession has wheeled off, and they begin the *Pange Lingua*.

As the cross is carried before the pope whenever he appears in public at Rome, so the host goes before him when he is upon a journey; for the sovereign pontiffs have appropriated to themselves, alone, the privilege of having the host carried before them whenever they travel. Several instances of the host going before the pope are recorded, but nothing can enter into comparison with the

Manner of carrying the Host before the Pope on a journey.

pomp with which it was carried into Ferrara, in 1598, when Clement VIII. went to take possession of that city after the death of Alphonso of Este. The host was borne in procession out of Rome, in a magnificent tabernacle, which was carried by eight canons of the Vatican, upon a kind of litter, and under a magnificent canopy, embroidered with gold, silk, &c. The Brotherhood of the Blessed Sacrament, with each a torch in his hand, walked before the host. The religious orders, the musicians of St. Peter's chapel, and the clergy, with our Saviour's cross carried before them, followed the brotherhood. Afterwards, the host appeared under the canopy, carried by eight of the private chamberlains of his holiness, and guarded by a body of Swiss, and other soldiers. After the host, his holiness appeared, with a torch in hand; and next to him the sacred college, the prelates, and the Roman nobility, all of them holding tapers in their hands, and followed by a body of troops. In this manner the host was transported out of Rome.

It was carried to Ferrara, on the back of a beautiful horse, which was adorned with the most gaudy trappings. His holiness, before he began the march, bent his knee before the host, and did not rise up till it was out of sight. The mules employed to carry the baggage, and the lackeys of his holiness, carrying his arms, marched at the head; these were reinforced by several companies of soldiers, with their trumpets sounding as they marched. After this, eight led-horses came forward; and they were followed by the domestics of the cardinals and prelates, all of them on horseback.

Next came two couriers belonging to the Apostolic See, the band of music of the pope's chapel, two esquires, two mace-bearers, followed by the master of the ceremonies and the two clerks of the pontifical chapel. Each of the latter carried a lantern, fixed at the end of a lance, in order to light the host, which followed immediately after. Two of the grooms of his holiness held the reins of the horse on which he rode, and the host was guarded by a body of armed Swiss. Afterwards came the sacristan, with his white staff in his hand, the badge of his office, and followed by a great number of Roman prelates.

After these, another band of musicians, and a company of lackeys belonging to the baggage, appeared, and five hundred horsemen, in very magnificent habits, divided likewise into companies. The barber, tailor, and shoemaker of his holiness joined in the procession, according to their rank. Four chamberlains followed them, carrying four pontifical caps, made of purple, at the end of four pikes. All the nobility of Rome and of Ferrara assisted also in this procession, dressed in a very sumptuous manner; and after these came the acolytes, the chiefs of the apostolical chamber, the auditors of the rota, the sub-deacons, the orators, the bishop of Ferrera with his clergy, his holiness's key-bearers, his chief master of

the ceremonies, his cross-bearer, twenty clerks of the cathedral of Ferrara, each having a lighted torch in his hand.

The host, when the procession departed from Rome, and during the whole journey, was carried along with the baggage; but at the entrance into Ferrara, it was placed in the centre of the procession. The pope s chief-treasurer had bags fixed on each side of his saddle, out of wnich he threw money to the people. After the treasurer came thirty youths of the highest quality in Ferrara, walking on foot, bareheaded, dressed in cloth of silver, with little black cloaks, embroidered with silk, and caps in their hands, enriched with golden roses, pearls, and precious stones. After this shining troop came Pope Clement himself, clothed in a robe of very rich silk, and having on his head a crown enriched with jewels of immense value. He was carried on the shoulders of eight tall lackeys, clothed in long scarlet robes, under a canopy of the finest crimson velvet, embroidered with gold, surrounded with a double range of guards, very richly dressed, and followed by his Swiss, and an auditor of the *rota*, who carried his triple crown after him, having on each side of him the great chamberlain and the chief butler. A great number of coaches and horsemen followed.

During the whole march, the faithful sung anthems and *motets*, repeated prayers, made signs of the cross, and gave and received blessings. In a word, they practised all the exterior tokens of devotion. They marched very slowly, and the clergy, both secular and regular, in all the places through which the procession passed in the night-time, advanced to meet them, with a body of the militia at their head. After the clergy came the magistrates and other persons of distinction; and at the entrance into the city, the trumpets sounded, and the air echoed with spiritual songs, while the people crowded from all parts, to come and adore the host. People of the highest rank, at the same time, strove who should first present his holiness with the canopy.

On Christmas-eve, before the office of the ensuing festival begins, the sovereign pontiff annually *blesses a gold-hilted sword*, inlaid with precious stones, wrought in the form of a dove; with the scabbard and belt enriched in like manner, and a *Ducal hat* fixed on the point of it. This hat is made of purple-coloured silk, furred with ermine, and surrounded with a hatband, made in the form of a crown adorned with jewels: the hat and sword are both sent by his holiness to some potentate for whom he has a peculiar affection, or to a great general, who may have merited such a distinction for his bravery, exerted against the enemies of Christianity. His holiness performs the ceremony of blessing them, clothed with the albe, the amict, and the stole, before he puts on the red cope, which he wears at the office of Christmas-night. A clerk of the chamber presents to him the sword, and the hat

Blessing of the Sword and of the Ducal hat fixed on its point.

fixed on the point of it; and after having pronounced the blessing, he sprinkles and incenses them both with holy-water. This being done, the pope goes to his chapel, preceded by the same clerk of the chamber, who walks with the sword and the hat before the pontifical cross. If the person for whom these presents are designed happens to be at Rome, he must receive them from the pope's own hand, observing to kiss both that and his foot. His holiness declares to him that the sword denotes the power of our Saviour, and the victory which he has gained over the devil. While the sword is girding on, his holiness addresses the person so honoured as follows:—"By this sword we declare you the defender of the Holy Apostolical See, and of the pontifical sovereignty; the protector of the Holy See against the enemies of the faith, and the bulwark of the Church. May your arm, by the virtue of this sword, triumph over the enemies of the Holy See, and of the name of Christ Jesus: may the Holy Ghost, represented by the dove, descend on your head, and protect you against those for whom God prepares his judgments, before the Holy Roman Catholic Church, and the Holy See Apostolic," &c. Such is the formula appointed by Sixtus IV. for this ceremony.

Sometimes the person to whom the pope presents the consecrated sword is invited to read one of the lessons of the office; in which case a clerk of the chamber girds him with the sword over the surplice, clothes him with a white chasuble, and puts the hat upon his head. After this the master of the ceremonies conducts him to the steps of the throne of his holiness, where he bows to the altar, and then to the pope; and after having returned the consecrated hat to the master of the ceremonies, he draws the consecrated sword out of the scabbard, touches the ground with the point of it, waves it thrice aloft, and after having brought it back gently over the left arm, puts it again into the scabbard. This ceremony being concluded, he goes to the desk, and sings the fifth lesson of the office, having first received the pope's blessing. When the singing is finished, he goes and kisses the feet of his holiness; which done, his sacerdotal vestments are taken off, and the hat is again fixed on the point of the sword, which a gentleman holds with the point upwards till the office is ended. If the person for whom the sword is consecrated should not be present at Rome, or is not able to read, the Romish ceremonial ordains that a clerk of the chamber must put on the surplice, and sing at the desk in his stead; and that afterwards (if present) both of them shall go and kiss the feet of his holiness.

The person to whom the sword has been presented is then conducted back to his house in pomp, by the nobility of the court of Rome. The sword is carried before him, held aloft, with the hat fixed on the point of it.

SEC. II.—SACRAMENTS OF THE ROMAN CATHOLIC CHURCH.

The Roman Catholic Church acknowledges seven sacraments, which number, according to the catechism of the Council of Trent, is established by the Scriptures, by the tradition of the fathers, and the authority of councils.

The Seven Sacraments.

These sacraments are accompanied with several solemn and public ceremonies, with which the church has thought fit to heighten them, notwithstanding they are not essential, since they can subsist without them: however, they say that it would be a sin to omit them, unless in cases of necessity. Hence it is that the Council of Trent has pronounced anathema against those who say that the ministers of the sacraments may, without sin, despise, or omit, at pleasure, the several ceremonies received in the church. "We are assured," says the Catechism of the Council of Trent, "that these ceremonies give us a more strict idea of, and, as it were, set before our eyes the effects which result from these sacraments, and imprint the sanctity which attends them more strongly on the minds of the faithful. They raise the minds of such as observe them religiously, to the contemplation of the most exalted things." In a word, we are assured that they excite and increase in us a true faith and spirit of charity.

The sacrament of baptism is defined by the church as one instituted by Jesus Christ, in order to wash away original sin, and all those actual ones which we may have committed; to communicate to mankind the spiritual regeneration and grace of Jesus Christ; and to unite them as living members to their head.

Baptism.

The most essential part of the ceremony of baptism in the Catholic Church is as follows:—At the church-door the priest first asks the godfather and godmother what child they present to the Church? whether or no they are its true godfather and godmother? if they be resolved to live and die in the true Catholic and Apostolic faith? and what name they intend to give it? All profane names, as those of the heathens and their gods, must be rejected; nevertheless, those of Hercules, Hannibal, Achilles, Urania, Diana, &c. are common enough. A Catholic priest is authorized to change the name of a child who had been baptized Abraham, Isaac, or Jacob, by a Protestant minister. After the usual questions have been asked, the priest makes an exhortation to the godfather and godmother, with regard to the devotion which ought to accompany the whole performance. The exhortation being ended, the priest continues the ceremony; and calling the child by the name that is to be given it, asks it as follows:—*What dost thou demand of the church?* To which the godfather answers *Faith.* The priest adds, *What is the fruit of faith?* The godfather answers, *Eternal life.* The priest continues, *If you are desirous of obtain-*

ing eternal life, keep God's commandments: Thou shalt love the Lord thy God with all thy heart, &c. After which he breathes three times upon the child's face, but must observe not to let the child breathe upon him: and at the same time says, *Come out of this child, thou evil spirit, and make room for the Holy Ghost.*

This being done, with the thumb of his right hand he makes a cross on the child's forehead, and afterwards another on its breast, pronouncing these words: *Receive the sign of the cross on thy forehead, and in thine heart, &c.* Whereupon he takes off his cap, repeats a short prayer, and laying his hand gently on the child's head, prays for him a second time. This second prayer being ended, the priest blesses the salt in case it was not blessed before; which being done, he takes a little of it, puts it into the child's mouth, pronouncing these words: *Receive the salt of wisdom.* He then repeats a third prayer; after which he puts on his cap, and exorcises the Prince of Darkness, commanding him to come forth out of him who is going to be baptized, &c. At the end of the exorcism, he again makes the sign of the cross on the child's forehead, lays his hand on its head, and repeats another prayer.

After this fourth prayer, the priest lays the end of the stole upon the child, and taking hold of his swaddling-clothes by one corner, he brings it into the church; the godfather and godmother enter at the same time, and repeat with the priest the Apostles' Creed and the Lord's Prayer, as they advance towards the font, which having reached, the priest exorcises the devil once again, and after the exorcism, takes the saliva from his mouth with the thumb of his right hand; with this he rubs the child's ears and nostrils, and, as he touches his right ear, repeats a Hebrew word which signifies *Do thou open;* the same which Jesus Christ said to the man who was born deaf and dumb. Lastly, the assistants pull off its swaddling-clothes, or at least strip it below the shoulders; during which, the priest prepares the holy oils, &c.

The godfather now takes the child, ready stripped, and holds it directly over the font; the godmother then takes it by the feet, or the middle; both observing to turn it towards the east: the priest now asks the child, "Whether he renounces the devil and all his works, the pomps," &c. The godfather answers in the affirmative. This renunciation used formerly to be made on the outside of the church. The priest then anoints the child between the shoulders, in the form of a cross, and after that lays aside his purple stole, and puts on a white one; when the child is again questioned with respect to his belief, to which the godfather makes suitable answers in his name. These preliminaries being ended, the priest takes some of the baptismal water, which he pours thrice on the child's head in the form of a cross, and as he pours it, says, "I baptize," &c., taking care to mention one of the persons in the Trinity every time he

pours it on. This being done, he anoints the top of the child's head with the chrisma, in form of a cross—lays a piece of white linen upon its head, to represent the white garment mentioned in Scripture, and puts a lighted taper into the child's hand, or rather into that of the godfather. Such are the ceremonies of baptism, which the priest concludes with an exhortation: but if the child's life be in danger, these ceremonies are omitted, upon condition that they shall be observed in case he recovers his health; but if he has all the symptoms of death upon him, the midwife baptizes the child without delay.

Adult persons must, if possible, be baptized by the bishop himself; and the most proper time for this ceremony is Easter, or Whitsun-eve, which are the days appointed for baptism by the ancient church. The minister who baptizes, and the candidate for baptism, must both be fasting; but there is but very little difference between the ceremony of the baptism of catechumens and that of children. The priest signs the catechumen several times with the sign of the cross; first on the forehead, which implies that he must take upon himself the cross of CHRIST; on the ears, in order that he may open them to the divine precepts of the gospel; on the eyes, that he may see the light of God; on the nostrils, that he may smell the fragrant odour of CHRIST; on the mouth, that he may utter the words of life; on the breast, that he may believe; on the naked shoulders, to the end that he may bear the yoke of the Lord. These signs of the cross are concluded by three more, which the priest makes over the whole person of the catechumen.

The candidates for confirmation must be fasting, and consequently receive this sacrament in the morning, because it was at that time of the day the Holy Ghost descended on the apostles. The bishop, before he begins the confirmation, proceeds to his private devotions, washes his hands, and puts on the white vestments; after which he turns himself about to the candidates, who stand in the same order as at baptism, viz. the boys on the right, and the girls on the left. He next repeats a prayer; which being done, he sits down, and the candidates kneel before him. If the candidates for confirmation are very numerous, the bishop stands up, and the candidates stand on the steps of the chancel of the altar; each being supported under the arm by their godfathers. The bishop now asks the name of each candidate, and has it registered, after which he dips the thumb of his right hand into the chrisma, and therewith makes the sign of the cross upon the forehead; at the same time giving a gentle blow on the cheek to the person confirmed, and saying, "Peace be with you." Immediately after, the forehead of the person confirmed is bound with a slip of linen about the breadth of two fingers: and the bishop says to him, "I confirm you by the chrisma of salvation, in the name of the Father," &c. The ceremony ends with the blessing

Confirmation.

of the persons confirmed, which is done by the bishop, who makes the sign of the cross upon them.

The priest is the sole minister empowered to consecrate the host, and the rest of the ministers of the church are allowed only to prepare the things necessary for this sacrament; he also has the privilege of communicating under both kinds, that is, of eating the bread and drinking the wine; whereas, the laity communicate only under one, viz. the bread; and it is said that this custom was introduced in order to prevent certain accidents which degraded the dignity of the sacrament. One of these was, the overgrown whiskers and beards of some who received it, which, as they sometimes reached into the cup in which the blood of Jesus Christ was contained, might by that means make some good Christians sick at the stomach!

The Eucharist.

Every Catholic ought to communicate at Christmas, Easter, Whitsuntide, and Twelfthtide; but every *good* one should, besides the seasons above mentioned, receive the sacrament on *Corpus Christi* day, All-Saints, the Assumption of the Blessed Virgin, the festival of his patron, and the anniversary of his baptism. They ought to receive fasting, and be dressed in such a manner as best suits the Christian simplicity.

The priests who present themselves to the communion receive the sacrament immediately after the deacon and sub-deacon, before any other person; and these must have a white stole over the surplice. The ministers, who serve at the altar, communicate in the habits of their respective orders; but the acolytes, and other clerks, receive the Eucharist in their surplices. After this, the officiating priest goes down to the rails, in order to administer the sacrament to the laity; observing to begin with the person who stands first on the epistle-side. He makes the sign of the cross with the host on the person that is to receive, observing not to take his hand away till such time as the host is entirely in the mouth of the person receiving. We shall not take notice of the prayers, or other particulars, mentioned in the rituals.

If, in administering the host, or consecrated wafer, the smallest bit of it should happen to fall on the ground, it must be taken up in the most respectful manner, and the place on which it fell must be covered, for fear of treading upon the least particle of it: they must afterwards scrape the floor, and throw the shavings into the sacristy, and wash the place very clean: if it should happen to fall upon the napkin, or the veil, &c., such part of it must be washed, and the water thrown into the sacristy; if it fall on the vestments of the officiating priest, the part must be observed, and afterwards washed.

The blessed sacrament is administered as a *Viaticum*, or provision for a journey, to those whose life is in danger. The sick person must receive it fasting, provided he can do so with safety; and if he be not able to swallow

The Viaticum.

the whole wafer, a piece of it may be given him, and afterwards some liquid; but the host must not be dipped in any liquid beforehand, on pretence that the sick person will be the better able to swallow it.

In case the sick person throws up the wafer, and that the particles of it plainly appear, they must be put into a clean vessel, and carried to the church, and there deposited in some holy and decent place, "till such time as they are corrupted, after which they shall be cast into the *Sacrarium*, or *Piscina;* but if the pieces are not to be distinguished, what he has vomited up must be wiped with pieces of tow, and these must afterwards be burned, and the ashes thrown into the sacrary." The priest must take care not to give those the viaticum who are troubled with a continual coughing, or are not able to swallow or consume the host, for fear of any accident unsuitable to the dignity of the sacrament.

Whenever the viaticum is to be carried to any place, care must be taken to make the chamber in which the sick person lies very clean, and also all those parts of the house through which the host is to pass; and they should likewise be strewed with flowers and odoriferous herbs. The host must be laid on a table very neatly covered, on which two candlesticks, with two lighted tapers in them, shall be set; also a drinking-glass; a vessel full of wine or water to purify or wash the fingers, and a white cloth to lay before the sick person. In case the viaticum be carried in public, as is the custom in Roman Catholic countries, the rector gives notice to his parishioners, by ringing a bell, to prepare themselves to accompany the blessed sacrament with tapers and torches; to support the canopy, or give some other exterior marks of their devotion and respect. Being assembled, the priest washes his hands, as is usual in the celebration of the divine mysteries, and of such ceremonies as are performed by him in blessings, consecrations, &c. He then puts on the surplice, the stole, the chasuble, and goes up to the altar, accompanied or followed by other priests or clerks. Here he falls upon his knees, repeats a private prayer; and afterwards rising up, puts a white scarf about his neck, spreads the corporal on the altar, opens the tabernacle; kneels down a second time at taking out the *ciborium* or *pix*, which he lays upon the corporal; kneels a third time when he has opened it; and after having viewed the host, covers it with its little oval lid, and takes it in both his hands, which are folded in the ends of the scarf that is about his neck. He then goes under the canopy, and a clerk, with a lighted lantern in his hand, walks foremost; and two other clerks, the one holding the holy water, the corporals, and the purificatories, and the other the ritual and a little bell, march immediately after him. Next come those who carry the torches; and lastly the priest, walking under the canopy, and carrying the host raised as high as his breast. If the priest carry the viaticum to a considerable distance,

the host must be put in a little silver box, or pix, enclosed in a stuff purse. and hung about his neck.

The priest, on coming into the sick man's apartment, bids peace to the house, and goes towards the table, on which he spreads the corporal, in order to set the pix, or ciborium, upon it. This being done, he and every person present worship the host. He then sprinkles the sick person, and also the room; during which, anthems are sung, and prayers are repeated suitable to the occasion. After this, he opens the ciborium, takes out a consecrated wafer with the thumb and fore-finger of his right hand, observing to hold it a little aloft over the top of the ciborium, which he holds in his left hand, and, turning about, advances towards the sick man, in order to administer the sacrament to him.

The communion being ended, the priest places the ciborium upon the table, observing to make a genuflection at the same time; and afterwards rubs his finger and thumb, with which he took up the host, upon the brim of the ciborium; so that if any little piece of the wafer should happen to stick to it, he may shake it into it. He afterwards shuts the ciborium, and covers it with a little veil, kneeling at the same time; then he washes the finger and thumb which touched the host with wine and water, presented him by those of the house.

This act of devotion concludes with prayers and exhortations. If any consecrated wafers be left in the pix, or ciborium, the priest, after having blessed the sick person, returns to the church, attended by the same persons who accompanied him to the sick man's house. Being come into the church, he pronounces the indulgences granted by the sovereign pontiffs and the bishop of the diocese, and gives them his blessing; but in case there are no more wafers in the pix, the priest returns without any formality, after having repeated the prayers used after the communion of the sick. If the sick person be just expiring, the priest omits all the prayers, &c., and, in giving him the viaticum, repeats two or three words only.

When the viaticum is given to a priest, he ought to have a surplice on, and, over it, a white stole, disposed crosswise over his breast.

If a priest be obliged to carry the viaticum to any person infected with the plague, he must go within nine or ten paces of the house, taking care to stand in such a manner that the wind may be at his back He now encloses the consecrated wafer between two common ones; and, after having wrapped up the whole in a sheet of white paper, lays it on the ground, at a reasonable distance from the place infected, and covers it with a stone, in order to secure it from the wind and rain. This being done, the priest draws back, and the sick person, or his attendant, being instructed by the priest, comes and takes up the wafer, which is the consecrated host. The priest then says the prayers, and performs the ceremonies, which are usually repeated, both before and after the communion.

The like precaution is observed in giving extreme unction to persons infected with the plague. They take a long wand, or rod, at the end of which a piece of tow, or cotton, dipped in the holy oil, is fixed, with which the sick person is anointed once, and with the usual words. After this, they run the end of the wand and the cotton into a fire purposely prepared in a chafing-dish.

The bishops have power to absolve sinners throughout the whole extent of their dioceses, and rectors in their parishes. Other priests and monks must have an express approbation from the bishop before they are allowed to hear confession. However, there are certain cases reserved to the pope, the bishops, and their penitentiaries.

Confession and Penance.

Fasting, prayers, alms, abstinence from such pleasures and things as we chiefly delight in, are the general conditions of penance. There are others of a more particular kind; as, to repeat a certain number of Ave-Marias, Pater-nosters, and Credos; to kneel, or salute the host a stated number of times; to give one's-self a certain number of stripes; to wear a hair-shirt, or a girdle made of horse-hair, &c., next to the skin. It would be endless, however, to enter into a farther detail of such particulars. Those who cannot hit upon austerities severe enough for their purposes will meet with sufficient instructions in the Lives of the Saints, and the Golden Legend.

The confessor must have a surplice over his cassock, with a purple stole and square cap; he must hear confession in the church, and at that part of it which is the most distant from the high altar, i. e. at the bottom of the nave, being the most exposed to the view of the people, in the confessional, or confession-chair, which is the tribunal of penance. The confessional must be open before, and have one or two lattice-windows in it. Opposite to the penitent is placed an image of the crucifix, or some mystery of the Passion. Confession must be made in the day-time, and if possible, when there are people in the church. As soon as the penitent is come up to the confessional, he must make the sign of the cross, and ask the confessor's blessing.

The confessor must then be seated, his body upright, his cap on his head, his face covered, and his ear stooped towards the penitent. The penitent should be generally kneeling, and his or her hands clasped. Women and young maidens must not come to confession with their breasts bare, or their arms uncovered.

Confession being ended, the confessor uncovers himself, in order to absolve the penitent; and, accordingly, he recommends him to the divine mercy, stretches out his right hand towards him, begging God to remit his sins; after which, he puts on his square cap, gives him the absolution in the name of Christ Jesus, and adds, holding his right hand always lifted

up towards the penitent, that he absolves him, by CHRIST's authority, *in the name of the Father, &c.* He then takes off his cap a second time, and prays to God that "Our Saviour's passion, the merits of the Holy Virgin, and of all the saints, may conspire to remit the penitent's sins."

When the penitent has completed the penance enjoined him, he returns to the bishop or his penitentiary, with a certificate signed by the rector, to prove that he has fulfilled it; after which they proceed to his reconciliation with the Church. This reconciliation was formerly performed on Holy Thursday. But whether it happen on this or any other day of public worship, the penitent must come to the church-door, on the day appointed him for receiving absolution. The Roman pontifical enjoins that he shall be there upon his knees, with an unlighted taper in his hand. He must likewise be in a plain and ordinary dress, without his weapons, if he be a soldier, and bare-headed; in an humble and contrite manner, and with a dejected countenance: women must be veiled. Immediately before the parochial mass, the priest, clothed in his albe, or surplice, and the purple stole, shall give the people notice that the penitent or penitents are going to be reconciled to the church. He then shall exhort the congregation to pray for them; shall fall prostrate before the altar, and pronounce some prayers, which are answered by the congregation. These prayers are composed of passages from the Scriptures, and selected by the Church. The prayers being ended, the priest goes to the church-door, and makes a pretty long exhortation to the penitents; which being done, he takes them by the hand and leads them into the church. But in case they have been excommunicated, he then, before he re-unites them to the body of the faithful, sits down, puts on his cap, and repeats the *Miserere;* the penitent being at his feet, the congregation upon their knees, and the clergy standing. At every verse of the *Miserere*, the priest strikes the excommunicated penitent on the shoulder with a little stick, or whip made of cords. The Roman ritual and the pontifical ordain, that the penitent who is absolved in this manner shall be stripped to his shirt, as low as his shoulders. The priest then asks the penitent the occasion of his coming hither, and after that says to him, *Receive the sign of the cross of* CHRIST *and Christianity, which thou hadst borne before, but renounced by the error into which thou didst unhappily fall.* This ceremony, as all the preceding, must be followed by some prayers; and afterwards the litanies are to be sung, the people being upon their knees.

Public absolution.

The rituals define extreme unction to be a sacrament that gives all such Christians as are afflicted with any dangerous fit of sickness a final remission of their remaining sins, inspires them with grace to suffer with patience the pains and troubles of their infirmity, endues them with strength sufficient to die the death of the righteous, and

Extreme Unction.

restores them to health, provided it be for the good of their souls. Thus the Catholic Church makes extreme unction a sacrament, the indispensable necessity of which is apparent in the above definition.

The form of the sacrament of extreme unction consists in these words: "May God, by his holy anointing, and his most pious mercy, grant you the pardon of all the sins you may have committed." The priest pronounces this form of words while he is anointing those parts of the body which are proper for it, because they have been the occasion, or served as so many instruments for sin, *whereof*, to use the words of Alet's Ritual, *this sacrament purges the dregs*, i. e. *those sins which we have not been careful enough to repent of.* This sacrament, therefore, *compensates for the defects of past repentance.*

The priest is the only minister of this sacrament, which is administered to none but those who are afflicted with some mortal disease, or those who have arrived at a very advanced age, and are likewise extremely infirm. But extreme unction is not administered to criminals condemned to die; and the reason given for this is, that the criminal is not in a state of death, either by disease or any other infirmity. Extreme unction is likewise refused to those who are impenitent; and in case a sick person dies while he is anointing, the ceremony must immediately be discontinued.

As the dissolution of the sick person approaches, the priest must get ready seven balls of cotton, to wipe those parts which are to be anointed with the holy oil, some crumbs of bread to rub his fingers with, water to wash them, a napkin to wipe them, and a taper to light him during the ceremony. Before he goes to the sick person, he must sanctify himself by prayer; after which he must wash his hands, put on a surplice and the purple stole; he must take the vessel in which the holy oils are contained, covered with a purple veil, or shut up in a bag of the same colour, and carry it in such a manner as not to let the oil run out. If he go a great distance off, he need not put on his surplice and his stole till he come to the door of the sick person, and in that case he must carry the vessel of oils in a purse, and hang it about his neck, in the same manner as the viaticum is sometimes carried to the sick. The priest must be attended by the clerk, who must carry the cross without a staff, the vessel of holy water, the sprinkler and the ritual. They must not ring the little bell by the way, but the priest must offer up some prayers, with a low voice, in favour of the sick.

On entering into the sick person's apartment, he repeats the ordinary form of the words, *Pax huic domui, et omnibus habitantibus in ea:* i. e. *Peace be to this house, &c.* After having taken off his cap, and set the vessels of the holy oils upon the table, he gives the sick person the cross to kiss; afterwards takes the sprinkler, sprinkles the sick person, the apartment, and the assistants, with holy water in form of a cross, at the same time

repeating the anthem, *Asperges me, &c.* He tells the sick person, by way of exhortation, that he would commit the utmost sacrilege, in case he presumed to receive extreme unction without having first settled his conscience; but in case he is speechless and is not sensible, the priest exhorts him to the best of his power; which exhortation must certainly have a wonderful efficacy after the sick person has lost his senses. If the sick person discovers any tokens of contrition, the priest shall pronounce absolution, which must be followed by an exhortation, and that by a prayer. But before absolution, the sick person must either repeat the *Confiteor* himself, or, in case he be not able to do it, the clerk must pronounce it for him. The priest must then add for the sick person the *Misereatur tui*, i. e., *May the Lord have pity on thee, &c.* Before he begins to perform the ceremony of extreme unction, all the persons present must fall down upon their knees; and while the anointing is performed, they must repeat the penitential psalms and litanies for the sake of his soul.

The anointing is performed in this manner: the priest dips the thumb of his right hand into the oils of the infirm; he anoints in the form of a cross, and pronounces some words suitable to the anointing of each part; while the clerk lights him with a consecrated taper, and holds a basin in a dish, in which the pieces of cotton are laid. The priest begins by anointing the right eye, observing that the eyelid is shut; he next anoints the left eye, and in the mean while repeats these words: *May God, by this holy anointing, and by his most pious mercy, pardon you the sins you have committed by the eyes.* If the priest be accompanied by a clergyman who is in holy orders, he must wipe the part which has been anointed, otherwise the priest must wipe it himself. The eyes being anointed, he proceeds to the ears, observing to repeat the proper form of words. After the ears he anoints the nostrils, but not the tip of the nose. He afterwards proceeds to the mouth, and anoints the lips, the mouth being shut. He anoints the hands in the manner above-mentioned; then he proceeds to the soles of the feet, and afterwards advances upwards to the reins, but this for *men only;* nor are they anointed in this part but when they can be easily turned in their beds, or be laid down in them without danger. The anointing being ended, the priest rubs those fingers which have touched the oil, and afterwards washes his hands. The crumbs of bread with which he rubbed his fingers, and the water with which he washed them must be thrown into the fire. The pieces of cotton that have been employed in anointing are carried into the church, where they are burned, and the ashes are thrown into the sacrarium.

The anointing being ended, the priest repeats some prayers, which are followed by an exhortation to the sick; after which the priest goes away, leaving a crucifix with the sick person, in order that the representation of his dying Saviour may administer some consolation to him.

When the sick person has expired, the priest, standing uncovered, says a response, in which the saints and angels are invoked to assist the soul of the deceased: he afterwards repeats a prayer. At the same time orders are sent to toll the bell, to give notice of the sick person's death, by which every one is reminded to pray for his soul.

Ceremonies observed at Funerals.

Then the priest withdraws; and the corpse is thus put in order. They wash some parts of it, close its eyes and mouth, according to the ancient practice; and, wrapping it in a shroud, or leaving it with the clothes on, as in Italy, they lay it in a decent place, observing to put a little crucifix in its hands, which must lie upon its breast: sometimes the hands are laid crosswise. A vessel full of holy water, and a sprinkler, must be placed at its feet, in order that those who come to pay him their last respects may sprinkle both themselves and the corpse with holy water. In the mean time, some clergyman must stay by the corpse, and pray for the deceased, till such time as he is laid in the earth. If the deceased was a priest, or of any other order in the church, he must have the tonsure according to his order, and his square cap with a little cross on his breast.

It was anciently the custom, as soon as any person died, to send for some clergyman, who always spent the night with the relations of the deceased, and discoursed with them about the word of God, for their instruction. They used to sing psalms by anthems or verses, the one answering the other. They also recommended the soul of the deceased to God, and besought him to preserve it from hell, &c.

Priests and ecclesiastics, after their decease, are all clothed in habits suitable to their respective ranks; and the corpse of a clergyman is carried to the grave by the clergy only, in the same manner as that of a layman is carried by the laity. Ecclesiastics do not put on mourning for their relations, nor accompany them to the grave in the same order with lay relations, but walk with the rest of the clergy in their sacerdotal vestments.

Church-yards being the places generally used for the interment of the dead, the bishop blesses them solemnly in the manner following:—The eve before the day on which the blessing is to be performed, a wooden cross, of the height of a man, must be set up in the middle of the church-yard, and four smaller ones are to be set up at the corners. Before the cross a piece of wood must be placed, about sixteen inches high, on which wood three tapers are placed, when the blessing is performed. The next morning, before the ceremony begins, a carpet must be spread in the church-yard near the cross; and the several things necessary for the blessing of the place must be got ready; viz. holy water, the thuribles, tapers, &c. Then the priest, being clothed in his sacerdotal vestments, comes out of the sacristy in procession, attended by an exorcist,

Ceremony of blessing Church-yards.

or acolyte, carrying the holy water: another with the thurible; two clerks, carrying the ritual, and three tapers, made of white wax; and the whole choir, walking two and two, with the officiating priest in the rear.

Having arrived at the church-yard, they range themselves round the cross, or crosses, and the officiating priest makes a short discourse to the assistants, on the holiness, the privileges, and immunities of church-yards. After this, three tapers are lighted up before the cross which stands in the middle; and if there be one at each angle of the church-yard, three are lighted up before these also. The officiating priest now rises, repeats a prayer, which is followed by the chanting of the litanies; and at the repeating of these words, *We beseech thee to purify and bless this church-yard*, he makes the sign of the cross. He does the same a second time, when he repeats them for the sanctification of the church-yard; and a third, in repeating them for the consecration. The litanies being ended, the officiating priest sprinkles the middle cross with holy water; and while an anthem and the *Miserere* are sung, he goes round the church-yard, and sprinkles it with holy water. He afterwards takes one of the lighted tapers, which stood at the foot of the cross, and sets it on the top of it, and then takes the other two, and sets them on the two arms of the cross. At last, the whole ceremony ends with incensing and sprinkling the crosses thrice with holy water.

The common custom among Roman Catholics is to keep a corpse four-and-twenty hours above ground; but in some countries, it is kept five or six days, particularly in Holland, where it is often kept seven. The ceremonies ordained by the rituals to those who are allowed Christian burial vary in certain circumstances; but in general, when the time is come for the corpse to be carried to church, notice thereof must be given by the tolling of a bell to the priests, and other clergymen, whose province it is to assist at the funeral, to assemble in proper order, clothed in their sacerdotal vestments, in the church where they are to pray. After this, the rector puts his black stole and chasuble over his surplice, and they all set out to the house where the corpse lies: the exorcist, carrying the holy water, walks first; next the cross-bearer; afterwards the rest of the clergy; and last of all, the officiating priest. The corpse of the deceased must be either laid out at the street-door, or in some apartment near it, with his feet turned towards the street; the coffin being surrounded with four or six lighted tapers of yellow wax, in as many large candlesticks.

Funeral Ceremonies.

When the clergy are come to the house where the corpse lies, the cross-bearer plants himself, if possible, at the head of it; the officiating priest over-against him, at the feet; the person who carries the holy water, a little behind the officiating priest, at his right hand; and the other persons of the choir range themselves on each side, observing to stand nearer or

farther off from the officiating priest, in proportion to their rank or superiority in the Church. Every thing must be ordered in this manner, provided there be room for it; for it often happens, that the cross stands at the door on that side where the funeral is to go, and that the choir are obliged to range themselves on each side, in order to leave room for the officiating priest in the middle. During this interval, the tapers and torches of yellow wax are lighted, and given to those who are appointed to carry them.

The officiating priest now standing before the cross, with his face turned towards the body, the assistant who carries the holy water presents him with the sprinkler, with which the priest sprinkles the corpse thrice, without saying a word.

Then follow certain other ceremonies, after which the corpse is carried to the church, where the service for the dead is read, and also mass, if the time will permit.

Prayers now follow; the corpse is again sprinkled; after which it is carried to the grave in the same manner in which it was carried to the church.

Being come to the grave, the whole company pull off their hats, and draw up in much the same order as at church. The bearers lay the corpse near the grave, with its feet turned towards the east, it being affirmed that Jesus Christ was buried in that manner. If the corpse be buried in the church, its feet must be turned towards the altar; but those of priests must have their heads turned in a contrary direction.

After the body has been laid on the brink of the grave, the officiating priest blesses it by a prayer, in which he makes the general commemoration of the dead who have been interred therein. The prayer being ended, he again sprinkles and incenses the body, and also the grave thrice. He afterwards begins this anthem, *Ego sum Resurrectio*, &c., *I am the resurrection and the life*, &c., and concludes with the *Requiem*. Then the officiating priest performs a third time the triple sprinkling of the corpse with holy water, but does not incense it; which is followed by another prayer, with the anthem, *Si iniquitates*, and the *De profundis*. The body being laid in the grave, the relations and friends of the deceased come, before the earth is thrown into it, and sprinkle it with holy water, in their turns. When the grave has been filled up, the company condole with the relations of the deceased, and they all return to the church, where, after the mass for the deceased is ended, the funeral sermon is preached.

Sometimes the funeral happens in a season when mass cannot be said; in which case, the ceremony is performed with much greater simplicity; for then the corpse is only sprinkled and incensed by a priest clothed in his black chasuble, and accompanied with two clerks, the one carrying the cross, and the other the sprinkler and the thurible.

Independently of the age requisite for marriage, the liberty of contracting so solemn an engagement, and the publication of the bans, the rituals require further, "That the persons to be joined together in matrimony shall be sufficiently instructed in the Christian doctrine; that they should know the nature of the sacrament of marriage, its ends and obligations; and that they should first confess themselves, and receive the sacrament, before they join themselves together for ever.

Ceremonies of Marriage.

When the priest in his proper vestments goes to the altar, he is preceded by one or two clerks in their surplices, carrying the holy-water pot, the sprinkler, the ritual, and a little basin, in which to put the ring when it is to be blessed. After he has said the usual prayer for the couple, he advances towards them on the last step of the altar; the man standing on the epistle and the woman on the gospel side, so that the man stands at the woman's right hand. The relations and witnesses stand behind them. Then the priest asks the couple their names and surnames; which is only a formality, their names being already known to him, by the publication of the bans, and by a certificate confirming the same, which the couple are obliged to produce at the time. He afterwards addresses himself to the man and woman separately, in their mother-tongue, calling them both by their proper names, and asks the man whether he will have such a one for his wife? and the woman whether she will have such a one for her husband? Reciprocal consent is absolutely requisite in this case, and without it the marriage would be null. After mutual consent has been given, by expressly answering "Yes," the priest, who before was covered, uncovers himself, takes the couple by the hand, and making them join hands, says, *Ego jungo vos in matrimonium*, &c.; that is, *I join you together in marriage, in the name of the Father*, &c. At the same time he makes the sign of the cross upon them, and then sprinkles them with holy water. This being done, he blesses the wedding-ring, and sprinkles it also with holy water, in the form of a cross; after which he gives it to the man, who puts it on the wedding-finger of the woman's left hand. This ring is the pledge of the conjugal chastity and fidelity which the wife owes the husband. To all this the priest adds some prayers; after which follows an exhortation to the married couple and to the assembly, and afterwards mass.

The married couple are blessed in the following manner, when the woman is a virgin, and has always had the reputation of chastity:—The priest, after the offertory, goes to the foot of the altar, and the married couple make what oblation they think proper; the husband first, and the wife afterwards. The priest likewise repeats some prayers; and the ceremony ends with an exhortation to the married couple. The subject of this exhortation is on the duties of the conjugal life, the end and design of marriage, reciprocal love, &c.; after which he sprinkles them with holy

water. Young people are not to inhabit under the same roof, or be in company together, except in the presence of their parents or relations, till such time as they have received the blessing of the Church; but when this is over, they are at liberty to consummate the marriage, which would be criminal if done without the formalities established by the Church.

The married couple must now desire the priest to bless the marriage-bed; and among other blessings which are asked by the mediation of the priest when he blesses the marriage-bed, one is, that those who are to lie in it may increase and multiply. The holy water completes the sanctification of the nuptial bed.

SEC. III.—HOLY ORDERS OF THE ROMAN CATHOLIC CHURCH.

The Seven Orders in the Catholic Church.

THERE are seven orders in the Catholic Church, viz. the *sacristan* or door-keeper, the reader, the exorcist, the *acolyte*, the *sub-deacon*, the deacon, and the *priest*.

The employment of the door-keeper, called *sacristan*, is to open and shut the church-doors, and also to take care that the bells be rung in due time; that of the *reader*, to read aloud the lessons and prophecies which are sung at matins and mass; that of the exorcist, to cast out devils from the bodies of persons possessed; that of the *acolyte*, to bring in the tapers to light them, to take care to put fire into the thurible and frankincense into the navicula, to prepare the wine and water for the sacrifice, and to attend upon the sub-deacon, the deacon, and the priest.

The duty of the priest is to offer up the sacrifice of the mass, to administer the sacraments, (those of confirmation and orders excepted,) to preach the word of God, to bless the people, and to watch over the souls committed to his charge.

Church-benefices or livings, being the appurtenances of holy orders and the ecclesiastical state, can belong to those only who have been ordained, or who have received the tonsure. Ecclesiastical dignities are of much more ancient date than benefices, the latter taking their rise from the latter ages of the Church.

Benefices and Dignities of the Church.

A person must be full fourteen years of age before he can be entitled to possess a benefice, and must have received the tonsure beforehand. On all incumbents, especially those who have a cure of souls, residence is compulsory; but they frequently leave that duty to their curates. However, by the laws of the Church they are forbidden to receive any of the fruits of their benefices during the time they may have been absent from them.

Bishops are considered as the fathers and pastors of the faithful, and the successors of the Apostles; by virtue of which superiority they are allowed the chief places in the choir, in chapters, and processions. As succes-

Appointment and election of Bishops.

sors to the Apostles, they claim respect and homage from the laity; and as fathers and pastors, they are obliged to preach God's holy word to the faithful. This was the custom in the primitive Church; and there can be no prescription on this head, since, in the consecration of bishops, they are commanded to preach the Gospel to those over whom they are appointed pastors.

The ceremonial enjoins that bishops shall be clothed in purple, though the regular bishops may continue to wear the habit of their order. During Lent and Advent they must be in black, and always clothed in their sutane; but they are allowed to wear short clothes when on a journey.

The pope only has the right of electing bishops. This is a prerogative which the partisans of the Court of Rome carry to a very great height, and to the prejudice of kings and other sovereign princes. Nevertheless, some of these have reserved to themselves the right of nominating to bishoprics; after which, the pope sends his approbation and the bulls to the new bishop.

When a person hears that the pope has raised him to the episcopal dignity, he must enlarge his shaven crown, and dress himself in purple. If he be in Rome, he must go and salute his holiness, and receive the rochet from him. Three months after being confirmed in his election, he is consecrated in a solemn manner.

The archbishops are superior to bishops, and are distinguished by the *pallium* or pall, which the pope sends them. Anciently some bishops were honoured with the pallium, probably because of their high quality. The bishop of Bamberg in Germany, and those of Lucca and Pavia in Italy, enjoy the same privilege at this time.

Archbishops.

If the person nominated to an archbishop's see be at Rome, the chief cardinal-deacon performs the ceremony of putting the pall on his shoulders, although it was formerly done by the pope. After mass, the officiating prelate, clothed in his pontifical vestments, receives the oath of the archbishop elect; who is clothed in similar pomp, the gloves and mitre excepted. The officiating prelate then rises up, and putting the pall upon the shoulders of the archbishop elect, says these words to him: "To the glory of God, of the blessed Virgin, of the Apostles St. Peter and St. Paul, of our Lord the Pope, and of the holy Church of Rome, &c., receive this pall, which is taken from the body of St. Peter, and in which the plenitude or perfection of the function of pontiff, or patriarch, or archbishop, is found; make use of it on certain days, noted in the privileges which are granted to you by the holy Apostolic See, in the name of the Father," &c. The archbishop is to wear the pall in the solemnities of the mass, and on high festivals, at the consecration of a church, at ordinations, at the consecration of a bishop, and at giving the veil to nuns. The pope alone has the privilege of always wearing the pall.

After the archbishop has received the pall, he goes up to the altar and blesses the people. The pall consists of certain pieces of white woollen stuff, three fingers in breadth, and is embroidered with red crosses. Before it be given to the archbishop, either at Rome or elsewhere, by proxy, it must be left for one whole night on the altar of St. Peter and St. Paul. The use of the pall is rather ancient in the church, and some footsteps of that ornament are to be found among the Romans. The officers who served at feasts and sacrifices used to wear on the left shoulder a pretty broad piece of woollen stuff, with plaits or folds hanging down from it. This was the badge of their ministerial function; and after it had been consecrated to the use of the Christian Church, it received an additional sacred character by being anointed. The pall being made of wool, and worn on the bishop's shoulders, is said to be the emblem of the *lost sheep*, which the shepherd lays on his shoulders, and brings back into the sheepfold.

Every particular pall serves for the use of that archbishop only to whom it was first given; neither can he make any use of it in case he be translated from one archbishopric to another, nor leave it to his successors. When an archbishop dies, his pall is buried with him; and if he be buried in his own diocese, it is laid upon his shoulders; but if out of it, under his head. An archbishop who has been translated to several sees has all his palls buried with him; that of his last archiepiscopal see being laid upon his shoulders, and the rest under his head.

Masters of the Ceremonies.

The principal functions of the master of the ceremonies are to take care that all those who have lately taken orders observe the ceremonies and practices of the church, and that every thing be done in the choir conformably to discipline. He must likewise regulate the order and march in all prccessions, assist at all pontifical ceremonies, such as solemn masses, the entry and consecration of bishops, synods, the visitation of a diocese, &c.

The master of the ceremonies must be in holy orders, and his vestments are of a purple colour; but he must be clothed in a surplice when in the choir, and at the divine offices of the church. On high festivals he carries a wand, which is generally of a purple colour.

Prebends and Canons.

The prebends, or canons, are considered the senators of the church. When a person is promoted to a prebend, he must be presented in a very ceremonious manner to the chapter, who assemble in the cathedral to receive him. He is presented by a deputy of the chapter, accompanied by the bishop's notary and some witnesses. This deputy conducts the person elected to the altar, which the latter kisses thrice; after which, he goes and takes his seat in the choir, and stays there some time, during which the deputy gives the chapter an account of his promotion; and afterwards he goes and takes him into the choir, and presenting him to the chapter, desires them to receive him as one of their

brethren. The prebend elect then makes his confession of faith aloud, and swears to observe the ordinances of the church, and of our Holy Father the Pope. Being thus solemnly installed, he is empowered to assist at the chapter, and to chant the office in the choir, &c.

Arch-deacon.

The arch-deacon is superior to deacons and sub-deacons; his office is to examine the candidates for holy orders, and to present them to the bishop, and by virtue of this office, the arch-deacon is superior to a priest, notwithstanding that the order itself is inferior to that of the priesthood.

Arch-priest.

The arch-priest is superior to other priests. In the absence of his bishop, he celebrates the solemn masses. It is he who, on Ash-Wednesday, leads the penitents out of the church, puts ashes on their heads, and presents them to the bishop on Holy Thursday.

Prothonotaries.

Pescara assures us, that the office of Prothonotary was instituted by St. Clement, and that at that time, and under the popes, St. Antherus and St. Julius I., their office was to write the acts of the martyrs, and to look after the church-registers, &c. This office being of so great antiquity, greatly heightens the prerogatives of the pope. Prothonotaries are dignified with the title of prelates at Rome, and are empowered to create doctors, and to make bastards legitimate.

Abbots.

The word *Abbot*, which is originally Hebrew, or Syriac, signifies father. An abbot is a prelate inferior to a bishop: he is the Lord's vicar over his monks, their father, and the mystical spouse of his convent; which is said to be an epitome of the church of God. But it must be observed that we are here speaking of regular abbots.

Nuns.

When an abbess-elect is to be blessed, she first takes the oath of fidelity to her ordinary, and to the church over which she presides; then the prelate who receives her gives her his blessing. After having laid both his hands on her head, he gives her the rule; and if she be not already a nun, blesses the white veil, and puts it on her head, in such a manner as to let it hang down over her breast and shoulders. The rest of the ceremony has nothing particular in it; it consists only of kissing the pix, and introducing the newly-elected abbess among the nuns.

Nuns or abbesses never receive the veil but on solemn days, such as Sundays or high festivals. In general, young women ought not to be allowed to take the veil till five and twenty, nor till after they have passed the strictest examination, and particularly till it has been strongly inculcated to them that they must live in a state of *virginity* during the remainder of their days; a vow that may indeed be sincere in the warmth of devotion, or from the effect of pique; but the execution thereof depending upon

innumerable circumstances, it is exposed to many dreadful temptations even in the most strict retirement.

At the profession of a nun, the habit, the veil, and the ring of the candidate are all carried to the altar, and she herself, dressed in magnificent apparel, and accompanied by her nearest relations, is conducted to the bishop. Two venerable matrons are her bride-women, when the bishop says mass. After the gradual is over, the candidate or candidates for the veil, attended by the same persons as before, and with their faces covered, enter the church, and present themselves before the bishop; but before this be done, the arch-priest chants an anthem, the subject of which is, *That they ought to have their lamps lighted, because the bridegroom is coming to meet them;* and while he is singing, they light their lamps. The arch-priest now presents them to the bishop, who calls them thrice in a kind of chanting tone; and they answer him in the same manner. The first time they advance to the entrance of the choir, the second to the middle, and the third to the chancel of the altar; they kneel down before the bishop, with their faces to the ground, and afterwards rise up, singing this verse, *Receive me, O Lord! according to thy holy word.* Being come before the prelate, and on their knees, they attend to the exhortation he makes them concerning the duties of a religious life. After this, they kiss his hand, and then lie prostrate before him while the choir chants the litanies. Then the bishop, having the crosier in his left hand, completes the benediction. After they have risen, he blesses the *new habits, which denote the contempt of the world, and the humility of their hearts.* A sprinkle of holy water concludes the consecration, and then the candidates go and put on their religious habits.

The veil, the ring, and the crowns, are blessed after the same manner. All these benedictions being ended, they present themselves in the habit of nuns before the bishop, and sing the following words on their knees, *Ancilla Christi sum, &c.;* i. e. *I am the handmaid or servant of Christ, &c.* "In this posture they receive the veil, and afterwards the ring; on delivering which the bishop declares he marries them to Jesus Christ. And lastly, the crown of virginity is given, to which they are called by the chanting of the anthem, *Veni sponsa Christi, &c.;* "Come, O spouse of Christ, and receive the crown." In the first ages of the church, it was usual to set a crown on the heads of those who died virgins, which custom is still observed in several parts of Christendom. Being thus crowned, an anathema is denounced against all who shall attempt to turn them from God, by endeavouring to make them break their vow in what manner soever, or on those who shall sieze upon any part of their wealth. After the offertory, they present lighted tapers to the bishop, who afterwards gives them the communion; and as it is the custom in several convents for the nuns to read the office and canonical hours, the bishop gives the

breviary to those who are taken into such convents. These ceremonies being ended, the prelate gives them up to the conduct of the abbess, saying to her, *Take care to preserve, pure and spotless, these young women, whom God has consecrated to himself*, &c.

The custom of giving the veil to nuns is of great antiquity, and was practised before the age of St. Ambrose and Pope Liberius, as is manifest from the writers of the second and third centuries.

Cardinals.

The cardinals are senators of the church, and counsellors of the successors of St. Peter. There are now three orders of cardinals, viz., bishops, priests, and deacons; six of these are bishops, fifty are priests, and fourteen deacons. Sixtus V. fixed the number of cardinals to seventy, in order to imitate the ancient Sanhedrim of the Jews, which was composed of seventy elders, and it is this assembly which is now called the Sacred College.

When his holiness makes a promotion of cardinals, he gives them the title of priest, or deacon, as he thinks proper; they afterwards arrive at episcopacy by right of superiority, or by assuming the title of those who die; and because all cardinals are equal by their dignity, they take place according to the date of their promotion and the quality of their title.

As cardinals, with regard to spirituals, govern the Church of Rome in all parts of the Christian world, subjects of the different nations of it are allowed to aspire to this dignity, according to the decisions of the Council of Trent. For this reason the popes often create those persons cardinals who are nominated by crowned heads; who, it is presumed, propose the most eminent among their subjects for that purpose. Formerly the pope, in promoting cardinals, used to advise with the ancient ones; but now he creates them without consulting any person.

Prerogatives of Cardinals.

Those cardinals who are in greatest credit with the reigning pope have certain kingdoms, states, republics, and religious orders under their protection. They have the privilege of conferring the four orders called minor, viz. that of *door-keeper*, *reader*, *exorcist*, and *acolyte*, on their domestics, and on other persons. They are exempt from the reversion of their church-lands and effects to the Apostolical Chamber, as is customary in Italy, and may bequeath ecclesiastical wealth in the same manner as patrimonial. They have likewise some other very considerable privileges; such as a power of resigning their pensions, by particular grants from popes; to be exempt from the examination of bishops, when they are put into Sees; to be believed in a court of justice upon their bare words, without being obliged to take an oath; and their single testimony is equal to that of two witnesses. They are considered as citizens of whatever city the pope resides in, and do not pay any taxes. They grant a hundred days' indulgence to whomsoever they please, and acknowledge no one but the pope for their judge or superior, particularly in criminal

matters; for as to civil causes, they are always heard before the auditors of the Apostolic Chamber.

They have several other prerogatives; such as that of wearing purple habits, a mantle royal with a train of six ells long, a red hat, and an episcopal mitre, though they be no more than priests, deacons, or clerks. Cardinals wore only the common vestment of priests, which was like a monastic habit, till the time of Innocent IV. The red hat was given them in 1243, in the Council of Lyons. Innocent IV. was desirous of gaining their friendship by this honourable badge, and to win them over to his interest, on account of the difference he had with the emperor. Under Boniface IX. they were clothed in scarlet, and even in purple, and their robes were the same then as at present. According to other writers, they were not clothed in scarlet till the pontificate of Paul II.; others pretend that their robes were of that colour as early as Innocent III.; and others again, that they wore the purple under Stephen IV. Paul II. distinguished them by the embroidered silk mitre, and the red cope and cap, red housings for their mules, and gilt stirrups. Gregory XIV. granted the red cap to the regulars, but ordered that their vestments should be of the colour of their order, and that they should have no rochet, nor wear a cloth cassock. Urban VIII., in order to add fresh splendour to the cardinalate, ordered that the title of *Eminence* should be given to them.

When a cardinal goes to Rome to receive his hat from the pope, a variety of ceremonies are performed, which our limits will not allow us to notice.

When the pope, by special favour, is pleased to send the hat to an absent cardinal, the following ceremonies are observed:—In the first place, it is to be observed, that whenever any person out of Italy is created cardinal, he is not permitted to put on the scarlet vestments until his holiness has sent him his *hat;* but he is nevertheless allowed to assume the title of cardinal. The hat is carried by an honorary chamberlain, together with a brief directed to the nuncio, or to the sovereign, or bishop of the place where the cardinal elect resides. As soon as the latter hears of the approach of the chamberlain who brings the hat, he sends his household to meet him, with as many of his friends as he can collect together for that purpose, to do him the greater honour; and they all make their entry together in cavalcade, if allowed by the custom of the place. In this procession, the pope's chamberlain holds the red hat aloft on the mace, in order that it may be seen by all the spectators.

Ceremonies observed at the creation of a Cardinal.

The pope's envoy, and the prelate who is to perform the ceremony, afterwards meet on a Sunday, or on some high festival, at the newly-elected cardinal's house, with their domestics, and as many friends as they can collect, and go in cavalcade to the principal church of the place, in the following order:—

The march is opened by drums and trumpets; then come the livery-servants. The soldiers upon guard, in case there be any, or the inhabitants of the town under arms, march before the gentlemen; and afterwards the pope's chamberlain appears in a purple habit, holding the red hat aloft, and uncovered. Immediately after follows the newly-elected cardinal, with his cope on, his capuche on his head, and over all a black hat. On the right hand the prelate marches who is to perform the ceremony, and on his left some other person of quality, such as the king, prince, or chief nobleman of the place; and behind him the coaches of the cardinal, and of all such persons as are proud of doing him honour, with a great train. When this ceremony is performed in any place where a king or prince resides, their guards always attend on the newly-elected cardinal.

When the cavalcade is come to the church, mass is sung in it, and it is usual for the king or prince of the place, and likewise the chief lords and ladies of the court, to be present at it. Mass being ended, the prelate who is to perform the ceremony puts on his cope and mitre; then, being seated on a sort of throne, which stands on the steps of the altar, with his back turned to it, the person who brought the hat lays it on the altar, and presents the pope's brief to the prelate, who gives it to his secretary, and the latter reads it with an audible voice, so as to be heard by the whole congregation. Immediately after, the prelate makes an oration in praise of the newly-elected cardinal, and at the conclusion declares that he is ready to deliver the hat to him, according to the order of his holiness.

Then the cardinal-elect advances towards the altar, and, kneeling down, takes the same oath before the prelate which the newly-created cardinals take at Rome before the pope. Then the prelate arises from his seat, and, taking off his mitre, says some prayers over the new cardinal, whose head is covered with the capuche; after which, the prelate puts his hat on, and at the same time repeats a prayer out of the Roman Pontifical. He afterwards gives him the kiss of peace, upon which the *Te Deum* and some prayers are sung, which conclude the ceremony. The newly-created cardinal returns in cavalcade, with the red hat on his head.

The newly-elected cardinal is obliged to make the legate, or messenger, a present of one hundred ducats at least, this being the fixed sum; but it amounts frequently to one, three, five thousand, and sometimes more ducats. The hat is usually handed to the officiating prelate by the pope's nuncio; but in case there be no such personage present, this office is performed by the emperor, king, archbishop, duke, or other highest person in authority.

When a cardinal dies, he is immediately embalmed, and the following night is carried into the church where his obsequies are to be solemnized. One of the largest churches is generally made use of for this purpose,

Interments of Cardinals.

in order that the greater concourse of people may assemble in it. The inside is hung, throughout, with black velvet, and adorned with escutcheons, on which the arms of the deceased are represented; and a great number of white tapers are lighted up on both sides of the nave.

In the middle of the church a very high and large bed of state is set, covered with black brocade, with two pillows of the same colour, which, being put one above another, are laid under the head of the deceased cardinal, whose corpse lies in the middle of the bed in such a manner that his feet point towards the great gate, and his head towards the high altar.

The corpse of the deceased cardinal is clothed in pontifical vestments, viz. the mitre; the cope, if he were a bishop; the chasuble, if a priest; and the tunic, if a deacon. The six masters of the ceremonies assist in this church, clothed in cassocks of purple serge, and all the pope's couriers, in long robes of the same colour, with silver maces in their hands. There are, likewise, two of the deceased's tall lackeys, each holding a wand, on which are fixed purple taffety streamers, with the arms of the deceased cardinal; with these they continually fan his face, in order to keep off the flies.

On the morrow, after vespers, the religious mendicants meet together in a chapel of the same church, where they sing the matins of the dead, each order repeating alternately a *Nocturnum*, and the pope's music the *Lauds*. In the mean time the cardinals arrive, clothed in purple, and at their coming into the church they put on a cope of the same colour. They then advance towards the high altar, where the host is kept, and there offer up their prayers, and adore it upon their knees. They afterwards go, one after another, to the feet of the deceased, and repeat the *Pater Noster*, *&c.;* to which they add certain verses out of the scripture, and the prayer, *Absolve*, *&c.*, from the office of the dead.

They then make the usual sprinkling with holy water, and go and seat themselves in the choir, where they hear the office of the dead sung by several monks and priests with great solemnity. Others repeat it to themselves, not stirring out of their places till it be ended; the cardinals, priests and bishops being on the epistle side, and the rest of the clergy in the lowest seats, which stand round the choir. The cardinals are always seated on the highest chairs or benches.

This being done, the congregation return to their respective homes, without any farther ceremony. At night, the corpse is stripped, and laid in a leaden coffin, which is put in another of cypress-wood covered with black cloth. The corpse is then carried in a coach, accompanied by the rector of the parish and the chaplains of the deceased, who go by torch-light to the church where he is to be interred.

The majority of the cardinals who die in Rome are buried in the church of their title, unless they were Romans of exalted condition, and had desired to be interred in the vaults of their ancestors; or in the case of some foreign cardinal, who chooses to be buried in the church in Rome belonging to the clergy of his nation.

Four of the cardinals are buried with greater pomp and magnificence than the rest, viz. the dean of the Apostolic College, the grand penitentiary the vice-chancellor, and the camerlingo.

Interment of a Pope.

The Romish rituals enjoin that his holiness, finding himself on his death-bed, must recollect himself, examine his conscience, make his confession, desire his confessor to give him a plenary indulgence, make some reparation to those whom he has offended in his life-time; afterwards receive the viaticum, assemble the sacred college, make a profession of faith before them, and beseech his eminences to forgive him for all those things in which he may have offended any of them during his pontificate. The Roman ceremonial, among other particulars, enjoins his holiness, when he finds his last hour approaching, to recommend to the cardinals the choice of a pastor worthy to be his successor.

When the pope is at the last gasp, his nephews and domestics strip the palace of all its furniture; for immediately after his holiness has expired, the officers of the Apostolic Chamber come to seize the goods; but the pope's relations usually take care that they find nothing but bare walls, and the corpse lying on a *straw bed with an old wooden candlestick, in which there is only the snuff of a taper burning.*

At the same time, the cardinal camerlingo comes, in purple vestments, accompanied by the clerks of the chamber in mourning, to inspect the pope's corpse. He calls him thrice by his Christian name; and finding he gives no answer, nor discovers the least sign of life, he causes an instrument of his death to be drawn up by the apostolical prothonotaries. He then takes, from the master of the pope's chamber, the fisherman's ring, which is the pope's seal, (made of solid gold, and worth a hundred crowns,) and breaks it to pieces; giving them to the masters of the ceremonies, whose perquisite they are. The datary and secretaries, who have the rest of the seals of the deceased pope, are obliged to carry them to the cardinal camerlingo, who causes them to be broken in presence of the auditor of the chamber, the treasurer, and the apostolic clerks.

After this, the cardinal-patron and the pope's nephews are obliged to leave the palace in which he died, which is generally the Vatican, or Monte Cavallo, unless he happens to die suddenly. The cardinal camerlingo takes possession of these palaces in the name of the Apostolic Chamber; and after having entered it with the formality above mentioned, he takes a short inventory of the remaining movables; but, as before observed, there is seldom any thing left.

In the mean time, the penitentiaries of St. Peter, and the almoner of the deceased pope, after having caused the corpse to be shaved and washed, have it immediately embalmed. The dead pontiff is then clothed in his pontifical vestments, having his mitre on his head, and the chalice in his hand. The camerlingo, in the mean time, sends a body of guards to secure the gates of the city, the castle of St. Angelo, and other posts. The caporioni, or captains of the districts, likewise patrole night and day with their guards, to prevent those who are caballing for the election of a new pope from raising any sedition.

After the camerlingo has thus provided for the security of Rome, he comes out of the apostolical palace, and goes round the city in his coach accompanied by the Swiss guards, and the captain of the guards, who usually attended upon the deceased pope. When this march begins, the great bell of the capitol is rung, which is never heard but at the death of the pontiff, to give notice of it to the citizens.

At this signal, the rota and all the tribunals of justice are shut up, as likewise the datary, pursuant to the bull of Pius V. *in eligendis.* No more bulls are now given out; the ordinary congregations are likewise suspended, insomuch that none but the cardinal camerlingo and the cardinal grand penitentiary continue in their employments.

As the popes have made choice of St. Peter's Church for the place of their interment, when they die at Mount Quirinal, (now Monte Cavallo,) or in some other of their palaces, they are carried to the Vatican in a large open litter, in the middle of which is a bed of state, on which the corpse of the pope is laid, clothed in his pontifical vestments.

The litter is preceded by a van-guard of horsemen and trumpeters, who make a mournful sound, their instruments being furled with purple and black crape; these trumpeters march at the head of the first troop, mounted on dapple horses, the housings of which are of the same colour with the streamers fixed to the trumpets; but those of the van-guard are black velvet, with gold and silver fringe. These horsemen have their lances reversed; each squadron has a standard before it, surrounded with kettle-drums, muffled, which are beaten in a mournful manner.

Several battalions of the Swiss guards advance next; one half having muskets and the other halberds, reversed. These are followed by twenty-four grooms, each leading a horse covered with sable housings that trail upon the ground. Several of the deceased pope's tall lackeys walk without order, between the led horses, with lighted torches of yellow wax in their hands.

Then the twelve penitentiaries of St. Peter's advance, with each a flambeau in his hand, and surrounded with Swiss guards armed with backswords and halberds, and having the pope's litter in the midst of them. Immediately before the litter comes the cross-bearer mounted on a tall

horse, with a caparison of wire all in network, like a horse prepared for battle. Behind the bed of state, on which the pope's body lies, is seen the chief groom on a black horse, whose ears are cropped, and whose harness consists only of several stripes of linen cloth, a piece of white satin, and a grand plume of feathers, in three ranges, one above the other, on his head, and some gaudy tinsel.

Afterwards, twenty-four more grooms come forward, leading black mules with white housings, and twelve tall lackeys with white horses covered with black velvet. After these, a troop of light horse advance, the men being all clothed in purple. Then come a troop of cuirassiers: and lastly, the remainder of the Swiss guards, whose march is closed by a troop of carabineers, who guard a few pieces of brass cannon gilt, drawn on their carriages.

In the event of the pope dying in the Vatican, his body is immediately carried, by the back stairs, into Sextus V.'s Chapel. After it has lain there twenty-four hours, it is embalmed, and on the same day is carried to St. Peter's Church, attended only by the penitentiaries, the almoners, and other ecclesiastics, who follow the pontiff's corpse as far as the portico of the great church. The canons of the church come and receive it, singing the usual prayers appointed for the dead; and afterwards carry it into the chapel of the Blessed Trinity, where it is exposed for three days, on a bed of state raised pretty high, to the sight of the people, who crowd to kiss the feet of his holiness through an iron rail by which this chapel is enclosed.

Three days after, the corpse, being again embalmed with fresh perfumes, is laid in a leaden coffin, at the bottom of which the cardinals, whom he had promoted, lay gold and silver medals, on one side of which is the head of the deceased pope, their benefactor, and on the reverse his most remarkable actions. This coffin is afterwards enclosed in another made of cypress wood, and is deposited within the wall of some chapel, till such time as a mausoleum can be erected to his honour in St. Peter's, or any other church, in case he himself had not given any orders for the erecting of one during his lifetime, which is frequently the case. But when his holiness declares by his last will, or by word of mouth, that he chooses not to be buried in St. Peter's, but in some other church which he names, then his body must not be translated till after he has lain a whole year in some of the chapels of that church; and in this case the corpse cannot be removed till a large sum of money has been paid to the chapter of St. Peter; it sometimes costs upwards of a million of livres, in case the pope, whose corpse they are desirous of removing, was famous for his piety, and that any grounds exist to presume that he will one day be canonized.

The Apostolic Chamber defrays the expenses of the pope's burial, which are fixed at one hundred and fifty thousand livres; in which sum, not only the expenses of the funeral are included, but also those to be paid for the

erection of a mausoleum in St. Peter's, and illuminating a chapel of state, where a mass of *Requiem* is to be sung every morning for a week together, in presence of the sacred college, for the repose of the soul of the deceased pontiff. The funeral obsequies end the ninth day by another solemn mass, which is sung by a cardinal bishop, assisted at the altar by four other cardinals with their mitres on, who, together with the officiating priest, at the conclusion of the office, incense the representation of the coffin, and sprinkle it in the manner enjoined in the ritual in presence of four other cardinals, and all the prelates and officers of the late pope's court, who immediately retire as soon as the last *Requiescat in pace* is pronounced, to which they answer, *Amen.*

After the pope's decease, the office of the mass is said according to the circumstances of the times; and one of the lessons is applied to the sacred college. On the first and last day of the nine days' devotion, two hundred masses are said for the soul of the deceased pontiff, the solemn mass is sung by a cardinal-bishop, and a hundred masses are sung on the other days.

SEC. IV.—HIERARCHY OF THE ROMAN CATHOLIC CHURCH.

The pope, considered as a bishop, has a diocese subordinate to him. In this quality he appoints for his vicar-general a bishop, who, ever since Pius IV., is always a cardinal. The office of vicar-general is for life. He is, *ex officio*, the proper judge of ecclesiastics both secular and regular of both sexes, and also of the Jews and courtesans at Rome, and in its dependencies. He confirms and confers all sacred orders. He is empowered to inspect and visit all churches, monasteries, hospitals, and other pious houses, those of foreign nations excepted, which are all exempt. He has a vicegerent, who is always a bishop, to assist him in his episcopal functions. He has likewise a lieutenant, who is a prelate, but under the rank of bishop; a referendary of both signatures, who takes cognisance of all civil causes at his court; and a judge criminal, who is a layman, to judge all crimes committed by clerks and regulars. But that which makes the post of grand-vicar very considerable and profitable, is the power he has of deciding all differences that arise relating to *matrimony*.

The Pope's Vicar-general.

The Apostolic Chamber pays him provisionally, exclusive of the profits arising from his courts, twelve hundred crowns of gold annually. He has, besides the above-mentioned officers, for notaries or registrars, a provost, and a company of bailiffs and sergeants.

The chancellor wrote formerly, in the pope's name, all the rescripts, doubts, and scruples with respect to faith, which bishops and others proposed to him; insomuch that he executes the office of secretary of state, of the briefs, and that of chancellor. This

The Pope's Chancellor and Vice-Chancellor.

dignity is purchased, and costs a hundred thousand crowns; it yields about twelve thousand crowns per annum to the incumbent, and is for life. The jurisdiction of the cardinal vice-chancellor extends to the issuing out all apostolical letters and bulls, and also to all petitions signed by the pope.

Regent and Registrars of the Pope's Chancery.

The regent of the apostolic chancery is established by the vice-chancellor's patent, by which he is empowered to commit all appeals to the referendaries and auditors of the rota; and these he distributes to them by order, that each of them may be employed, and get money in their turns. There are twelve referendaries, who are all prelates, and are called registrars of the high court; they are clothed in long purple robes. These employments are purchased, and the vice-chancellor has the nomination of six, the others being in the gift of the pope. The post of regent is purchased at 30,000 crowns, and the annual produce amounts to 3000. The posts of the prelates referendaries, of both signatures, who are registrars of the high court, sell for 13,000 crowns, and produce each 1200 crowns annually. These thirteen prelates have their seats when the pope assists solemnly at the office; but the regent never appears there in that quality, to prevent any disputes about precedency.

The registrars of the high court draw up the minutes of all bulls, from the petitions signed by the pope, and collate them after they are written on parchment; they afterwards send them to the registrars of the lower court, who, with the registrars or apostolical writers, tax them. All these employments would not be worth so much, nor produce ten *per cent.* profit, were the bulls which collate to rich benefices issued out *gratis;* but nothing is ever purchased from the apostolical chancery, without paying sums proportionately to the value of the benefices, or other grants.

Pope's Secretary of State.

The cardinal-nephew, if the pope have any, or another cardinal, is always the pope's principal secretary of state; for this post is never given to any person under the dignity of cardinal. There are ten other secretaries of state, between whom the provinces of the ecclesiastical state are divided; but they are in such subordination to him, that they do nothing without his participation; so that, properly speaking, they are no more than under-secretaries of state.

The cardinal-secretary signs, by the pope's order, all letters directed to princes, nuncios, vice-legates, governors, and prefects; and the patents of all those who are appointed for the government and administration of justice, in the whole territory of the ecclesiastical state. But the provisions or patents of governors of cities, and large towns surrounded with walls, those of legates, vice-legates, and presidents, are drawn up by brief, under the fisherman's ring or seal; and all those who are raised to these employments, cardinals excepted, take an oath before the cardinal camerlingo, in the presence of a notary of the chamber, and swear on their own briefs. The absent do the same by proxy.

All the ambassadors of princes, after having had audience of the pope, come and visit the cardinal-secretary before they wait upon any of the magistrates of Rome; because the post of superintendent of the ecclesiastical state is annexed to this particular office. These two posts are for life, and the pope generally bestows them *gratis;* but sometimes, in case he be in urgent necessity for money, he sells them: they produce 15.000 crowns annually.

The under-secretaries of state are, by their office, obliged to draw up all the minutes which the cardinal-secretary may require, and to make a fair copy of all the letters and patents which he is to sign.

Prefect of the Briefs.

The prefect of the briefs is always a cardinal, whose post is purchased, and is for life: it costs 20,000 crowns, and produces annually 2500 crowns, exclusive of the extraordinary perquisites which he receives from all those whose briefs he despatches. By his office he is obliged to review all the minutes, and sign all the copies of assessed briefs; but he is neither empowered nor commissioned to view the secret briefs. He is generally deputed by his holiness, with other prelates, to assist at the signature of grants, which is made in the pontifical palace. His post is very honourable and profitable, for he has a seat in the pope's palace, near the datary; and when he revises the briefs, he may add or cut off any clauses: on which account, the secretaries, who all in their several turns assess these briefs, rate them either higher or lower, accordingly as they are desirous of favouring those who are to have them despatched; for which reason, all who come on these occasions pay their court assiduously to this prefect, and endeavour to bribe him to their interest by some present, proportionable to the advantages granted by those briefs.

The Prefects of both Signatures.

The office of *prefect of the signature of favour* is never given to any person under the dignity of cardinal, who receives from the Apostolical Chamber a yearly pension of 1200 crowns, so long as, by the pope's favour, he enjoys this post, who removes him whenever he pleases. The chief employment of the cardinal-prefect is to preside over all those prelates who assist at the signature of favour, made every Tuesday before the pope. He likewise signs all the petitions which are presented to this assembly, in which twelve cardinals, at least, always meet by the order of his holiness, one of whom is generally the cardinal-prefect of the signature of justice. There are likewise in this assembly twelve prelates-referendaries, who have each their vote in the signature of justice.

The jurisdiction of the *prefect of the signature of justice* extends to judge the causes of those persons who think themselves injured by any sentence given by the ordinary judges. Every Thursday, twelve prelates assemble at his house, and these are the most ancient referendaries of the signature, and have an active voice.

The college of the prelates referendaries is not limited as to the number, and the employments are not purchased, but are only titles of honour, which the pope bestows on persons of high birth and learning, as a step towards the most considerable employments of the court of Rome. A person, before he can be thus promoted, must first have the nomination of the cardinal-patron, and the pope's consent. The cardinal-prefect of the signature of justice afterwards orders one of his officers to institute the proper inquiries, pursuant to the constitution of Sextus V., by which it is enacted, that every candidate must prove he is doctor of both laws, that he has been an inhabitant of Rome for two years, that he is twenty-five years of age, and that he has wealth sufficient to support the prelature with honour.

The Prelates Referendaries.

The pope's datary and the chancery courts were formerly one and the same thing; but the multitude of affairs to be transacted therein obliged his holiness to divide it into two tribunals, which are so nearly related to one another, that the chancery does no more than despatch all that has passed through the datary court.

The Pope's Datary.

The officer called datary is a prelate, and sometimes a cardinal, deputed by his holiness to receive all such petitions as are presented to him, touching the provisions for benefices. By this post, the datary is empowered to grant all benefices that do not produce upwards of twenty-four ducats annually, without acquainting his holiness therewith; but for those which amount to more, he is obliged to cause the provisions thereof to be signed by the pope, who admits him to an audience every day. In case there be several candidates for the same benefice, he is at liberty to bestow it on whomsoever of them he thinks proper, provided he has the requisite qualifications. The datary has a yearly salary of two thousand crowns, exclusive of the immense perquisites which he receives from those who address him for any benefice.

A Dominican friar, of the order commonly called the Preaching Brothers, is always *Master of the Pope's Palace*, ever since the founder, who was canonized by the name of St. Dominic, was raised to that dignity by Honorius III. in 1216. He preaches once a month in the public chapel of the palace, or appoints one of his brethren to perform the service for him. He has a seat in the pope's chapel, next to the deacon, or most ancient auditor of the rota. He has no fixed salary, because, by the statutes of his order, he is not allowed to have any money which he can call his own; but he is allowed a table at court with his companions and servants, and a coach is kept for him.

The Major-Domo and other officers of the Pope's Household.

He is the judge in ordinary of all printers, engravers, and booksellers, who are not permitted to publish, or sell, any work without his permission being first obtained. All books that come to Rome are examined by him,

or his officers, who confiscate all that are prohibited by the index of the Council of Trent.

The other chief officers that reside in the pontifical palace, and near the person of his holiness, are the *major-domo*, or master of the household which officers, in the courts of other princes, are called high-stewards. The pope's master of the household superintends all the domestics of the apostolical palace; but his holiness employs the chief steward of the hospital of the Literate Orphans to furnish him with provisions, and the hospital has proper fees allowed to it.

There are always two gentlemen near the pope's person, who have the title of *masters of the chamber*. The chief *cup-bearer*, who is called *coppiere*, presents the glass to his holiness, with a salver which he holds before him, and kneels on both knees when the pope drinks. The officer whose business it is to see the dishes brought in order to the pope's table is called in Italian *scalco*. The *carver*, who cuts up the meat before the sovereign pontiff—the *chief harbinger*, who regulates the apartments of the pope's household, and all the other officers above mentioned, are prelates, who wear purple vestments, and have each two deputies to officiate in their absence.

There are, likewise, several *privy-chamberlains*, all prelates, who are clothed in long purple cassocks with sleeves trailing to the ground, but have no cloak. Among these, eight are declared *partakers*, and divide among themselves whatever presents are made them; and of these the pope chooses one to be his privy-treasurer, whose business it is to distribute such alms as his holiness bestows privately.

Another of these privy-chamberlains is appointed *master of the wardrobe*. He is intrusted with all the plate, whether of gold or silver, all the jewels and shrines for relics, as also the *Agnus Dei's*, which he distributes daily to pilgrims and strangers at a certain hour. The *pope's physician* in ordinary is also a privy-chamberlain, but not the other two, who are physicians of his household.

The fixed pension of each privy-chamberlain amounts to a thousand crowns annually: and the *partakers* have at least double that sum, arising from the presents made at the creation and death of every cardinal. The chamberlain who distributes the *Agnus Dei's* receives more than all the rest, particularly when any extraordinary solemnity induces foreigners to visit Rome; such as the years of the jubilee, an embassy, a holy canonization that makes a great noise, or any famous miracle. In such cases he has several thousand crowns given him for the little consecrated images of wax.

The pope's *privy-chaplains* have the same salary as the chamberlains. They assist in saying the office of the breviary, and wait upon him at mass, when he celebrates it in private. One of these carries the cross

efore his holiness when he goes abroad, and in case he goes on foot another of them supports his train.

When the pope assists at solemn mass, and in processions, his chaplains carry the mitres and triple crowns, enriched with precious stones, which they display in a very pompous manner, holding them aloft with both their hands to show them to the people as his holiness walks along. There are also chaplains belonging to the guards and grooms, who say mass every morning in the guard-room, &c.; these are called common chaplains; their yearly salary amounts to no more than fifty crowns, but, then, they are paid besides for whatever masses they celebrate.

The pope's *assistants* and *valets-de-chambre* have five hundred crowns a year, and several other very considerable profits; not to mention that, as they have a more free access to his holiness than the rest of his domestics, they never fail of benefices.

There are likewise honorary chamberlains, who are prelates of the first quality, among whom the pope generally makes choice of a Frenchman, a German, and a Spaniard. The chamberlains of the *Boussole* are so many ushers, because they always keep a guard at his holiness's chamber-door. The chamberlains without the walls are so called because they follow the pope without the Vatican, and attend upon him in all his public cavalcades, with the chamberlain's esquires, clothed in red cloth, and covered with a large cope of the same colour furred with ermine. Each of these do duty in the apostolical palace, and have their distinct office; but the honorary chamberlains never mount guard, nor appear in the pope's ante-chamber but when they please. These are generally employed by the pope to carry the red cap or hat to any newly-elected cardinals who are not in Rome at the time of their being raised to that dignity

The pope has a master of the household and scalco, in the Vatican as well as on Monte Cavallo; and another carver, whose office it is to prepare the banquet which he gives to the cardinals on certain extraordinary occasions, and on solemn festivals; another scalco and carver for the ambassadors, and other distinguished foreigners, whom the pope entertains in a splendid manner; and another, who prepares the dinner given to the thirteen poor pilgrims, serves up the first dish at their table, and treats them in a magnificent manner every day, in imitation of Pope Clement VIII., who restored this custom, first introduced by Gregory the Great. These officers are clothed in purple.

The pope always makes choice of a native of Rome for the master of his stables. This officer bears the name of *cavallerizzo.*

The harbingers above mentioned assign the apartments to the pope's household, and have deputy harbingers and their assistants, who are intrusted with the hangings, ornaments, and other furniture of the pontifical

palace. They are likewise employed to adorn the apartments when either consistory, signature of favour, or congregation is held.

There are likewise footmen, called *grooms*, who keep guard in the halls of the pope's palace, and are very numerous, because the pope bestows this place on all those who were his grooms when he was cardinal; and moreover, he likewise gives those places to all the chiefs of the grooms that are in the service of the cardinals and ambassadors who are present at Rome at the time of his creation. Their clothing is a red flowered satin; and whenever they go out, they have a blue cloth cloak and a sword, the hilt of which is of silver gilt.

The pope has twelve officers, who have each a red wand, and twelve others who carry silver maces, and walk before him in a ceremonial habit, every time he appears in public with his mitre and cope on. When the consistory is held, they guard the door, and wait upon his holiness when he is entering or departing. These twenty-four posts are all purchased for six hundred crowns each, and produce about fifty annually.

The pope's sacristan, who takes the title of prefect, is always a friar of the order of the hermits of St. Austin. This prefect is intrusted with all the ornaments, gold and silver vessels, crosses, cups, thuribles, shrines for enclosing relics, and other valuable things belonging to his holiness's sacristy.

Prefect of the Pope's Sacristy.

It is he that prepares the host, and inspects the bread and wine, when the pope celebrates mass pontifically, or in private. Whenever his holiness assists solemnly at mass, his sacristan places himself among the assisting bishops, above the dean, or the senior auditors of the rota; and observes to take off or put on the pope's mitre, as often as he is required by the rubric of the Roman Pontifical.

He distributes the relics and signs the memorials of those indulgences which pilgrims desire for themselves and relations. We shall make two remarks on this head:—*First*, that indulgences are never granted to any pilgrims but to those who are actually upon a journey, and appear personally before the pope's sacristan.

Secondly, with regard to those indulgences which persons who go to Rome desire for their relations, they are not to be granted to them but when they are in their expiring moments: *i. e.* the pope grants by briefs, addressed to certain persons, *for whose names blanks are left*, a power of making choice of what confessor they shall think proper, when at the point of death; and to be absolved by him from all sins in general, and all reserved cases, of what nature soever; with a full power to this confessor of remitting to the person to whom this brief is given all the punishments which God might otherwise have inflicted on him for his sins, whether in this life or after his death, in hell or in purgatory.

Formerly, the chancellor superintended the pope's library: but in latter

ages it is an office apart, yielding twelve hundred crowns in gold annually to the possessor. The pope never bestows it on any person under the dignity of a cardinal, who assumes the title of librarian of the Vatican. He has two sub-librarians; the first of whom is generally one of the pope's domestic prelates, and has six hundred crowns a year, with an allowance of bread and wine for the whole year. The second has four hundred crowns, and the same provision as the former.

Pope's Librarian.

These three places are always filled by persons of great learning, who to the knowledge of other tongues add the Oriental languages in particular. The librarian has the direction of a noble printing-house, where nothing is printed without his permission. It abounds with types of all the known tongues in which the learned are conversant.

His holiness has six masters of the ceremonies; two of whom are called assistants, and the other four supernumeraries. The two assistants receive of every newly-created cardinal 224 crowns of gold, and of the heirs of those who die 100 crowns, which sums they equally share. Their employments bring them in altogether about 1000 crowns yearly, besides a table in the Vatican. All the chamberlains have an equal authority to regulate pontifical functions, to acquaint the cardinals with their duty, and to issue orders to all persons belonging to the court.

Master of the Ceremonies.

They all have admission into the conclave, and, likewise, in the congregation of rites, but one only goes to the ceremonial congregation. Whenever the pope sends any cardinal *a latere* out of Rome, he deputes one of the supernumerary masters of the ceremonies to attend upon him. They are clothed in purple cassocks, with black buttons and facings, and sleeves trailing on the ground; in the papal chapel they wear a red cassock, as the rest of the cardinals, and rochets like the prelates.

The Ruota is one of the most august tribunals of Rome, and is composed of twelve prelates, one of whom must be a German, another a Frenchman, and two Spaniards. Each of the sovereigns of these three nations names a prelate, who bears the name of his crown. The other eight are Italians, three of whom must be Romans, one Bolognese, a Ferraran, a Milanese, a Venetian, and a Tuscan. Each auditor has four notaries or registrars, and the senior auditor performs the function of president.

Tribunal of the Ruota.

They meet in the apostolical palace every Monday and Friday, except during vacations; but when the pope resides in the palace of Mount Quirinal, the assemblies are held in the chancery.

They take cognisance of all such suits in the territory of the church as are brought in by way of appeal, and also of matters beneficiary and patrimonial. This tribunal does not judge a cause at once, but pronounces as many sentences, called decisions, as there are points contested in a suit

After these sentences are given, the party may get his cause revised again by the pope himself, at the signature of favour, which is a kind of civil petition. The place of these auditors produces but one thousand crowns yearly to each, and they receive no fees; but then they are generally created cardinals by way of reward for the pains they have taken.

This council has the direction of all the pope's demesnes, the finances of which consist in what is called the revenues of the Apostolic Chamber.

The Apostolic Chamber.

It consists of the cardinal great chamberlain, who is at the head of it; of the governor of the ruota, who is the vice-chamberlain; of a treasurer-general, an auditor, a president, an advocate-general, a solicitor-general, a commissary, and twelve clerks of the chamber; of whom four are, first, the prefect of the plenty of grain; a second the prefect of provision, and such like commodities; the third, the prefect of the prisons; and the fourth, the prefect of the streets. The remaining eight are deputed to take cognisance of various causes, each privately in his chamber.

Formerly the pope used to depute six clerks of his household for the direction of his revenues, from which those who have the management of them receive their names. Sextus V. ordered that their employments should be purchased, and increased their number to twelve. They meet every Monday and Friday in the pope's palace, and their jurisdiction extends to all things relating to the pope's demesnes.

Each clerk of the chamber takes immediate cognisance of all causes that are sent up from the Apostolical Chamber by appeal. None of the places of clerk of the chamber are purchased for less than 80,000 crowns, nor yield less than 8000 crowns annually. The posts of treasurer-general and auditor of the Apostolical Chamber are purchased for similar sums, and produce similar revenues.

The temporal dominions of the pope are at present confined to a territory south of the river Po, in Italy, containing not more than fifteen thousand square miles, and two millions and five hundred thousand inhabitants. The ecclesiastical subjects of the pope are variously estimated from eighty to one hundred and twenty millions, who are scattered over the whole world. The countries which are considered entirely papal, are the pope's dominions in Italy, Spain, Portugal, and South America; France, Austria, Poland, Belgium, Ireland, and Canada, almost entirely. Switzerland has seven hundred thousand; England more than half a million. Others are found in Russia, Sweden, Denmark, the West India Islands, and the United States.

Present state of the Roman Catholic Church.

As a temporal prince, the political power of the pope is now regarded with absolute contempt by all the European governments; but it is still supported by them as a matter of policy.

France, more particularly, appears almost ready to throw off entirely the

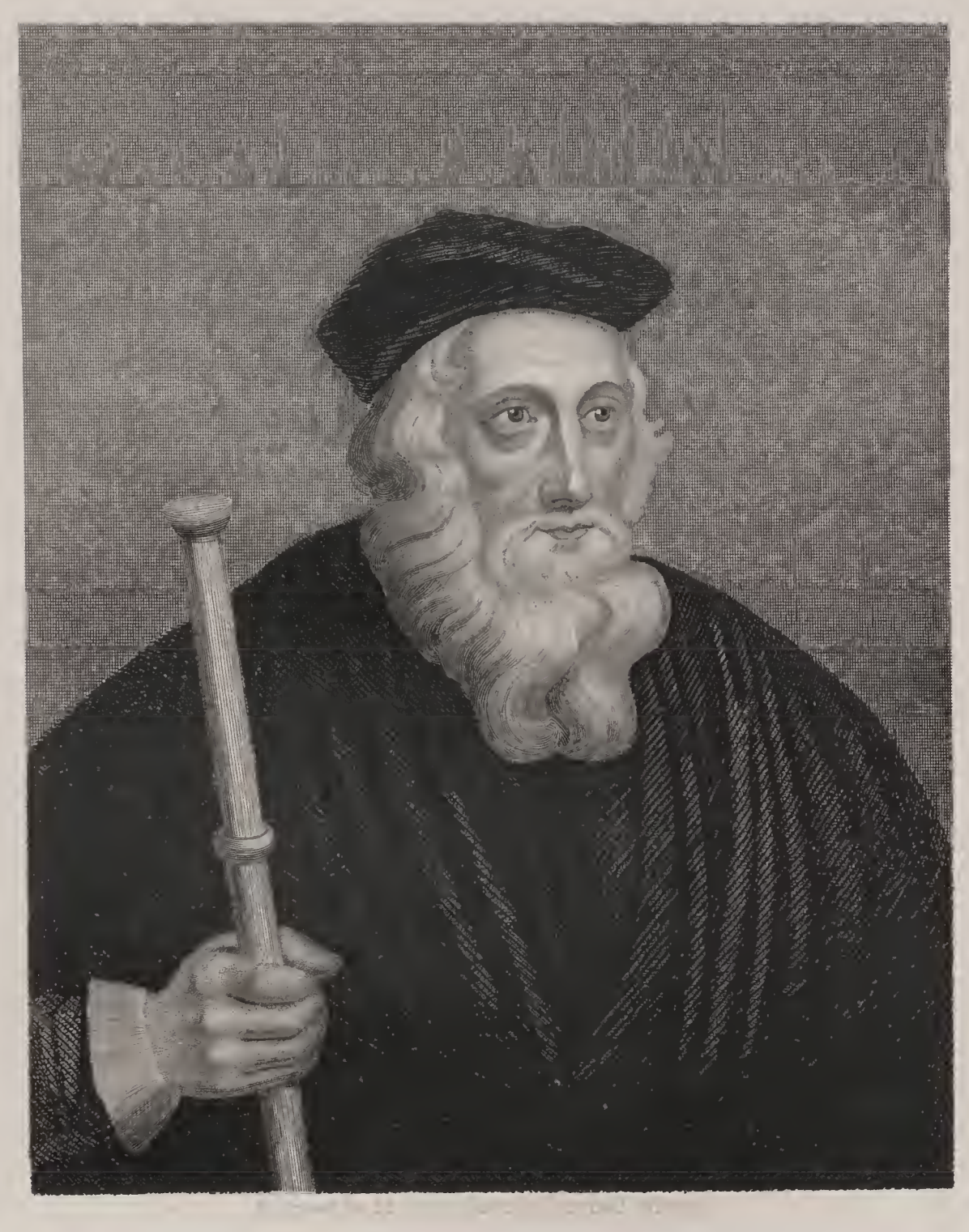
trammels of the papal yoke; for, as the Catholic priesthood has been found uniformly to give its support to an arbitrary form of government, and to neglect the instruction of the people, the Bourbon dynasty has been overthrown by the revolution of 1830, and the Romish Church cut off from being the established religion, and free toleration granted. Still, as the Roman Catholic is the professed religion of the majority in the French nation, its clergy at present continue to receive their usual salaries from the new government. So grossly have the French been deluded with the popish ceremonies and superstitions, that the more intelligent have become infidels. Such, indeed, is the case throughout the Roman Catholic countries, and especially in Italy; the people, therefore, are ill prepared, at present, to embrace the pure Christianity of the New Testament, of which, indeed, they are almost universally ignorant. Nevertheless, the vigorous efforts of some devoted servants of Christ at Paris, with several agents from the Methodists, Continental, London, and Baptist Missionary Societies in England, and especially with the revival of religion among the Protestants of the South of France, all contributing to the circulation of the Scriptures, and the diffusion of divine knowledge, will, we trust, be blessed of God, to produce an evangelical reformation in that great country.

Education being vigorously promoted through many parts of Germany, and the Holy Scriptures being extensively circulated, popery will not be able much longer to retain its hold on the millions in Austria and Hungary. Even the Italian States, and Rome itself, have received many copies of the blessed word of God; and it is believed that not a few Catholics, and some of the priests, are sincerely studying the Scriptures of Truth for their internal salvation. Knowledge, by the British system of education, is increasing in South America; and, with it, the Holy Scriptures are circulated among the superstitious Catholics.

In British India and the East, the Roman Catholic Church has an establishment of three archbishops and seventeen bishops, with many priests, besides Romish missionaries; but scriptural knowledge, as we have seen, is advancing in those populous regions of the earth. Canada has the Roman Catholic system for the established religion; and efforts are being made to extend the influence of popery in the United States of America, particularly in the wondrous valley of the Mississippi; but its antidote is provided in the Bible.

Ireland is chiefly popish; and in that injured, degraded, and distracted country, there are nearly five thousand Roman Catholic priests. But scriptural light and knowledge are advancing among the people, notwithstanding their prejudices against the Protestants.

England, at the commencement of this century, it is said, had not quite fifty Roman Catholic chapels: that the number should now exceed five hundred cannot be matter of wonder, when we consider the amazing



Jan Hus

increase of its population, the influx of Irish, and the ignorance of multitudes of the lower classes concerning the essentials of religion as taught in the New Testament.

In 1870 a Council was gathered at Rome to raise to the rank of an article of faith the mediæval pretension of the Pope to absolute dominion over the church, kings, and nations, which Gregory the Great denounced as an abomination and a blasphemy.

Preparation for this Council was begun several years before by directing bishops in different countries to hold synods and pass decrees dictated or revised at Rome, in which Jesuits pretended to see a general and wonderful unanimity in favor of Papal Infallibility as a doctrine already held by all good Catholics.

The decree was passed July 18th, and it is now a rule of faith that the Pope is supreme judge and director of the consciences of men

Not one diplomatic person was present, all being absent in obedience to orders from their governments.

The Pope aimed from the first day to destroy all freedom in the Council by his regulations, and exercised a power over it destructive of the rights of the bishops and the freedom of the church.

In order to cover up his methods of coercion and insure his hold even on the opposition, the Pope prepared two papers for the signature of every bishop attending the Council, which they were required to sign before leaving Rome: the first was a profession of faith, including the dogma of infallibility; the second declaring that the Council had been free from restraint throughout its whole course!

The official record of the vote on the dogma of infallibility is: the whole number of bishops attending as members 754; number present in Rome at the time of the vote 520; number voting placet (yes) 283; non-placet (no) 85; conditional 61; declining to vote 91; leaving a majority of 26 in favor of the dogma; or, if those who dodged the vote by absence were against it, the majority against it would stand 208.

Among the opponents were Dr. Dollinger, of Germany, who was supported by Strossmayer and nearly all of the German bishops; Dupanloup, of Orleans, and Darboy, of Paris, France; the leading historians and scholars of the Catholic Church in all countries; the foremost bishops of America; the entire Oriental church, and the Hungarians, and the only real support of the dogma was found in the Italian and Irish branches of the church, led by Bishop Manning, of England.

This is the most perfect form of absolutism ever yet devised by any man, and Pius IX is himself more than content; his supreme desire, the crown of his life and work, is attained.

Almost at the same instant, when the Pope imagined himself elevated to the highest pinnacle of earthly power, as the umpire and arbiter of all rulers, in his assumed character of Vicar of Christ, his temporal dominion crumbled away from under his feet, and Victor Immanuel, as the rightful king of united Italy, entered Rome July 4, 1871 as its sovereign, thus restoring to Italy the States of the Church, which have been ruled by the popes for several centuries.

PART IV.

RELIGIOUS CUSTOMS AND CEREMONIES OF PROTESTANT COMMUNITIES.

Under the head of Protestant Communities it is proposed, for the sake of convenience, to treat of the principal denominations which, whether strict or lax, orthodox or otherwise, deny the supremacy of the pope of Rome, and the discipline of that church; adopting for their profession of faith articles in their estimation more scriptural, and ceremonies and modes of worship varying according to their views of the requirements of the gospel.

SECTION I.—LUTHERANS.

Origin.

The Lutherans derive their name from Martin Luther, a celebrated reformer, who, in the beginning of the sixteenth century, opposed the church of Rome with great zeal and success.

System of Faith.

The system of faith embraced by the Lutherans was drawn up by Luther and Melancthon, and presented to the Emperor Charles V., in 1530, at the diet of Augusta or Augsburg, and hence called the Augustan or Augsburg Confession. It is divided into two parts, of which the *former*, containing twenty-one articles, was designed to represent, with truth and perspicuity, the religious opinions of the reformers; and the *latter*, containing seven articles, is employed in pointing out and confuting the seven capital errors which occasioned their separation from the church of Rome: these were, communion in one kind, the forced celibacy of the clergy, private masses, auricular confession, legendary traditions, monastic vows, and the excessive power of the church. From the time of Luther to the present day, no change has been introduced into the doctrine and discipline received in this church. The method, however, of illustrating, enforcing, and defending the doctrines of Christianity, has undergone several changes in the Lutheran church; and, though the confessions continue the same, yet some of the doctrined which were warmly maintained by Luther have been, of late, wholly abandoned by his

followers. The Lutherans are far from allowing that good works are in any wise meritorious with regard to salvation. They acknowledge, generally, that Christ died for all who were partakers of Adam's transgression; but that those, only, who should believe in him, and persevere in that faith to their lives' end, should be saved. The foreknowledge of God from all eternity of this faith is made by them the basis, or foundation, of the election or predestination of the faithful. They view election in the very same light as they do justification. If the instrumental cause of the latter be faith, God's foreknowledge of that faith of the faithful is their election. As to free-will, the Lutherans deny its power before the conversion of a sinner, and maintain that none are converted but by the prevailing efficacy of grace alone. The Lutherans acknowledge but two sacraments, that is to say, baptism and the Lord's supper. They deny transubstantiation, the mass, the elevation and adoration of the host, the ceremonies, and all that external worship which the church of Rome observes with respect to the body and blood of Jesus Christ: but they believe, that the real presence of the humanity of Jesus Christ is with, in, and under the elements of bread and wine in the holy communion, and maintain, in vindication of their ubiquity, that all the perfections of Christ's divinity were communicated to his humanity. They reject the adoration of saints and relics. Although it be our bounden duty, they say, to imitate the saints, and set them before our eyes as great examples, yet we ought not to invoke them, nor imagine that there are any latent virtues in their relics, &c. They condemn all acts of penance and human expiations, such as solemn vows, pilgrimages, nine days' devotions, macerations, and other works of supererogation; that is to say, such mortifications, as, by the laws of Christianity, are no ways imposed upon us, &c. They reject all distinction of meats, and the observance of Lent, all monastic vows and convents, the celibacy of the clergy, and the performance of divine service in an unknown tongue; and, in short, all the ceremonies practised in the Romish church.

Consecration of their Churches.

Their pastors, with their several congregations, either meet at the parsonage, or at some convenient place near the church intended to be consecrated, and afterwards march in procession two and two, once at least, and sometimes thrice, all round it, singing certain divine hymns or canticles all the way. As soon as this previous act of devotion is over, they enter the church, where the service is opened with singing again; after which some portion of the sacred Scriptures is read to them, and a sermon preached on the solemnity of the day. If the income, or revenue, of the church will admit of it, or the congregation are able and willing to defray the expense, the superintendent of their metropolis is requested to assist at the ceremony, to give his benediction to the church, and consecrate it with some proper discourse of his own composing;

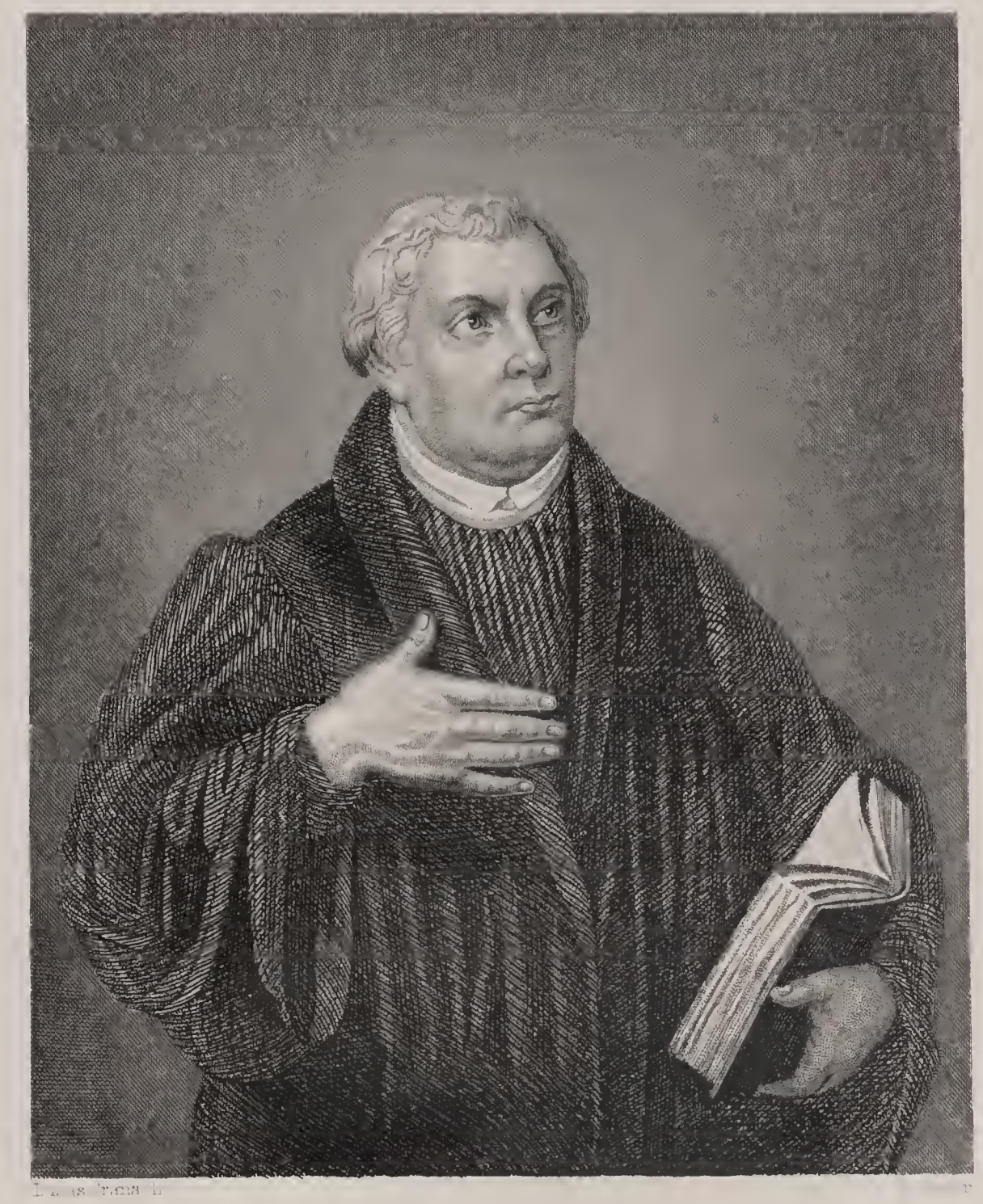
which favour is acknowledged, not only by a handsome gratuity, but an elegant entertainment.

Two divines are generally appointed for the purpose of ordination, who not only inquire into the real merit and natural qualifications of the candidates, such, for instance, as a proper stature, a musical voice, health and strength, but also into their knowledge of the learned languages, and their abilities to argue, on both sides, all controversial questions. They inquire likewise into the religious principles and particular tenets of the respective candidates. It is highly requisite and just that they should be sound and orthodox, that is to say, be in all respects conformable to the doctrines which they are intended to maintain and teach, and which the church they are to serve professes; and that they should be fixed and unalterable during their establishment in that sacred function. After such due inquiries have been made, the candidate is ordered to preach before his examiners on some particular text of their own choosing. Upon the report of his being duly qualified, a church may be offered him; however, according to the Saxon discipline, he is obliged, before he is absolutely declared minister of any congregatien, to preach several times before them; and the opinion of the people must afterwards be consulted, and their approbation and consent procured.

Their Ministers.

The day of ordination being fixed, the candidate repairs to the church, where he is to be ordained in the presence of several ministers, ecclesiastical judges, and a numerous congregation of the faithful. He there makes a confession of his faith, either before or some time during the sermon. In the prayer after the sermon, the candidate is particularly taken notice of, and prayed for by name. As soon as the minister withdraws from the pulpit, the *Veni Spiritus Sancte* is immediately sung, and during the performance the superintendent, who is primate of the Lutheran clergy, repairs to the altar, accompanied by six colleagues, or coadjutors, and followed by the candidate, who falls down on his knees before him. Here the superintendent, addressing himself to his six colleagues, having first communicated the candidate's request, invites them to join with him in prayer on his behalf; in the next place he reads the formulary of election, which is accompanied with another prayer; and after that, directs his discourse to his six coadjutors, saying, "Dearly beloved brethren in our Lord Jesus, I exhort you to lay your hands on this candidate, who presents himself here before us in order to be admitted a minister of the church of God, according to the ancient apostolical institution, and to concur with me in investing him with that sacred office." After this formal address, he lays his hands directly on the head of the candidate, and says to him, *Sis maneasque consecratus Deo*, which literally construed is, *Be thou, and so remain to be, devoted to the service of God.* The six colleagues repeat, after the superintendents, the ceremony of im-

Ordination of Ministers.



Louis Tasset

position of hands, and make use of the same form of words: after which the superintendent addresses himself to the person thus ordained in the terms following: "Being assembled here with the aid and assistance of the Holy Ghost, we have made our humble supplications to God for you, and hope that he will vouchsafe to hear our prayers. Wherefore, I ordain, confirm, and establish you, in the name of the Lord, pastor and spiritual instructor of the saints belonging to the church, &c.; govern it in the fear of the Lord, and have a watchful eye over it, as a faithful shepherd over his flock," &c. These words are, properly speaking, the very essence of ordination. The superintendent, after he has pronounced this exhortation, withdraws from the altar, and the stated minister of the place approaches it, dressed in his sacerdotal vestments, to read the communion service, and to consecrate the bread and wine, which he administers to the new pastor, who receives it upon his knees. Some few hymns, or canticles, and the usual benediction, conclude the ceremony.

Mode of Worship.

At their first entrance into the church, both men and women put up an ejaculatory prayer, the former holding their hats and the latter their fans before their faces. The same ceremony is observed as soon as divine service is over. The prayer generally made use of on these occasions is the Lord's Prayer. When the congregation of the faithful are met in order to apply themselves to any exercise of devotion, whether it be preaching, or reading the Scriptures only, or praying, it is always introduced by the singing of some psalms or spiritual hymns suitable to the occasion.

They have two sermons at least every Sunday, especially if it be a solemn festival, that is to say, one in the morning, and another in the afternoon. There is a catechetical lecture besides, at which their probationers are always examined. Their burials are frequently put off, likewise, till Sunday, for the benefit of a prayer, or, at least, a funeral sermon, which the Lutherans always preach upon the decease of any of their members, whether young or old, rich or poor. Their texts are very seldom taken out of those books which the Lutherans and the Protestants call apocryphal. The last thing which we shall take notice of in relation to their sermons, is, that of their *circular predications*, which is the term they make use of to distinguish those sermons which their pastors are obliged to preach at particular times in the metropolitan church, in presence of the superintendent, in order that he himself may form a just judgment of their method, and the progress they make in the ministerial office; also that he may examine their principles, and prevent them deviating from the orthodox faith.

After the sermon, the service concludes with some select prayers or supplications to Almighty God, thanksgivings, and publications. In the first, all sick persons, all women labouring of child, or in child-bed, all

that travel by land or by water, all persons any way afflicted or distressed in mind, body, or estate, are recommended to God as proper objects of his succour, comfort, and assistance. In Denmark, all those who are drawing near to the time appointed for the consummation of their marriage are likewise recommended to God in the prayers of the church. In their thanksgivings, those particular persons who had received great mercies desire to return their grateful acknowledgments to Almighty God for the same. In their publications. timely notice was given of such matters as particularly related to the church; that is to say, of some extraordinary acts of devotion, such as the observance of an ensuing solemn festival, or fast, or the like, &c. In some places, the public orders of the civil magistrate are read in the pulpit.

The Lutherans retain the use of the altar for the celebration of the holy communion. They likewise make use of lighted tapers in their churches, of incense, and a crucifix on the altar, of the sign of the cross, and of images, &c. Several of their doctors acknowledge that such materials add a lustre and majesty to divine worship, and fix at the same time the attention of the people.

The Lutherans retain the observance of several solemn festivals after their reformation. They keep three solemn days of festivity at Christmas.

Festivals

In some Lutheran countries, the people go to church on the night of the nativity of our blessed Saviour with lighted candles or wax-tapers in their hands; and the faithful, who meet in the church, spend the whole night there in singing, and saying their prayers by the light of them. Sometimes they burn such a large quantity of incense, that the smoke of it ascends like a whirlwind, and their devotees may properly enough be said to be wrapped up in it. It is customary likewise in Germany to give entertainments at such times to friends and relations, and to send presents to each other, especially to the young people, whom they amuse with very idle and romantic stories, telling them that our blessed Saviour descends from heaven on the night of his nativity, and brings with him all kinds of playthings.

They have three holidays at Easter, and three at Whitsuntide, as well as those before mentioned at Christmas. These festivals have nothing peculiar in them with respect to the ceremonies observed at those times; but with regard to some particular superstitions, they are remarkable enough; as, for instance, that of the Paschal water, which is looked on as a sovereign remedy for sore eyes, and very serviceable in uniting broken limbs. This Paschal water is nothing more than common river water, taken up on Easter-day, before the rising of the sun. They have another superstitious notion with respect to their horses: they imagine that the swimming them in the river on Easter-day, before the sun rises, preserves them from lameness.

The other festivals observed by the Lutherans are, New-Year's day, or the Circumcision, a festival not near so ancient as the four above mentioned; the festival of the Three Kings, or, otherwise, the Epiphany; the Purification of the Blessed Virgin, or Candlemas; and Lady-day, or the Annunciation. There is no public work nor service devoted to the Blessed Virgin, nor are there any processions, or other ceremonies, which are observed by the Roman Catholics on the two latter festivals. The festival of the Sacred Trinity is solemnized on the Sunday after Whit-Sunday; that of St. John Baptist, on the 24th of June; and that of the Visitation of the Blessed Virgin, on the 2d of July, as it is by the Roman Catholics. To conclude, the festival of St. Michael the Archangel, or rather the ceremonies observed by the Lutherans on that day, are the remains only of an ancient custom, which has been preserved among them, although somewhat extraordinary, as the members of their communion retain no manner of veneration for angels.

Liturgy.

In 1523, Luther drew up a formulary of the mass and communion for the particular service of the church of Wittemberg. Without attempting to particularize the various parts of it, it may be observed that all the churches where Lutheranism prevailed were obliged entirely to conform to it. However, those orders were never punctually obeyed. Some Lutheran countries have one ritual, and some another. There is a difference, likewise, in their liturgies, though as to the fundamental articles, they all agree.

Communion.

On the Sunday when the communion is to be administered, the minister, immediately after the sermon, prays to Almighty God for all those in particular who purpose to receive the holy communion. There is no form of prayer, however, for that purpose; but the minister is at free liberty to say what he thinks most suitable to that solemn occasion. After the sermon, likewise, they sing a psalm, or some short hymn or hymns, adapted to that particular act of devotion. While they are singing, those of the congregation who are duly prepared for the receiving of the sacrament advance towards the altar, and fall down on their knees; at least, so many of them as can with convenience approach it at once. As soon as the hymn is over, the minister says, *Let us pray;* and sings, at the same time, the Lord's Prayer; and when the congregation have said Amen, he sings the words of the institution of the Lord's Supper. In some places the whole congregation sing, with an audible voice, both the prayer and the words of the institution along with the minister, which is a manifest error, since the voice of the whole church, in general, drowns that of the celebrant, or officiating pastor. They have another custom, which is not, however, looked on as absolutely essential, and that is, to make the sign of the cross on the host at the time of pronouncing these words, *This is my body;* and another on the cup, when those

other words are repeated, viz. *This is my blood, &c.* Though these signs, after all, are only made *in commemoration of the cross of Christ*, which neither add or diminish, yet it has been observed that, should the minister neglect those signs, some feeble-minded persons would be offended at such omission, and imagine that the sacrament would thereby lose its sacred force and virtue. It is not only this sign of the cross made on the elements of bread and wine that the populace lay such a stress upon as a fundamental article; but they very seldom cut a loaf which has not the sign of a cross first made upon it with a knife.

In several parts of Saxony, and, indeed, in some of their principal cities, when the minister consecrates the elements, he rings a little bell twice, in a very solemn manner; and in most Lutheran churches, the pastor, before he administers the sacrament, puts on his surplice, and over that a vestment with several crosses fastened on it, which, however, ought not to be confounded with the stole worn by the Roman Catholic priests, as there is no manner of resemblance between them. In some places, the pastor, after he has read the gospel at the altar, throws the vestment before mentioned over his head, and lays it on the table. After the creed is sung, he goes into the pulpit, and preaches in his surplice. After the sermon is over, he returns to the altar, and resumes his vestment.

We shall reckon among the number of the ceremonies still preserved among them, that of making use of wafers instead of bread at the communion, on each of which there is the figure or impression of a crucifix. When the communicant has received, he falls down on his knees before the altar, in order to return God thanks for his spiritual refreshment: in several places it is customary to congratulate each other on that joyful occasion. Two clerks, or two young choristers, who attend at the altar, generally hold a white linen napkin before the communicants, lest, either through the carelessness of the pastor, who administers the communion, or the communicant himself, some part of the host should accidentally fall upon the ground, or any part of the wine be spilt. As soon as the communion is over, the pastor sings a verse or two of some psalm suitable to the occasion, with a Hallelujah, to which the choir answers with another. The pastor afterwards continues to read some general thanksgivings, and the congregation, joining with the choir, answer, Amen.

The Lutherans never administer the sacrament to infants; but it is customary among them to carry it to those who are sick, or on a death-bed; and this is the method observed by them on those particular occasions. In some places they make a kind of altar of the table which stands in the sick person's room, that is to say, they cover it with a piece of tapestry, or clean linen cloth, and set two lighted candles, or wax-tapers, upon it, and a crucifix between them, with a paten and chalice, or utensils, or vessels appropriated to the like service. According

Communion to the Sick.

to the discipline of the Lutherans, the communion ought to be administered in the presence of some of the party's relations and domestics; but if the communicant should happen to have no such friends nor servants near him, then some neighbours ought to be invited to be witnesses to the celebration of it. The relations or friends of the sick person are permitted, if they think proper, to partake with him of that holy ordinance, and for that purpose, they must have notice on the previous night, or some few hours at least, that they may be duly prepared to join in that solemn act of devotion. The Lutherans do not only carry this their private communion to those who are sick or dying, but to those persons likewise who are far advanced in years, and incapable of attending the public worship. To these persons the minister who gives the communion to them makes a serious exhortation, which may, with propriety, be called a domestic sermon, adapted to such private or domestic communion.

Confession is looked on as highly necessary and expedient in all places where Lutheranism prevails. And in the short Lutheran catechism, there are several forms of confession for the peculiar assistance and direction of those, who have not capacity sufficient of themselves to reflect and contemplate, as they ought, on the nature of their sins: such, for example, are those forms of confession principally intended for the spiritual improvement of masters and servants. In the introduction to these formularies, there is a discourse by way of dialogue between the penitent and the minister who takes his confession, beginning with the following address: "Reverend and dear Sir, I humbly beseech you to take my confession, and for the love of God to pronounce the pardon and remission of my sins." If the penitent be not conscious to himself of his being guilty of any of the sins particularly specified in the formularies, he must mention such others as his conscience shall at that time accuse him of. If he can think of none, which is morally impossible, let him, says the catechism, mention no one in particular, but receive the pardon and remission of his sins, on making a general confession only. The same catechism informs us, that the confessor asks the penitent the following question, which, beyond all doubt, is introduced between the confession and the absolution: "Do not you firmly believe, that this absolution pronounced by me is an absolution from God himself?" After the penitent has answered in the affirmative, the minister adds, Amen, or, So be it.

Confession.

In Denmark and Sweden, their form of excommunication is accompanied with very severe penance. The Danish ritual informs us, that the party excommunicated, when he first appears at church, is turned out with disgrace by the clerk of the parish, in the presence of the whole congregation. However, if the excommunication be of any long continuance, he is not excluded from the privilege of attending public worship, and joining with the congregation in their sermons, and other acts

Form of Excommunication.

of devotion; but he is obliged to sit in a place appointed, and at some distance from them; and when the minister comes down from the pulpit, the clerk before mentioned, who admits him, conveys him out of the church again. In regard to the Swedes, their form of excommunication is equally rigid and severe. Their discipline disclaims, in the same manner as that of all the other states in which Lutheranism prevails, every thing which has the least appearance of civil punishment. For, according to the doctrine of the Lutherans in general, no minister ought to confound ecclesiastical penalties, that is to say, the exclusion of any of their members out of the congregation, and their prohibition, or withholding from them the holy communion, with those punishments which none but the civil magistrates ought to inflict.

Baptism.

The Lutherans baptize their children within a day or two after their birth. In case the infant should prove too weak to be carried to church, they baptize him at home, at which ceremony one or two godfathers must always attend. The exorcism is a ceremony still practised in some countries. Where the infant is in apparent danger of death, a layman and a midwife together may baptize it. By the ecclesiastical law of Saxony, a midwife is not permitted to baptize a dying child, till after she has found out some man to assist her. Infants who are illegitimate are not baptized in Denmark at the same time as those who are born in wedlock. When a bastard is baptized, there is no oblation made on the altar. As to foundlings, their birth being only precarious and uncertain, they are baptized at church as other children; and although, when they are taken up, there be a billet, or note, to intimate that they have been baptized, yet they are always baptized again, because a testimony of that nature is deemed at best but dubious. Where the infant is not in apparent danger of death, they never baptize it till it be entirely weaned from the mother's breast. To conclude, they never baptize adult fools, nor lunatics, at least, till they are restored to the free exercise of their rational faculties, and are capable of being instructed in the principles of the Christian religion. In Sweden, a father is under no obligation to attend at the baptism of his child; at least, he is not always required to be present. All legitimate children are baptized before divine service begins, but bastards after it is over.

There are baptismal fonts in some of the Lutheran churches, but not generally in all of them. In several of the Saxon churches, an angel, with a basin in his hand, descends from the ceiling by a private pulley, or some other secret spring, and presents the basin to the minister who is to baptize the child. In other places, a table is brought out of the vestry, and placed before the altar with a basin upon it.

The preliminary questions over, which are merely formal, the minister makes a discourse, by way of exhortation; after which, he exorcises the

devil in the form following: "Get thee hence, thou unclean spirit, and make room for the Holy Ghost." The minister, at the same time, makes the sign of the cross upon the infant, saying unto him, Receive the sign of the cross, &c., and laying his hand upon him, reads the prayers, and repeats the exorcism. At the very instant the child is baptized, the minister asks the sureties for him, If he renounces the devil and all his works, and if he believes in God the Father, Son, and Holy Ghost, &c. After that, he baptizes him by a triple aspersion, in honour of the Sacred Trinity. The whole ceremony concludes with a prayer of thanksgiving, a benediction on the child, and an exhortation to the sureties.

Confirmation.

As to the form of confirmation observed by the Lutherans, a virgin of twelve years of age, or a youth of fourteen, is deemed duly qualified to receive the Lord's Supper, provided they have had a liberal education. The first time of their admission to the holy communion is either at Easter or Michaelmas. Their pious intention is published three weeks before from the pulpit, and they are accordingly instructed and examined twice a week during that interval, by way of preparation. Their ministers explain to them the duties incumbent on a communicant, and the spiritual benefits and advantages arising from the participation of that blessed sacrament. In short, they make their confession on Easter-Monday, and receive the communion the day following, sometimes in private, and sometimes in public with the whole congregation. Such young communicants range themselves in the form of a semicircle, by degrees, as they rise from the altar. After that act of devotion, the minister reads a prayer, and then addressing himself to the whole congregation, acquaints them, that those youths are ready, with an audible voice, to render a satisfactory account of the grounds and principles of the religion which they profess. He examines them accordingly; and after they have fully answered all his queries, he spends some time in a suitable exhortation: the congregation sing a hymn, and then the ceremony concludes with a proper collect, and the general benediction.

Marriage ceremonies.

The Lutheran discipline, with respect to matrimony, is exceedingly uniform and regular. Luther composed a formulary at first for that ordinance, from which there has been afterwards no very material deviation. It begins with their banns, and in order to the consummation of a marriage, where there is no lawful impediment, the parties present themselves at church before their pastor, who asks the bridegroom whether they be mutually agreed to enter that holy state, and thereupon they join their right hands, and make an exchange of their respective rings. Then the pastor proceeds in the words, or to the purport following: A and B being desirous to enter into the holy state of matrimony, before all this congregation here present, I do hereby declare them man and wife, in the name of the Father, and the Son, and the Holy

Ghost, &c. After that, he reads or pronounces extempore at the altar, several texts of Scripture which are serious exhortations to those who are married; and the whole ceremony concludes with a prayer for the blessing of God on their future endeavours. This is the form according to Luther's direction, and which is still observed to this day, so far as relates to the jurisdiction of the church in that particular.

In Saxony, the mechanics, and those who may be called the inferior tradesmen, go to church to be married, attended by a long train of their friends and acquaintance, with a band of musicians before them. The same custom is observed, more or less, in several other places; and a great degree of caprice and extravagance is everywhere blended with their nuptial ceremonies. In some of the northern provinces, as soon as the proper inquiries have been made with respect to the bridegroom, the father brings his daughter with an air of gravity to her suitor, saying to him at the same time, "I give you my daughter, that she may reverence and obey you, that she may be your wedded wife, that she may lie with you, be the keeper of your keys, and be put into possession of one-third of your money and effects." In several states of Germany, notwithstanding it is customary for the parents of the new-married couple to defray the whole charges of their nuptials, yet all the guests who are invited thereto make presents to the bride, which, for the most part, are so valuable that the bride's relations are so far from being at any expense, that they are considerable gainers in the end.

Whenever the married couple have lived in that state for twenty-five years together, their nuptials (at least as to the external form) are revived; which second marriage is called their *silver nuptials*. If the parties have cohabited for fifty years, they then solemnize their *golden nuptials*. In the celebration both of the one and the other, the same gayety and amusements are observed as those at their first marriage. Persons of distinction, and those who are very rich, give medals to their friends at the celebration of the silver and golden nuptials.

Their burials are always attended with singular testimonies of true piety and devotion; and sometimes likewise with extraordinary pomp and magnificence. Moreover, it is customary among them to make a funeral oration over the deceased without distinction, be the party rich or poor, of the highest or the meanest extraction. After the sermon is over, an abstract of the life of the deceased is read in public. High encomiums are given of all those who have distinguished themselves by their exemplary piety; and if any of them have led loose and profligate lives, they never fail to publish the misdemeanors of the dead, for the benefit and amendment of their surviving friends and relations. It is customary, likewise, to make funeral processions, and accompany the corpse to the grave, singing all the time some select hymns, or dirges, suitable to

Funeral ceremonies.

the solemn occasion. In some places, the principal magistrates, and other persons of respectability in the city, are invited to those processions, especially if the deceased were a person of distinction; and those who accompany the corpse to the grave receive an acknowledgment in proportion to their quality and degree.

On the day appointed for the interment of the corpse, the relations, friends, and acquaintances of the deceased, meet at his house. One or more Lutheran pastors resort likewise to the same place, attended by a train of young scholars, sometimes greater and sometimes less, with their masters at the head of them. These youth, in the first place, sing two or three hymns, or dirges, before the door of the deceased; after which they march in the front of the procession; having a large crucifix, or at least a cross, carried before them. An inferior clerk, or some young scholar appointed for that purpose, marches close by the side of the corpse with a small cross, which is afterwards fixed in that part of the churchyard where the body was interred. The relations and friends of the deceased follow the corpse; the men first, and the women after them. During the procession, the bells are generally tolled, out of respect and complaisance to the deceased, and several hymns and other dirges are sung as they march along. It is customary likewise to open the coffin at the grave, and to take a last farewell, a last melancholy view, of their departed friend, and afterwards to nail his coffin up, singing at the same time a short hymn suitable to the occasion. After which the minister reads a proper collect, and pronounces the benediction. In the next place, the procession enters the church, where there is generally a funeral sermon, either out of respect to the deceased, at the request of his friends, or by his own immediate direction.

As soon as the corpse is let down into the grave, the minister throws a small quantity of earth upon it three times successively: at the first he says, Of the dust of the ground wast thou born: at the second, To dust shalt thou return: and at the third, Out of the dust shalt thou rise again. After that, the bearers fill up the grave. The funeral oration is pronounced immediately after the interment, if the relations be willing to defray the expense of it, or if the deceased have left any legacy or devise in his will for that purpose.

SEC. II.—CHURCH OF ENGLAND.

The Church of England dates its origin from the time of the Reformation, when Henry VIII. shook off the pope's authority, and took upon himself the title of "*Head of the Church*," as he had been previously dignified by his holiness with that of "*Defender of the Faith*." The last of these titles, which are hereditary in the crown

Clergy.

of England, was obtained as a reward for a book the king had written on the Seven Sacraments, against Luther's book "Of the Captivity of Babylon." The first title was an assumed one; but soon obtained legal sanction by the consent of the nation at large; taken up because the pope refused to sanction Henry's divorce from Queen Catherine, his affections having been transferred to Anne Boleyn. The Archbishop of Canterbury, who took upon himself to annul the former marriage, was solemnly condemned by the pope; and Henry, out of revenge, annulled his connection with, and threw off his obedience to, the papal see. He became supreme head of the church himself, and he may, in a sense, be said to have been the founder of the church of England. Its principles, however, are grounded on those of the Reformation, having, in many respects, a resemblance to the Lutheran tenets and practice.

Doctrines.

The religious *tenets* or *doctrines* of this church are to be found in the book of Homilies, consisting of short moral and doctrinal discourses, and in the Thirty-Nine Articles, which, with the three Creeds and Catechism, are inserted in the Book of Common Prayer.

Having given the articles of the Jewish faith, and entered fully into the creed of the Mohammedans, the articles of the Christian faith, as held by the Church of England, cannot be omitted. To these, also, will be added a Table of the Constitutions and Canons ecclesiastic. The Royal Declaration will first be given.

ROYAL DECLARATION.

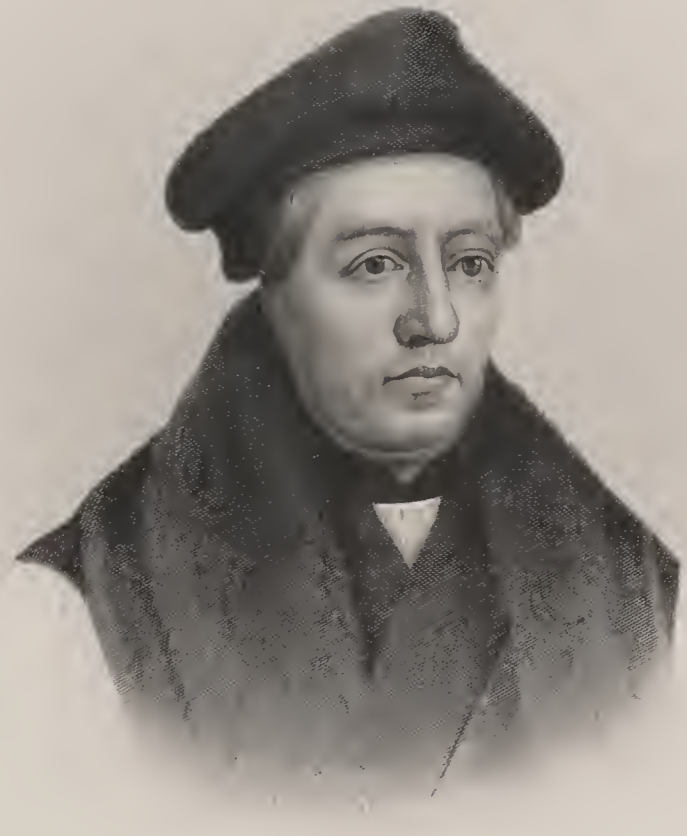
Being by God's ordinance, according to our just title, *Defender of the Faith, and Supreme Governor of the Church, within these our Dominions*, We hold it most agrecable to this our Kingly office, and our own Religious zeal, to conserve and maintain the Church committed to our charge in the unity of true Religion, and in the bond of peace; and not to suffer unnecessary disputations, altercations, or questions to be raised, which may nourish faction both in the Church and Commonwealth. We have, therefore, upon mature deliberation, and with the advice of so many of our Bishops as might conveniently be called together, thought fit to make this Declaration following.

That the Articles of the Church of *England*—which have been allowed and authorized heretofore, and which our Clergy generally have subscribed unto—do contain the true doctrine of the Church of *England*, agrecable to God's word: which we do therefore ratify and confirm; requiring all our loving subjects to continue in the uniform profession thereof, and prohibiting the least difference from the said Articles; which to that end we command to be new printed, and this Our Declaration to be published therewith.

That we are Supreme Governor of the Church of *England:* and that if any difference arise about the external policy, concerning the *Injunctions*, *Canons*, and other *Constitutions* whatsoever thereunto belonging, the Clergy in their Convocation is to order and settle them, having first obtained leave under our Broad Seal so to do: and We approving their said Ordinances and Constitutions; providing that none be made contrary to the Laws and Customs of the land.

That out of our Princely care that the Churchmen may do the work which is proper unto them, the Bishops and Clergy, from time to time in Convocation, upon their humble desire, shall have license under our Broad Seal to deliberate of and to do all such things, as, being made plain by them, and assented unto by Us, shall concern the settled continuance of the Doctrine and Discipline of the Church of *England*, now established; from which we will not endure any varying or departing in the least degree.

That for the present, though some differences have been ill-raised, yet We take comfort in this, that all Clergymen within our Realm have always most willingly subscribed to the Articles established; which is an argument to Us, that they all agree in the true, usual literal meaning of the said Articles; and that even in those curious points, in which



the present differences lie, men of all sorts take the Articles of the Church of *England* to be for them; which is an argument again, that none of them intend any desertion of the Articles established.

That therefore in these both curious and unhappy differences which have for so many hundred years, in different times and places, exercised the church of *Christ*, We will that all further curious search be laid aside, and these disputes shut up in God's promises, as they be generally set forth to us in the Holy Scriptures, and the general meaning of the Articles of the Church of *England* according to them. And that no man hereafter shall either print or preach, to draw the Article aside any way, but shall submit to it in the plain and full meaning thereof; and shall not put his own sense or comment to be the meaning of the Article, but shall take it in the literal and grammatical sense.

That if any public Reader in either of our Universities, or any Head or Master of a College, or any other person respectively in either of them, shall affix any new sense to any Article, or shall publicly read, determine, or hold any public disputation, or suffer any such to be held either way, in either of the Universities or Colleges respectively; or if any Divine in the Universities shall preach or print any thing either way, other than is already established in Convocation with our Royal assent; he or they, the offenders, shall be liable to Our displeasure, and the Church's censure in our Commission Ecclesiastical, as well as any other: and we will see there shall be due execution upon them.

THE TABLE OF THE THIRTY-NINE ARTICLES,

Agreed upon by the Archbishops and Bishops, and the whole Clergy, in the Convocation holden at London, in the year 1562.

1. Of Faith in the Holy Trinity.
2. Of Christ the Son of God.
3. Of his going down into Hell.
4. Of his Resurrection.
5. Of the Holy Ghost.
6. Of the Sufficiency of the Scripture.
7. Of the Old Testament.
8. Of the three Creeds.
9. Of Original or Birth Sin.
10. Of Free Will.
11. Of Justification.
12. Of Good Works.
13. Of Works before Justification.
14. Of Works of Supererogation.
15. Of Christ alone without Sin.
16. Of Sin after Baptism.
17. Of Predestination and Election.
18. Of obtaining Salvation by Christ.
19. Of the Church.
20. Of the Authority of the Church.
21. Of the Authority of General Councils.
22. Of Purgatory.
23. Of Ministering in the Congregation.
24. Of Speaking in the Congregation.
25. Of the Sacraments.
26. Of the Unworthiness of Ministers.
27. Of Baptism.
28. Of the Lord's Supper.
29. Of the Wicked, which eat not the Body of Christ.
30. Of both Kinds.
31. Of Christ's One Oblation.
32. Of the Marriage of Priests.
33. Of excommunicate Persons.
34. Of the Traditions of the Church.
35. Of Homilies.
36. Of Consecration of Ministers.
37. Of Civil Magistrates.
38. Of Christian Men's Goods.
39. Of a Christian Man's Oath.

The Ratification.

ARTICLES OF RELIGION.

I.—*Of Faith in the Holy Trinity.*

THERE is but one living and true God, everlasting, without body, parts, or passions; of infinite power, wisdom, and goodness; the Maker and preserver of all things, both visible and invisible. And in unity of this Godhead there be three Persons of one substance power, and eternity; the Father, the Son, and the Holy Ghost.

II.—*Of the Word, or Son of God, which was made very Man.*

THE Son, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, of one substance with the Father, took man's nature in the womb of the Blessed Virgin, of her substance: so that two whole and perfect natures—that is to say, the Godhead and Manhood—were joined together in one Person, never to be divided; whereof is one Christ very God and very Man; who truly suffered, was cruci-

fied, dead and buried, to reconcile his father to us, and to be a sacrifice, not only for original guilt, but also for actual sins of men.

III.—*Of the going down of Christ into Hell.*

As Christ died for us, and was buried, so also it is to be believed, that he went down into Hell.

IV.—*Of the Resurrection of Christ.*

Christ did truly rise again from death, and took again his body, with flesh, bones, and all things appertaining to the perfection of Man's nature, wherewith he ascended into Heaven, and there sitteth, until he return to judge all men at the last day.

V.—*Of the Holy Ghost.*

The Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty and glory, with the Father and the Son, very and eternal God.

VI.—*Of the Sufficiency of the Holy Scriptures for Salvation.*

Holy Scripture containeth all things necessary to salvation: So that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of faith, or be thought requisite or necessary to salvation. In the name of the Holy Scripture, we do understand those canonical Books of the Old and New Testament, of whose authority was never any doubt in the Church.

OF THE NAMES AND NUMBER OF THE CANONICAL BOOKS.

Genesis.
Exodus.
Leviticus.
Numbers.
Deuteronomy.
Joshua.
Judges.
Ruth.
The First Book of Samuel.
The Second book of Samuel.
The First Book of Kings.
The Second Book of Kings.
The First Book of Chronicles.
The Second Book of Chronicles.
The First Book of Esdras.
The Second Book of Esdras.
The Book of Esther.
The Book of Job.
The Psalms.
The Proverbs.
Ecclesiastes, or Preacher.
Cantica, or Songs of Solomon.
Four Prophets the greater.
Twelve Prophets the less.

And the other Books, as Hierome saith, the Church doth read for example of life and instruction of manners, but yet doth it not apply them to establish any doctrine: such are these following:-

The Third Book of Esdras.
The Fourth Book of Esdras.
The Book of Tobias.
The Book of Judith.
The rest of the Book of Esther.
The Book of Wisdom.
Jesus the Son of Sirach.
Baruch the Prophet.
The Song of the Three Children.
The Story of Susanna.
Of Bel and the Dragon.
The Prayer of Manasses.
The First Book of Maccabees,
The Second Book of Maccabees.

All the Books of the New Testament, as they are commonly received, we do receive, and account them Canonical.

VII.—*Of the Old Testament.*

The Old Testament is not contrary to the New; for both in the New and Old Testament everlasting life is offered to mankind by Christ, who is the only Mediator between God and Man, being both God and Man. Wherefore they are not to be heard, which feign that the old Fathers did look only for transitory promises. Although the Law given from God to Moses, as touching ceremonies and rites, do not bind Christian men, nor the civil precepts thereof ought of necessity to be received in any Commonwealth: yet notwithstanding, no Christian man whatsoever is free from the obedience of the Commandments which are called moral.

VIII.—*Of the Three Creeds.*

The three Creeds, Nicene Creed, Athanasius's Creed, and that which is commonly called the Apostle's Creed, ought thoroughly to be received and believed: for they may be proved by most certain warrants of Holy Scripture.

IX.—*Of Original, or Birth Sin.*

Original sin standeth not in the following of Adam—as the Pelagians do vainly talk—but it is the fault and corruption of the nature of every man, that naturally is engendered of the offspring of Adam; whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the Flesh lusteth always contrary to the Spirit; and

therefore, in every person born into this world, it deserveth God's wrath and damnation. And this infection of nature doth remain—yea, in them that are regenerated; whereby the lust of the flesh, called in Greek *phronema sarkos*, which some do expound the wisdom, some sensuality, some the affection, some the desire of the flesh, is not subject to the Law of God. And although there is no condemnation for them that believe and are baptized, yet the Apostle doth confess that concupiscence and lust hath of itself the nature of sin.

X.—*Of Free Will.*

The condition of man after the fall of Adam is such, that he cannot turn and prepare himself, by his own natural strength and good works, to faith and calling upon God: Wherefore we have no power to do good works, pleasant and acceptable to God, without the grace of God, by Christ, preventing us, that we may have a good will, and working with us, when we have that good will.

XI.—*Of the Justification of Man.*

We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ, by faith, and not for our own works or deservings. Wherefore, that we are justified by faith only, is a most wholesome doctrine, and very full of comfort: as more largely is expressed in the Homily of Justification.

XII.—*Of Good Works.*

Albeit that good works, which are the fruits of faith, and follow after justification, cannot put away our sins, and endure the severity of God's Judgment; yet are they pleasing and acceptable to God in Christ, and do spring out, necessarily, of a true and lively faith; insomuch that by them a lively faith may be as evidently known, as a tree discerned by the fruit.

XIII.—*Of Works before Justification.*

Works done before the grace of Christ, and the inspiration of the Spirit, are not pleasant to God, forasmuch as they spring not of faith in Jesus Christ: neither do they make men meet to receive grace, or, as the School Authors say, deserve grace of congruity; yea rather, for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin.

XIV.—*Of Works of Supererogation.*

Voluntary works besides, over and above God's Commandments, which they call works of supererogation, cannot be taught without arrogancy and impiety. For by them men do declare, that they do not only render unto God as much as they are bound to do, but that they do more for his sake, than of bounden duty is required: whereas Christ saith plainly, When ye have done all that are commanded to you, say, We are unprofitable servants.

XV.—*Of Christ alone without Sin.*

Christ, in the truth of our nature, was made like unto us in all things, sin only except; from which he was clearly void, both in his flesh and in his spirit. He came to be the Lamb without spot, who, by sacrifice of himself once made, should take away the sins of the world: and sin, as St. John saith, was not in him. But all we the rest, although baptized and born again in Christ, yet offend in many things; and, if we say we have no sin, we deceive ourselves, and the truth is not in us.

XVI.—*Of Sin after Baptism.*

Not every deadly sin, willingly committed after Baptism, is sin against the Holy Ghost, and unpardonable. Wherefore the grant of repentance is not to be denied to such as fall into sin after Baptism. After we have received the Holy Ghost, we may depart from grace given, and fall into sin; and by the grace of God we may arise again, and amend our lives. And therefore they are to be condemned, which say, they can no more sin as long as they live here, or deny the place of forgiveness to such as truly repent.

XVII.—*Of Predestination and Election.*

Predestination to life is the everlasting purpose of God, whereby, before the foundations of the world were laid, he hath constantly decreed by his counsel, secret to us, to deliver from curse and damnation those whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honour. Wherefore, they which be endued with so excellent a benefit of God, be called, according to God's purpose, by his Spirit working in due season: They through grace obey the calling: They be justified freely: They be made sons of God by adoption: They be made like the image of his only begotten Son Jesus Christ: They walk religiously in good works: and, at length, by God's mercy, they attain to everlasting felicity.

As the godly consideration of Predestination and our Election in Christ, is full of sweet, pleasant, and unspeakable comfort to godly persons, and such as feel in themselves the working of the Spirit of Christ, mortifying the works of the flesh and their earthly mem-

bers, and drawing up their mind to high and heavenly things; as well because it doth greatly establish and confirm their faith of eternal salvation to be enjoyed through Christ, as because it doth fervently kindle their love towards God: so, for curious and carnal persons, lacking the Spirit of Christ, to have continually before their eyes the sentence of God's Predestination, is a most dangerous downfall, whereby the devil doth thrust them either into desperation, or into wretchlessness of most unclean living, no less perilous than desperation.

Furthermore, we must receive God's promises in such wise as they be generally set forth to us in Holy Scripture: And in our doings, that will of God is to be followed, which we have expressly declared unto us in the word of God.

XVIII.—*Of obtaining eternal Salvation only by the Name of Christ.*

They also are to be had accursed, that presume to say, that every man shall be saved by the law or sect which he professeth, so that he be diligent to frame his life according to that law, and the light of nature. For Holy Scripture doth set out unto us only the name of Jesus Christ, whereby men must be saved.

XIX.—*Of the Church.*

The visible Church of Christ is a Congregation of faithful men, in the which the pure word of God is preached, and the Sacraments be duly ministered according to Christ's ordinance, in all those things that of necessity are requisite to the same.

As the Church of Jerusalem, Alexandria, and Antioch, have erred, so also the Church of Rome hath erred, not only in their living and manner of ceremonies, but also in matters of faith.

XX.—*Of the Authority of the Church.*

The Church hath power to decree Rites or Ceremonies, and authority in controversies of faith: And yet it is not lawful for the Church to ordain any thing that is contrary to God's Word written; neither may it so expound one place of Scripture, that it be repugnant to another. Wherefore, although the Church be a witness and a keeper of Holy Writ, yet, as it ought not to decree any thing against the same, so besides the same ought it not to enforce any thing to be believed for necessity of salvation.

XXI.—*Of the Authority of General Councils.*

General Councils may not be gathered together without the commandment and will of Princes; and when they be gathered together—forasmuch as they be an assembly of men, whereof all be not governed with the Spirit and Word of God—they may err, and sometimes have erred, even in things pertaining unto God. Wherefore, things ordained by them as necessary to salvation have neither strength nor authority, unless it may be declared that they be taken out of Holy Scripture.

XXII.—*Of Purgatory.*

The Romish doctrine concerning Purgatory, Pardons, Worshipping, and Adoration, as well of Images as of Reliques, and also Invocation of Saints, is a fond thing, vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God.

XXIII.—*Of Ministering in the Congregation.*

It is not lawful for any man to take upon him the office of public preaching, or ministering the Sacraments in the Congregation, before he be lawfully called and sent to execute the same. And those we ought to judge lawfully called and sent, which be chosen and called to this work by men who have public authority given unto them in the Congregation, to call and send Ministers into the Lord's vineyard.

XXIV.—*Of Speaking in the Congregation in such a Tongue as the People understandeth.*

It is a thing plainly repugnant to the Word of God, and the custom of the primitive Church, to have public prayer in the Church, or to minister the Sacraments, in a tongue not understanded of the people.

XXV.—*Of the Sacraments.*

Sacraments ordained of Christ, be not only badges or tokens of Christian men's profession; but rather they be certain sure witnesses, and effectual signs of grace, and God's good-will towards us, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our faith in him.

There are two Sacraments ordained of Christ our Lord in the Gospel, that is to say, Baptism, and the Supper of the Lord.

Those five, commonly called Sacraments, that is to say, Confirmation, Penance, Orders, Matrimony, and Extreme Unction, are not to be counted for Sacraments of the Gospel, being such as have grown partly of the corrupt following of the Apostles, partly are states of life allowed in the Scriptures; but yet have not like nature of Sacraments with Bap-

ism and the Lord's Supper, for that they have not any visible sign or ceremony ordained of God.

The Sacraments were not ordained of Christ to be gazed upon, or to be carried about, but that we should duly use them. And in such only as worthily receive the same, they have a wholesome effect or operation; but they that receive them unworthily, purchase to themselves damnation, as St. Paul saith.

XXVI.—*Of the Unworthiness of the Ministers, which hinders not the Effect of the Sacraments.*

Although in the visible Church the evil be ever mingled with the good, and sometimes the evil have chief authority in the ministration of the Word and Sacraments; yet forasmuch as they do not the same in their own name, but in Christ's, and do minister by his commission and authority, we may use their ministry, both in hearing the Word of God, and in the receiving of the Sacraments. Neither is the effect of Christ's ordinance taken away by their wickedness, nor the grace of God's gifts diminished from such as, by faith, and rightly, do receive the Sacraments ministered unto them; which be effectual, because of Christ's institution and promise, although they be ministered by evil men.

Nevertheless, it appertaineth to the discipline of the Church, that inquiry be made of evil Ministers, and that they be accused by those that have knowledge of their offences; and finally, being found guilty, by just judgment be deposed.

XXVII.—*Of Baptism.*

Baptism is not only a sign of profession, and mark of difference, whereby Christian men are discerned from others that be not christened; but it is also a sign of Regeneration, or New Birth; whereby, as by an instrument, they that receive baptism rightly, are grafted into the Church; the promises of the forgiveness of sin, and of our adoption to be the sons of God by the Holy Ghost, are visibly signed and sealed; faith is confirmed, and grace increased, by virtue of prayer unto God. The Baptism of young children is in any wise to be retained in the Church, as most agreeable with the institution of Christ.

XXVIII.—*Of the Lord's Supper.*

The Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another; but rather it is a Sacrament of our Redemption by Christ's death: insomuch that to such as rightly, worthily, and with faith, receive the same, the bread which we break is a partaking of the body of Christ; and likewise, the cup of blessing is a partaking of the blood of Christ.

Transubstantiation—or the change of the substance of bread and wine in the Supper of the Lord—cannot be proved by Holy Writ; but is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions.

The body of Christ is given, taken, and eaten in the Supper, only after an heavenly and spiritual manner. And the mean, whereby the Body of Christ is received and eaten in the Supper, is Faith.

The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped.

XXIX.—*Of the Wicked, which eat not the Body of Christ in the Use of the Lord's Supper.*

The wicked, and such as be void of a lively faith, although they do carnally and visibly press with their teeth, as St. Augustine saith, the Sacrament of the Body and Blood of Christ; yet in no wise are they partakers of Christ, but rather, to their condemnation, do eat and drink the sign or sacrament of so great a thing.

XXX.—*Of both Kinds.*

The Cup of the Lord is not to be denied to the Lay-people; for both the parts of the Lord's Sacrament, by Christ's ordinance and commandment, ought to be ministered to all Christian men alike.

XXXI.—*Of the One Oblation of Christ finished upon the Cross.*

The offering of Christ once made, is that perfect Redemption, Propitiation, and Satisfaction for all the sins of the whole world, both original and actual: and there is none other satisfaction for sin but that alone. Wherefore the sacrifices of Masses, in the which it was commonly said, that the Priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables, and dangerous deceits.

XXXII.—*Of the Marriage of Priests.*

Bishops, Priests, and Deacons, are not commanded by God's Law, either to vow the estate of single life, or to abstain from marriage: Therefore it is lawful for them, as for all other Christian men, to marry at their own discretion, as they shall judge the same to serve better to godliness.

XXXIII.—*Of excommunicate Persons, how they are to be avoided.*

That person, which by open denunciation of the Church is rightly cut off from the unity of the Church, and excommunicated, ought to be taken of the whole multitude of the faithful, as an Heathen or Publican, until he be openly reconciled by penance, and received into the Church by a Judge that hath authority thereunto.

XXXIV.—*Of the Traditions of the Church.*

It is not necessary that Traditions and Ceremonies be in all places one, or utterly like; for at all times they have been diverse, and may be changed according to the diversity of Countries, Times, and Men's Manners, so that nothing be ordained against God's Word. Whosoever, through his private judgment, willingly and purposely doth openly break the traditions and ceremonies of the Church, which be not repugnant to the Word of God, and be ordained and approved by common authority, ought to be rebuked openly—that others may fear to do the like—as he that offendeth against the common order of the Church, and hurteth the authority of the Magistrate, and woundeth the consciences of the weak brethren.

Every particular or national Church hath authority to ordain, change, and abolish ceremonies or rites of the Church, ordained only by man's authority, so that all things be done to edifying.

XXXV.—*Of Homilies.*

The Second Book of Homilies, the several titles whereof we have joined under this Article, doth contain a godly and wholesome doctrine, and necessary for these times; as doth the former Book of Homilies, which were set forth in the time of Edward the Sixth; and therefore we judge them to be read in Churches by the Ministers diligently and distinctly, that they may be understanded of the people.

OF THE NAMES OF THE HOMILIES.

1. Of the right Use of the Church.
2. Against Peril of Idolatry.
3. Of Repairing and Keeping clean of Churches.
4. Of Good Works; first of Fasting.
5. Against Gluttony and Drunkenness.
6. Against Excess of Apparel.
7. Of Prayer.
8. Of the Place and Time of Prayer.
9. That Common Prayer and Sacraments ought to be administered in a known Tongue.
10. Of the reverent Estimation of God's Word.
11. Of Alms-doing.
12. Of the Nativity of Christ.
13. Of the Passion of Christ.
14. Of the Resurrection of Christ.
15. Of the worthy Receiving of the Sacrament of the Body and Blood of Christ.
16. Of the Gifts of the Holy Ghost.
17. For the Rogation Days.
18. Of the State of Matrimony.
19. Of Repentance.
20. Against Idleness.
21. Against Rebellion.

XXXVI.—*Of Consecration of Bishops and Ministers.*

The book of Consecration of Archbishops and Bishops, and Ordering of Priests and Deacons, lately set forth in the time of Edward the Sixth, and confirmed at the same time by authority of Parliament, doth contain all things necessary to such consecration and ordering; neither hath it any thing that of itself is superstitious and ungodly. And therefore, whosoever are consecrated or ordered according to the rites of that book since the second year of the fore-named King Edward, unto this time, or hereafter shall be consecrated or ordered according to the same rites, we decree all such to be rightly, orderly, and lawfully consecrated and ordered.

XXXVII.—*Of the Civil Magistrates.*

The King's Majesty hath the chief power in this realm of England and other his dominions, unto whom the chief government of all estates of this Realm, whether they be ecclesiastical or civil, in all causes doth appertain, and is not, nor ought to be, subject to any foreign jurisdiction.

Where we attribute to the King's Majesty the chief government, by which titles we understand the minds of some slanderous folks to be offended, We give not to our Princes the ministering either of God's Word or of the Sacraments, the which thing the Injunctions also, lately set forth by Elizabeth our Queen, do most plainly testify; but that only prerogative which we see to have been given always to all godly Princes in Holy Scriptures by God himself; that is, that they should rule all estates and degrees committed to their charge by God, whether they be ecclesiastical or temporal, and restrain with the civil sword the stubborn and evil-doers.

The Bishop of Rome hath no jurisdiction in this Realm of England.

The laws of the Realm may punish Christian men with death for heinous and grievous offences.

It is lawful for Christian men, at the commandment of the Magistrate, to wear weapons, and serve in the wars.

XXXVIII.—*Of Christian Men's Goods, which are not common.*

The riches and goods of Christians are not common, as touching the right, title, and possession of the same, as certain Anabaptists do falsely boast. Notwithstanding, every man ought, of such things as he possesseth, liberally to give alms to the poor, according to his ability.

XXXIX.—*Of a Christian Man's Oath.*

As we confess that vain and rash swearing is forbidden Christian men by our Lord Jesus Christ, and James his Apostle; so we judge that Christian religion doth not prohibit but that a man may swear when the Magistrate requireth, in a cause of faith and charity; so it be done, according to the Prophet's teaching, in justice, judgment, and truth.

THE TABLE OF THE CONSTITUTIONS AND CANONS ECCLESIASTIC IS AS FOLLOWS:—

Of the Church of England.

1. The King's Supremacy over the Church of England, in causes Ecclesiastical, to be maintained.
2. Impugners of the King's Supremacy censured.
3. The Church of England a true and Apostolical Church.
4. Impugners of the Public Worship of God, established in the Church of England, censured.
5. Impugners of the Articles of Religion, established in the Church of England censured.
6. Impugners of the Rites and Ceremonies, established in the Church of England censured.
7. Impugners of the Government of the Church of England by Archbishops, Bishops &c., censured.
8. Impugners of the Form of consecrating and ordering Archbishops, Bishops, &c., in the Church of England, censured.
9. Authors of Schism in the Church of England, censured.
10. Maintainers of Schismatics in the Church of England, censured.
11. Maintainers of Conventicles, censured.
12. Maintainers of Constitutions made in Conventicles, censured.

Of Divine Service and Administration of the Sacraments.

13. Due celebration of Sundays and Holy-days.
14. The prescript Form of Divine Service to be used on Sundays and Holy-days.
15. The Litany to be read on Wednesdays and Fridays.
16. Colleges to use the prescript Form of Divine Service.
17. Students in Colleges to wear Surplices in time of Divine Service.
18. A reverence and attention to be used within the Church in time of Divine Service.
19. Loiterers not to be suffered near the Church in time of Divine Service.
20. Bread and Wine to be provided against every Communion.
21. The Communion to be thrice a year received.
22. Warnings to be given beforehand for the Communion.
23. Students in Colleges to receive the communion four times a year.
24. Copes to be worn in Cathedral Churches by those that administer the Communion.
25. Surplices and Hoods to be worn in Cathedral Churches, when there is no communion.
26. Notorious Offenders not to be admitted to the Communion
27. Schismatics not to be admitted to the Communion.
28. Strangers not to be admitted to the Communion.
29. Fathers not to be Godfathers in Baptism, and Children not Communicants
30. The lawful use of the Cross in Baptism explained.

Ministers, their Ordination, Function, and Charge.

31. Four solemn times appointed for the making of Ministers.
32. None to be made Deacon and Minister both in one day.
33. The Titles of such as are to be made Ministers.
34. The Quality of such as are to be made Ministers.
35. The Examination of such as are to be made Ministers.
36. Subscription required of such as are to be made Ministers.

The Articles of Subscription.—The Form of Subscription.

37. Subscription before the Diocesan.
38. Revolters after Subscription censured.

39. Cautions for Institution of Ministers into Benefices.
40. An Oath against Simony at Institution into Benefices.
41. Licences for Plurality of Benefices limited, and Residence enjoined.
42. Residence of Deans in their Churches.
43. Deans and Prebendaries to Preach during their Residence.
44. Prebendaries to be resident upon their Benefices.
45. Beneficed Preachers, being resident upon their Livings, to Preach every Sunday.
46. Beneficed Men, not Preachers, to procure Monthly Sermons.
47. Absence of Beneficed Men to be supplied by Curates that are allowed Preachers.
48. None to be Curates but allowed by the Bishop.
49. Ministers, not allowed Preachers, may not expound.
50. Strangers not admitted to Preach without showing their Licence.
51. Strangers not admitted to Preach in Cathedral Churches without sufficient authority.
52. The Names of Strange Preachers to be noted in a book.
53. No Public Opposition between Preachers.
54. The Licences of Preachers refusing Conformity to be Void.
55. The Form of a Prayer to be used by all Preachers before their Sermons.
56. Preachers and Lecturers to read Divine Service, and administer the Sacraments, twice a year at the least.
57. The Sacraments not to be refused at the hands of unpreaching Ministers.
58. Ministers reading Divine Service, and administering the Sacraments, to wear Surplices, and Graduates therewithal Hoods.
59. Ministers to Catechise every Sunday.
60. Confirmation to be performed once in three years.
61. Ministers to prepare Children for Confirmation.
62. Ministers not to Marry any Persons without Bans or Licence.
63. Ministers of exempt Churches not to marry without Bans or Licence.
64. Ministers solemnly to bid Holy-days.
65. Ministers solemnly to Denounce Recusants and Excommunicates.
66. Ministers to Confer with Recusants.
67. Ministers to Visit the Sick.
68. Ministers not to refuse to Christen or Bury.
69. Ministers not to defer Christening if the Child be in danger.
70. Ministers to keep a Register of Christenings, Weddings, and Burials.
71. Ministers not to Preach, or administer the Communion, in Private Houses.
72. Ministers not to appoint Public or Private Fasts, or Prophecies, or to Exorcise, but by authority.
73. Ministers not to hold Private Conventicles.
74. Decency in Apparel enjoined to Ministers.
75. Sober Conversation required in Ministers.
76. Ministers at no time to forsake their Calling.

Schoolmasters.

77. None to teach School without Licence.
78. Curates desirous to Teach, to be licensed before others.
79. The Duty of Schoolmasters.

Things appertaining to Churches.

80. The Great Bible and Book of Common Prayer, to be had in every Church.
81. A Font of Stone for Baptism in every Church.
82. A decent Communion Table in every Church.
83. A Pulpit to be provided in every Church.
84. A Chest for Alms in every Church.
85 Churches to be kept in sufficient Reparations.
86. Churches to be Surveyed, and the Decays certified to the High Commissioners.
87. A Terrier of Glebe-lands, and other Possessions belonging to Churches.
88. Churches not to be profaned.

Church-wardens, or Quest-men; and Side-men, or Assistants.

89. The Choice of Church-wardens, and their Account.
90 The Choice of Side-men, and their joint office with Church-wardens.

Parish-Clerks.

91. Parish-Clerks to be Chosen by the Minister.

Ecclesiastical Courts belonging to the Archbishop's Jurisdiction.

92. None to be Cited into divers Courts for Probate of the same Will.
93. The Rate of Bona Notabilia liable to the Prerogative Court.
94. None to be cited into the Arches or Audience, but dwellers within the Archbishop's Diocese, or Peculiars.

95. The Restraint of double Quarrels.
96. Inhibitions not to be granted without the Subscription of an Advocate.
97. Inhibitions not to be granted until the Appeal be exhibited to the Judge.
98. Inhibitions not to be granted to factious Appellants, unless they first Subscribe.
99. None to marry within the Degrees prohibited.
100. None to marry under Twenty-one Years, without their Parents' Consent.
101. By whom Licences to marry without Bans shall be granted, and to what sort of persons.
102. Security to be taken at the granting of such Licences, and under what Conditions.
103. Oaths to be taken for the Conditions.
104. An Exception for those that are in Widowhood.
105. No Sentence for Divorce to be given upon the sole confession of the parties.
106. No Sentence for Divorce to be given but in open Court.
107. In all Sentences for Divorce, Bond to be taken for not marrying during each other's life.
108. The Penalty for Judges offending in the Premises.

Ecclesiastical Courts belonging to the Jurisdiction of Bishops and Archdeacons, and the Proceedings in them.

109. Notorious Crimes and Scandals to be certified into Ecclesiastical Courts by Presentment.
110. Schismatics to be presented.
111. Disturbers of Divine Service to be presented.
112. Non-Communicants at Easter to be presented.
113. Ministers may present.
114. Ministers shall present Recusants.
115. Ministers and Church-wardens not to be sued for presenting.
116. Church-wardens not bound to present oftener than twice a year.
117. Church-wardens not to be troubled for not presenting oftener than twice a year.
118. The old Church-wardens to make their Presentments before the new be sworn.
119. Convenient time to be assigned for framing Presentments.
120. None to be cited into Ecclesiastical Courts by process of *Quorum Nomina*.
121. None to be cited into several Courts for one Crime.
122. No Sentence of Deprivation or Deposition to be pronounced against a Minister, but by the Bishop.
123. No Act to be sped but in open Court.
124. No Court to have more than one Seal.
125. Convenient Places to be chosen for the keeping of Courts.
126. Peculiar and inferior Courts to exhibit the original Copies of Wills into the Bishop's Registry.

Judges Ecclesiastical, and their Surrogates.

127. The Quality and Oath of Judges.
128. The Quality of Surrogates.

Proctors.

129. Proctors not to retain Causes without the lawful Assignment of the Parties.
130. Proctors not to retain Causes without the counsel of an Advocate.
131. Proctors not to conclude in any Cause without the knowledge of an Advocate.
132. Proctors prohibited the Oath, *In animam domini sui.*
133. Proctors not to be clamorous in Court.

Registrars.

134. Abuses to be reformed in Registrars.
135. A certain Rate of Fees due to all Ecclesiastical Officers.
136. A Table of the Rates and Fees to be set up in Courts and Registries.
137. The whole Fees for showing Letters of Orders, and other Licences, due but once in every Bishop's time.

Apparitors.

138. The Number of Apparitors restrained.

Authority of Synods.

139. A National Synod the Church Representative.
140. Synods conclude as well the absent as the present.
141. Depravers of the Synod, censured.

AN ADMONITION,

TO ALL SUCH AS SHALL INTEND HEREAFTER TO ENTER THE STATE OF MATRIMONY.

GODLY AND AGREEABLE TO LAWS.

First,—That they contract not with such persons as be hereafter expressed, nor with any of like degree, against the law of God, and the laws of the realm.

Secondly,—That they make no secret contracts, without consent or counsel of their parents or elders, under whose authority they be, contrary to God's laws and man's ordinances.

Thirdly,—That they contract not anew with any other upon divorce and separation made by the judge for a time, the laws yet standing to the contrary.

I. It is to be noted, That those persons which be in the direct line ascendent and descendent, cannot marry together, although they be never so far asunder in degree.

II. It is also to be noted, that Consanguinity and Affinity, (letting and dissolving Matrimony,) is contracted as well in them and by them which be of kindred by the one side, as in and by them which be of kindred by both sides.

III. Item, That, by the laws, Consanguinity and Affinity, (letting and dissolving Matrimony,) is contracted as well by unlawful company of man and woman, as by lawful marriage.

IV. Item, In contracting betwixt persons doubtful, which be not expressed in this Table, it is most sure first to consult with men learned in the laws, to understand what is lawful, what is honest and expedient, before the finishing of their contracts.

V. Item, That no Parson, Vicar or Curate, shall solemnize Matrimony out of his or their cure, or parish church or chapel, and shall not solemnize the same in private houses, nor lawless and exempt churches, under the pains of the law forbidding the same. And that the Curate have their certificates, when the parties dwell in divers parishes.

VI. Item, The Bans of Matrimony ought to be openly announced in the Church by the Minister three several Sundays or Festival-days, to the end that who will and can allege any impediment, may be heard, and that stay may be made till further trial, if any exception be made there against it, upon sufficient caution.

VII. Item, Who shall maliciously object a frivolous impediment against a lawful matrimony to disturb the same, is subject to the pains of the law.

VIII. Item, Who shall presume to contract in the degrees prohibited, (though he do it ignorantly,) besides that the fruit of such copulation may be judged unlawful, is also punishable at the Ordinary's discretion.

IX. If any Minister shall conjoin any such, or shall be present at such contracts making, he ought to be suspended from his ministry for three years, and otherwise to be punished according to the laws.

X. Item, It is further ordained, That no Parson, Vicar, nor Curate, do preach, treat, or expound, of his own voluntary invention, any matter of controversy in the Scriptures, if he be under the degree of a Master of Arts, except he be licensed by his Ordinary thereunto, but only for the instruction of the people read the Homilies already set forth, and such other form of doctrine as shall be hereafter by authority published; and shall not innovate nor alter any thing in the Church, or use any old rite or ceremony, which be not set forth by public authority.

"DEGREES OF MARRIAGE,

SET FORTH BY THE MOST REVEREND FATHER IN GOD, MATTHEW PARKER, ARCHBISHOP OF CANTERBURY, PRIMATE OF ENGLAND AND METROPOLITAN. 1563.

None shall come near to any of the kindred or his flesh to uncover their shame: I am the Lord.'—LEVIT. xviii. 6.

"A Man may not Marry his

Grandmother, Grandfather's Wife, Wife's Grandmother.

Father's Sister, Mother's Sister, Father's Brother's Wife, Mother's Brother's Wife, Wife's Father's Sister, Wife's Mother's Sister.

Mother, Step-Mother, Wife's Mother, Daughter, Wife's Daughter, Son's Wife's Sister, Wife's Sister, Brother's Wife, Son's Daughter, Daughter's Daughter, Son's Son's Wife.

Daughter's Son's Wife, Wife's Son's Daughter, Wife's Daughter's Daughter.

Brother's Daughter, Sister's Daughter, Brother's Son's Wife, Sister's Son's Wife, Wife's Brother's Daughter, Wife's Sister's Daughter.

"A Woman may not Marry with her

Grandfather, Grandmother's Husband, Husband's Grandfather.

Father's Brother, Mother's Brother, Father's Sister's Husband, Mother's Sister's Husband, Husband's Father's Brother, Husband's Mother's Brother, Father, Step-Father, Husband's Father, Son, Husband's Son, Daughter's Husband, Brother, Husband's Brother, Sister's Husband.

Son's Son, Daughter's Son, Son's Daughter's Husband, Daughter's Daughter's Husband, Husband's Son's Son, Husband's Daughter's Son.

Brother's Son, Sister's Son, Brother's Daughter's Husband, Sister's Daughter's Husband, Husband's Brother's Son, Husband's Sister's Son."

Concerning some of the doctrines professed by the church of England, her members are not agreed: a very great majority of the clergy insisting upon it that the church is not Calvinistic, in regard to the doctrine of predestination, irresistible grace, and the final perseverance of the saints; while a very respectable and increasing portion of the clergy and laity maintain, with great confidence, that the 17th article roundly and plainly asserts the great and important doctrine of predestination, as taught by Calvin and the first reformers. The warm, not to say acrimonious, disputes which this difference of construction put upon the articles has occasioned, have tended to increase the number of dissenters.

Two archbishops are at the head of the English hierarchy; those of Canterbury and of York both style themselves primates; and in order to reconcile the difference, it was decided, that the Archbishop of Canterbury should be called *primate of all England*, and the Archbishop of York only *primate of England*. The oath of supremacy is taken by the king as head of the church, and as such on the day of his coronation, he puts on a surplice, a stole, and a dalmatic. When a bishopric becomes vacant, the canons of the cathedral give notice of it to the king, and desire his leave to choose another. His majesty, at the same time that he sends the congé-d'élire, recommends the individual whom

English Hierarchy.

it is his will they should elect; and then the dean and chapter choose the person so named. The bishop so chosen is consecrated, installed, renders homage to the king, takes the oath, and pays the first-fruits. The other prerogatives which the king enjoys, as head of the church, are to make ordinances respecting ceremonies and exterior rites, with the advice of the ecclesiastical commissioners, or of the metropolitan; to call or prorogue the convocation; and to enact the decrees of synods into laws. But all this still leaves him in the state and condition of a lay head, and the profession of faith says, that the supreme governing of all the states of the kingdom, whether ecclesiastical or spiritual, in all cases whatever, belongs to him, yet so that he is not invested with a power to preach the word of God, or administer the sacraments.

The bishop is superior to a priest, and a priest to a deacon. The essential office of a deacon is to see that the wants of the poor be supplied, to assist the priest (or minister) at the communion service, to bless those who present themselves to be married, to baptize, to bury the dead, to preach, and to read to the people the Holy Scriptures, or the homilies. Their ordination consists first in a sermon or exhortation preached to them, which being concluded, the archdeacon, or whoever officiates in his stead, presents them to the bishop, who inquires of the said archdeacon, whether he has examined them and found them deserving; he then directs his speech to the congregation present, both to know if there be any existing impediment to the election, and to recommend the candidates to the prayers of the congregation. After some prayers and litanies, the third chapter of St. Paul's first epistle to Timothy, from v. 8 to the end of that chapter, is read to the deacons, or chapter vi. of the Acts of the Apostles, from v. 2 to 8. Then they take the oath of supremacy, and among several questions put to them, the bishop asks them, whether they have in them an interior call from the Holy Ghost to take upon them the office of a deacon. The answer to this question being made in the affirmative, the bishop puts the New Testament into their hands, and gives them authority to read and preach the word of God to the faithful. He receives the communion himself, and gives it to all whom he has ordained. The whole ceremony is concluded with a prayer suitable to the occasion, and the blessing.

Ordination of Deacons.

The ordination of priests consists of prayers, exhortations, and imposition of hands. By the constitutions of the year 1603, the time appointed for giving orders is on those Sundays which follow the Ember weeks during the service, in the cathedral or parochial churches where the bishops reside, in the presence of the archdeacon, the dean, and two prebendaries, or at least of four grave persons, who must be masters of arts, and have lawful power to preach. They are only as witnesses to the ordination, which belongs solely to the bishop; he alone

Ordination of Priests.

has authority to say to those who are ordained, "receive the Holy Ghost:" the other four only pray with the bishops, and lay their hands upon the ordained, with this difference, that, among the English as with the Catholics, the imposition of the bishop's hands denotes his power and authority to ordain, whereas that of the witnesses is only a mark of their approbation and consent to their being admitted to the brotherhood, if that expression may be used. To become a priest, it is necessary to be made first a deacon; but both orders may be received on one and the same day. After the examen, and the exhortation which is immediately before the communion service, the epistle is read, Acts, chap. xx. from v. 17 to 36, and if both orders be given on the same day, the 3d chap. of the first epistle to Timothy is added. The reading of the gospel follows, out of the last chapter of St. Matthew, from v. 11 to the end of that chapter; or out of St. John, chap. xx. from v. 10 to 24. Then the Veni Creator is sung or read. The rest differs but little from the deacon's ordination. The congregation is desired to join in mental prayer for the happy success of this ceremony; silence is maintained for some short time; then the bishop prays aloud, and immediately lays his hands, and the priests then present lay theirs upon those who are ordained, and who are kneeling. The bishop uses at the same time this form, so much found fault with by the puritans or dissenters: "Receive the Holy Ghost. Sins shall be forgiven to all those to whom you forgive them, &c. Be faithful dispensers of the word of God and of the sacraments," &c. This being said, he puts the Bible into their hands.

Ordination of Bishops and Archbishops.

The bishop is, under Christ, according to the doctrine of the Church of England, the first pastor of the church. Inferior ministers are only his deputies; when he is absent, the priest may bless the people, but whenever he is present at the divine service, it belongs to him to pronounce the blessing.

There are two archbishops and twenty-four bishops in England; they enjoy the dignity of barons, and take place before those of the laity; so the Bishop of London, being the first bishop, is likewise the first baron; all are peers of the realm, and sit in the House of Lords, except the Bishop of the Isle of Man, who is named by and holds of a subject. The archbishops are called Your Grace, which title is also bestowed on dukes. The bishops are styled Right Reverend Fathers in God.

At the consecration of bishops or archbishops, the 3d chap. of St. Paul's first epistle to Timothy, from v. 1 to 8, is read; then some verses out of chap. x. or xxi. of St. John's Gospel; the creed is said; the bishop elected is presented by two other bishops to the archbishop of the province, or to another bishop officiating for him. "Right Reverend Father in Christ," they say, "we present to you this pious and learned man, to be consecrated bishop." The king's order for his consecration is produced and read

openly. The bishop elect takes the oath of supremacy, and that of obedience to his metropolitan, which last is omitted at the consecration of an archbishop. The consecrator moves the congregation to pray, saying to them,—Brethren, it is written in the gospel of St. Luke, that our Saviour Christ continued the whole night in prayer, before he did choose and send forth his twelve apostles. It is written also in the Acts of the Apostles, that the disciples did fast and pray before they laid hands on Paul and Barnabas and sent them forth. Let us, therefore, following the example of our Saviour Christ and his Apostles, first fall to prayer, &c. Then the litany is said; and after this passage, That it may please thee to illuminate all bishops, &c., the following prayer is inserted: That it may please thee to bless this our brother elected, and to send thy grace upon him, that he may duly execute the office whereunto he is called, to the edifying of thy church, &c. The people answer, We beseech thee to hear us, &c. The litany ends with a prayer, after which the archbishop, sitting in his chair, says to him that is to be consecrated, "Brother, forasmuch as the holy Scripture and the ancient canons command that we should not be hasty in laying on hands, and admitting any person to government in the church of Christ, which he has purchased with no less price than the effusion of his own blood; before I admit you to this administration, I will examine you," &c. The question ends with a prayer, which is followed by the hymn of the Holy Ghost, or the Veni Creator, said or sung, at the end of which the archbishop says another long prayer. Then the archbishop and bishops present lay their hands upon the head of the elected bishop, the archbishop saying: Receive the Holy Ghost; and remember that thou stir up the grace of God which is given thee by this imposition of our hands, &c. Still keeping one hand on the head of the bishop elect, with the other he delivers him the Bible, saying, Give heed unto reading, exhortation, and doctrine; think upon the things contained in this book, &c. Be to the flock of Christ a shepherd, not a wolf; hold up the weak; be so merciful; so minister discipline, &c. Then the archbishop and the new bishops, with others, receive the communion: and the whole ceremony concludes with a prayer by way of collect, to desire Almighty God to pour down his blessing on the new bishop.

English bishops have their own vicars, and officials, in each diocese; but the officials are more known in England by the name of chancellors. These are the true and chief officials, but there are some commissioners who are often mistaken for them. Their archdeacons, who in ancient times were only the first among deacons, are now in the English church above priests. Bishops are called reverend, archbishops most reverend, archdeacons venerable: common priests have no title bestowed upon them. The archdeacon's chief function is to visit the diocese by procuration in default of the bishop or vicar, at least once in three years.



The chief ornament by which churchmen are distinguished from the laity is the surplice: the ministers of the Church of England are to put it on whenever they administer any sacrament, and on several other occasions, the particulars of which we need not mention. Bishops, deans, canons in cathedral churches, wear a cope besides the surplice, and are to put it on at the communion service, administration of sacraments, or any other religious function which is to be performed with solemnity.

No one can be made a deacon before twenty-three, nor a priest before twenty-four, nor a bishop before thirty. Some pastors, either priests or ministers, have the title of rectors, as belonging to such churches as at the Reformation were independent of any monastery. Others are only vicars, but for life. Lastly, some are barely curates, without any benefice, and receive their scanty salary from the rectors or bishops.

The convocation of the clergy is a kind of parliament: the archbishops and bishops are the upper house; the lower is composed of the inferior clergy, viz. twenty-six deans, sixty archdeacons, five hundred and seventy-six canons, besides curates and deacons. They meet upon the concerns of the church, tithes, raising taxes, ecclesiastical laws, which must afterwards be approved by the king and parliament. They hold likewise national synods, which keep an exact correspondence in their deliberations, and make no absolute definition, but with a unanimous consent.

Divine Service.

The customs established in the performance of divine service, and appointed by the English liturgy, are: that all priests and deacons are required to say daily the morning and evening prayers. The order of both is the same. They begin with several passages of Scripture, which the minister says aloud. These passages are followed by an exhortation to prepare for the general confession of sins, which is said kneeling, by the minister and the whole congregation: this ceremony is as ancient as St. Basil, and was not then peculiar to his diocese, but universally practised in the whole church. The absolution is pronounced by the priest standing, the people still kneeling; for receiving forgiveness requires an humble posture, but forgiving shows authority. The Church of England uses three different forms of absolution; one in the morning and evening prayer, another at the visitation of the sick, and a third at the communion service. After the absolution, the priest and congregation, all kneeling, say the Lord's prayer, which is followed by some responses, a psalm, some lessons out of the Old Testament, as set down in the calendar at the beginning of the liturgy, the singing or reciting the Te Deum or Benedicite omnia; another lesson out of the New Testament, a hymn, or a psalm; the creed said or sung, to which the people stand; the Lord's prayer a second time; several responses, three collects, a prayer for the king and queen, another for the royal family, a third for the clergy, St. Chrysostom's prayer, and the blessing. The rubric says, that the minister

must stand when he reads the lessons, and turn himself towards the congregation, that he may be heard the better: this is very rational, for those lessons, the decalogue, &c., are an instruction to the people: but when he addresses himself to God by prayer, by saying or singing a psalm, or by confession, he must then turn from the people and look towards the upper end of the chancel, which is the chief and most reverential part of the church. Hymns and psalms are sung or said in a standing posture, as an evident token that the hearts of the people are raised to God with joy: the same situation is kept at the singing or saying the creed, to show how ready they are to make an open profession of their faith, to give an account of it, to justify and defend it. Betwixt the creed and the Lord's prayer repeated a second time, the priest says, "The Lord be with you." The people answer, "And with your spirit." We shall not trouble our readers with the various expositions of the oremus, the short litany, and the responses; but we cannot omit, that the collects are said to be so named because the priest said them when the whole assembly was met, or because the devotion of all the faithful was collected or joined to offer that prayer to God, or because the priest unites several petitions into one, or lastly, because it is a collection of several short sentences of Scripture.

The prayers, collects, and lessons often vary, on some days, as Christmas, Epiphany, &c. The Athanasian creed is said or sung instead of that of the Apostles or of Nice. Sunday morning, Wednesday, and Friday, the long litany is said or sung. Particular prayers are said likewise on special occasions, as for rain, for fair weather, for a time of famine, or great dearth, for success in war, against popular commotions, epidemic or contagious distempers; every day also in Ember weeks, for those who are to be ordained, for the parliament while it sits; which prayers are all either to obtain mercy from God, or to give him thanks for favours received.

Sunday is a day which all Christians keep with great solemnity; but none more than the English; the gravity, decency, regularity, and outward devotion, which are apparent throughout the kingdom on that day, are worthy of commendation.

The communion is one of the principal sacraments of the Church of England, for which purpose the altar, for this name is often given by the members of the Church of England to the communion table, ought to have a clean white linen cloth upon it, and to stand in the body of the church, or in the chancel, where morning and evening prayers are appointed to be said. At all other times the said table is covered with a silk carpet, and set in a decent place altar-wise. The priest, standing at the north side of the table, says the Lord's prayer, with a collect, then rehearses distinctly the ten commandments; after each, the people, kneeling, say, "Lord have mercy on us, and incline our hearts to keep this law." This is followed by a collect for the king [*or* queen

Administration of Sacraments.

regnant,] which the priest says standing; the collect of the day, the epistle, and gospel, at which last the people stand, as they do likewise at the singing or reciting the Nicene or Constantinopolitan creed, which is done immediately after the gospel. Then the curate declares unto the people what holidays and fasting days are in the week following to be observed; and, if occasion be, publishes the bans of matrimony, reads briefs, citations, and excommunications, and nothing is proclaimed or published in the church during the time of divine service but by the minister; nor by him, any thing but what is prescribed in the rules, or enjoined by the king, or by the ordinary of the place.

Then follows the sermon, which being ended, alms are taken for the poor, or other purposes; this is followed by prayers and exhortations; after which, the priest stands up before the table, and having so ordered the bread and wine that he may with the more readiness and decency break the bread before the people, and take the cup into his hands, says the prayer of consecration, which begins the third part of the communion service; the wording of it is very remarkable, and runs thus:—"Hear us, O merciful Father, and grant that we, receiving these thy creatures of bread and wine, according to Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed body and blood, who in the same night that he was betrayed took bread, and when he had given thanks, he brake it, and gave it to his disciples, saying, Take, eat, this is my body which is given for you, do this in remembrance of me. Likewise, after supper, he took the cup, and when he had given thanks, he gave it to them, saying, Drink ye all of this, for this is my blood of the new testament, which is shed for you, for the remission of sins. Do this as oft as ye shall drink it in remembrance of me."

The priest first receives the communion in both kinds himself, then proceeds to deliver the same to the bishops, priests, and deacons, (if any be present;) and after that, to the people also in order into their hands, all meekly kneeling. They receive it in their hands, because the custom of receiving it in their mouths, from the priest's hand, savours too much of transubstantiation.

The priest says a prayer when he gives the bread, and another when the cup is given to any one. If the consecrated bread or wine be exhausted before all have communicated, the priest is to consecrate more. If, on the contrary, there remains any when all have communicated, the minister returns to the Lord's table, and reverently places upon it what remains of the consecrated elements, covering the same with a clean linen cloth. Here begins the fourth and last part of the communion service. The Lord's prayer is said by the minister, the people repeating after him every petition; then follows another form of thanksgiving; after which, "Glory be to

God on high," a hymn to which antiquity has given the appellation of angelical. The whole service is concluded by the priest (or bishop, if he be present) dismissing the congregation with a blessing.

Baptism.

The rubric says, that it is most convenient baptism should not be administered but upon Sundays, and other holydays, when the greatest number of people are assembled; as well for that the congregation there present may testify the receiving of them that be newly baptized into the number of Christ's church; as also because, in the baptism of infants, every man present may be put in remembrance of his own profession made to God in his baptism, or that made for them by their godfathers or godmothers. Nevertheless, (if necessity so require,) children may be baptized on any other day. Every male child must have two godfathers and one godmother; and every female one godfather and two godmothers; who, with the children, must be ready at the font immediately after the last lesson of the morning or evening prayer. The priest coming to the font, which is then to be filled with pure water, and standing there, asks the usual question, exhorts the people to pray, says two prayers for the child, reads a gospel, (Mark x. 13, and following,) explains it, gives God thanks, tells the godfathers and godmothers their duty, receives their renouncing the devil, and repeats with them the profession of faith; after which, and a few more prayers, he takes the child into his hands, desires the godfathers and godmothers to name the child; and then, naming it after them, he sprinkles it with the water, saying, N. I baptize thee, &c. The ceremony ends with the minister's signing the child with the cross, saying the Lord's prayer, giving thanks to God, and a second charge to the godfathers and godmothers.

As to the ministration of baptism to those who are of riper years, and able to answer for themselves: first, they are examined whether they be sufficiently instructed in the principles of the Christian religion; then they are exhorted to prepare themselves with prayers and fastings for the receiving of his holy sacrament. If they be found fit, the godfathers and godmothers present them at the font on the day, and at the time appointed The godfathers and godmothers are not to answer, as they did in infant baptism, for the persons christened, in quality of their spiritual fathers or mothers; they rather are present as witnesses only. The priest directs his discourse and exhortations to the persons baptized, prays for them, and with them; they themselves renounce the devil and all his works, the vain pomp and glory of this world, with all covetous desires of the same, and the carnal desires of the flesh. They make their profession of faith; after which, and some few prayers said by the minister, he takes each person to be baptized by the right hand, and placing him conveniently by the font, he dips him in the water, or pours water upon him, saying, N. I baptize thee, &c. Then he receives them into the church, signs them with

the cross, gives thanks to God, and ends with a short exhortation, first to the godfathers and godmothers, then to the person baptized, recommending it to him to be confirmed by the bishop so soon after his baptism as conveniently may be, that so he may be admitted to the holy communion.

Confirmation.

In the Church of England, as among Catholics, the bishops are sole ministers of the religious ceremony of confirmation. The short catechism, which every person is to learn before he is brought to be confirmed by the bishop, is to be seen in the Book of Common Prayer. The Church of England orders, that, for the instruction of the faithful beginners, "The curate of every parish shall diligently upon Sundays and holydays, after the second lesson at evening prayer, openly in the church instruct and examine so many children of his parish sent unto him in the catechism. All fathers, mothers, masters, or mistresses, shall cause their children, servants, and apprentices, who have not learned their catechism, to come to the church at the time appointed, and obediently to hear and be ordered by the curate, until such time as they have learned all that is appointed for them to learn. The children who are sufficiently instructed shall be brought to the bishop, and every one shall have a godfather or a godmother, as a witness of their confirmation. All being placed and standing in order before the bishop, he or some other minister appointed by him shall read what is called the preface of confirmation, which briefly explains the nature and end of it; then he makes them renew and confirm the promises which were made for them by their godfathers and godmothers at baptism, and prays for them, that they may receive the gifts of the Holy Ghost; then all of them kneeling in order before the bishop, he lays his hand upon the head of every one severally, says another prayer, the Lord's prayer, and two collects, and dismisses them by giving his blessing.

Marriage.

According to the ritual of the Church of England, the bans of all those who are to be married must be published in the church three several Sundays or holydays, in the time of divine service, immediately before the sentence of the offertory. The form of asking is too well known to require being set down. If the persons who are to be married dwell in divers parishes, the bans must be asked in both parishes; and the curate of the one parish shall not solemnize matrimony, without a certificate of the bans being thrice asked from the curate of the other parish. At the day and time appointed for the solemnization of matrimony, the persons to be married shall come into the body of the church, with their friends and neighbours, and there standing together, the man on the right hand, and the woman on the left, the priest reads an exhortation on the duty, condition, and chastity of a married state; then another, particularly directed to the persons who are to be married. At which day of marriage, if any man do allege or declare any impediment, why they may not be

coupled together in matrimony, by God's law, or the laws of the realm, and will be bound, and sufficient sureties with him, to the parties, or else put in a caution (to the full value of such charges, as the persons to be married do hereby sustain) to prove his allegation; then the solemnization must be deferred until such time as the truth be tried. If no impediment be alleged, then the curate asks their mutual consent; which being declared, they give their troth to each other, taking alternately each other by the right hand, and saying, "I, N. take thee N. to be my wedded wife, (or husband,) to have and to hold, from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, (the wife says to love, cherish, and obey,) till death us do part, according to God's holy ordinance, and thereto I plight thee my troth." Then they again loose their hands, and the man shall give unto the woman a ring, laying the same upon the book, with the accustomed dues to the priest and clerk. And the priest taking the ring, shall deliver it unto the man to put upon the fourth finger of the woman's left hand, and the man, taught by the priest, shall say, "With this ring I thee wed, with my body I thee worship," &c. Both kneel down, the minister says a prayer, joins their hands together, and adds a blessing, then going to the Lord's table, say or sing a psalm, which being ended, the man and the woman kneeling before the Lord's table, the priest, standing at the table, says a litany, followed by some prayers, and an instruction concerning the duties of man and wife, and so concludes. Only the rubric adds, that it is convenient the new-married persons should receive the holy communion at the time of their marriage, or at the first opportunity after their marriage.

But though the ritual of the Church of England requires the publication of the bans of such persons who are about to marry; and though the lower classes always have their marriage bans published, yet it is the custom of the higher, and to a great degree of the middle classes also, to marry by license, dispensing with the publication of bans. A license may be had on application to a surrogate. In the year 1837 a new Marriage Act came into force, which made a very considerable change in the marriage ceremony, to those who were desirous to avail themselves of it, while it left at liberty all who preferred the former course to pursue it as before. Members of the Church of England still marry in the churches by bans, or license, while Dissenters more generally avail themselves of the provisions of the new act.

By the new act, persons desirous to marry may be joined together, either in dissenting meeting-houses, licensed for the purpose; or in the offices of the superintendent-registrars of the new Poor-Law Unions, in the districts of which the parties may live. The presence of the registrar of the district, and two witnesses, is indispensable to the lawfulness and validity of the ceremony. Before any marriage can be contracted under the

new act either a license must be purchased of the registrar, on giving full seven days' notice beforehand; or three several notices of such intended marriage must be read and published at the Union Workhouse, before the Poor-Law Guardians of the Union, at three of their successive weekly meetings, which may be held within the twenty-one days, which must pass between the day of giving notice to the registrar and the day of marriage. A certificate also must be obtained of the registrar, before the marriage can take place, stating that no one has forbidden the marriage.

One of the provisions of the new Marriage Act sets forth that the parties contracting matrimony shall, in some part of the ceremony, declare, in the presence of the registrar and two witnesses, that they know not of any lawful impediment why they may not be joined together in matrimony, and that each of the parties shall say to the other, "I call upon these persons here present to witness that I, A. B., do take thee, C. D., to be my lawful wedded wife, (or husband.")

In cases where the marriage takes place at the office of the superintendent-registrar, he, the superintendent, as well as the registrar of the district, must be present, with the two witnesses, and the ceremony must take place, with open doors, between the hours of eight and twelve in the forenoon.

A proper office is appointed, called "The General Register Office," for keeping a register of all births, deaths, and marriages in England, as well as a register-general to discharge the important duties of the same.

At the churching of women, and the visitation of the sick, thanksgiving and suitable prayers are offered up by the minister, attended with very little ceremony.

THE

FORM AND ORDER

OF THE

CORONATION OF A KING AND QUEEN.

This Form and Order consists of—1. The entrance into the Church. 2. The Recognition. 3. The First Oblation. 4. The Litany. 5. The beginning of the Communion Service. 6. The Sermon. 7. The Oath. 8. The Anointing. 9. The Presenting of the Spurs and Sword, and the Oblation of the said Sword. 10. The investing with the Royal Robe, and the Delivery of the Orb. 11. The Investure per Annulum and Baculum. 12. The putting on of the Crown. 13. The presenting of the Holy Bible. 14. The Benediction, and Te Deum. 15. The Inthronization. 16. The Homage. 17. The Queen's Coronation. 18. The Communion. 19. The final Prayers. 20. The Recess.

In the Morning upon the Day of the Coronation early, care is to be taken that the *Ampulla* be filled with Oil, and, together with the *Spoon*, be laid ready upon the Altar or Communion Table, in the Abbey-Church.

Sect. I.—*The Entrance into the Church.*

The King and Queen, as soon as They enter at the West Door of the Church, are to be received with the following Anthem, to be sung by the Choir of *Westminster*.

Anthem. Psal. cxxii. 1, 5, 6, 7.

I was glad when they said unto me, We will go into the House of the Lord. For there is the Seat of Judgment, even the Seat of the House of David. O pray for the Peace of Jerusalem; They shall prosper that love Thee. Peace be within thy walls, and Prosperity within thy Palaces.

Glory be to the Father, and to the Son: and to the Holy Ghost;
As it was in the beginning, is now, and ever shall be: world without end. *Amen.*

The King and Queen in the mean time pass up through the Body of the Church, into and through the Choir, and so up the Stairs to the Theatre; and having passed by Their Thrones, They make Their humble Adoration, and then kneeling at the Faldstools set for Them before Their Chairs, use some short private prayers; and, after sitting down, (not in Their Thrones, but in Their Chairs before, and below, Their Thrones,) there repose Themselves.

Sect. II.—*The Recognition.*

The King and Queen being so placed, the Archbishop turneth to the East part of the Theatre, and after, together with the Lord Chancellor, Lord Great Chamberlain, Lord High Constable and Earl Marshal, (Garter King of Arms preceding them,) goes to the other three sides of the Theatre in this Order, South, West, and North, and at every of the four sides, with a loud Voice, speaks to the People: And the King in the mean time standing up by His Chair, turns and shows Himself unto the People at every of the four sides of the Theatre, as the Archbishop is at every of them, and while He speaks thus to the People:

Sirs, I here present unto you King ———, the Undoubted King of this Realm: Wherefore all you who are come this Day to do your Homage, Are you willing to do the same?

The People signify their Willingness and Joy, by loud and repeated Acclamations, all with one Voice saying out,

God save King ———

Then the Trumpets sound.

Sect. III.—*The First Oblation.*

The Archbishop goeth down, and before the Altar puts on his Cope; then goeth and standeth on the North Side of it: And the Bishops, who are to read the Litany, do also vest themselves. And the Officers of the Wardrobe, &c., spread Carpets and Cushions on the Floor and Steps of the Altar.

First Oblation, a Pall, and Wedge of Gold.

And here, first the Bible, Paten, and Cup, are to be brought and placed upon the Altar. Which being done, the King, supported by the two Bishops, of *Durham*, and *Bath* and *Wells*, and attended, as always, by the Dean of *Westminster*, the Lords that carry the *Regalia* going before Him, goes down to the Altar, and kneeling upon the Steps of it, makes his *First Oblation*. Uncovered; Which is a *Pall* or *Altar-Cloth* of *Gold*, delivered by the Master of the Great Wardrobe to the Lord Great Chamberlain, and by Him, kneeling, to His Majesty: and an Ingot or Wedge of Gold of a pound weight, which the Treasurer of the Household delivers to the Lord Great Chamberlain, and He to His Majesty, kneeling: Who being uncovered delivers them to the Archbishop, and the Archbishop standing (in which posture he is to receive all other Oblations) receives from Him, one after another, the Pall to be reverently laid upon the Altar, and the Gold to be received into the Basin, and with like Reverence put upon the Altar.

The Queen's Oblation a Pall of Gold.

Then the *Queen* ariseth from Her Chair, and being likewise supported by two Bishops, and the Lords which carry Her *Regalia* going before Her, goeth down to the Altar, and kneeling upon the Cushions there laid for Her, on the left Hand of the King's, maketh Her *Oblation*, which is a *Pall*, to be received also by the Archbishop, and laid upon the Altar.

Then the Archbishop saith this Prayer, the King and Queen still kneeling.

O God, who dwellest in the high and holy Place, with them also who are of an humble Spirit, Look down mercifully upon these Thy Servants, ——— our King, and ——— our Queen, here humbling themselves before Thee at thy Footstool, and graciously receive these Oblations, which in humble Acknowledgment of Thy Sovereignty over all, and of Thy great Bounty to Them in particular, They have now offered up unto Thee, through Jesus Christ our only Mediator and Advocate. *Amen.*

The King and Queen having thus offered, and so fulfilled His Commandment, who said, *Thou shalt not appear before the Lord thy God empty;* go to Their Chairs set for Them on the South Side of the Altar, where they are to kneel at Their Faldstools when the Litany begins.

In the mean time, the Lords who carry the *Regalia*, except those who carry the Swords, come in Order near to the Altar, and present Every One what He carries to the Archbishop, who delivers them to the Dean of *Westminster*, to be by Him placed upon the Altar, and then retire to the Places and Seats appointed for Them.

Sect. IV.—*The Litany.*

Then followeth the Litany, to be read by two Bishops, vested in Copes, and kneeling at a Faldstool above the Steps of the Theatre, on the middle of the East side thereof, the Choir reading the Responses.

O God the Father of heaven; have mercy upon us miserable sinners, &c.

Sect. V.—*The Beginning of the Communion Service.*

A Sanctus.

Then the Archbishop beginneth the Communion Service with the Lord's Prayer, followed by a Collect.

¶ Then shall the Archbishop, turning to the People, rehearse distinctly all the Ten Commandments and the People still kneeling, shall, after every Commandment, ask of God Mercy for their transgression thereof for the time past, and Grace to keep the same for the time to come, as followeth.

Archbishop.

God spake these words, and said, &c.

¶ Then shall follow this Collect for the King, the Archbishop standing as before, and saying,

Let us pray.

Almighty God, whose kingdom is everlasting, and power infinite: Have mercy upon the whole Church, and so rule the heart of thy chosen Servant —— our King and Governor, that he (knowing whose Minister he is) may above all things seek thy honour and glory: and that we and all his subjects (duly considering whose Authority he hath) may faithfully serve, honour, and humbly obey him, in thee, and for thee, according to thy blessed word and ordinance, through Jesus Christ our Lord, who with thee and the Holy Ghost liveth and reigneth ever one God world without end. *Amen.*

The Epistle.—1 Pet. ii. 13.

To be read by one of the Bishops.

Submit yourselves to every ordinance of man, for the Lord's sake: whether it be to the King as supreme: or unto Governors, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men: As free, and not using your liberty for a cloak of maliciousness, but as the servants of God. Honour all men. Love the brotherhood. Fear God. Honour the King.

The Gospel.—S. Matth. xxii. 15.

To be read by another Bishop, the King and Queen with the People standing.

Then went the Pharisees, and took counsel how they might entangle him in his talk. And they sent out unto him their disciples, with the Herodians, saying, "Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men. Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cæsar, or not?" But Jesus perceived their wickedness, and said, "Why tempt ye me, ye hypocrites? Shew me the tribute-money." And they brought unto him a penny. And he saith unto them, "Whose is this image and superscription?" They say unto him, "Cæsar's." Then saith he unto them, "Render therefore unto Cæsar the things which are Cæsar's: and unto God, the things that are God's." When they had heard these words, they marvelled, and left him, and went their way.

Then the Archbishop readeth the *Nicene* Creed: the King and Queen with the People standing, as before.

Sect. VI.—*The Sermon.*

At the end of the Creed one of the Bishops is ready in the Pulpit, placed against the Pillar at the North-East corner of the Theatre, and begins the Sermon, which is to be short, and suitable to the great Occasion: which the King and Queen hear sitting in their respective Chairs on the South side of the Altar, over against the Pulpit.

And whereas the King was uncovered during the Offering and Service following; when the Sermon begins, He puts on His Cap of Crimson Velvet turned up with Ermins, and so continues to the End of it.

On His right hand stands the Bishop of *Durham*, and beyond Him, on the same side, the Lords that carry the Swords: On His left hand the Bishop of *Bath* and *Wells*, and the Lord Great Chamberlain.

The two Bishops that support the Queen are to stand on either hand of Her. And the Lady that bears up the Train, and her Assistants, constantly attend Her Majesty during the whole Solemnity.

On the North side of the Altar sits the Archbishop in a purple Velvet Chair; the Bishops being placed on Forms along the North side of the Wall, betwixt Him and the Pulpit. Near the Archbishop stands Garter King at Arms; On the South side, East of the King's Chair, nearer to the Altar, stand the Dean of *Westminster*, the rest of the Bishops who bear any part in the Church Service, and the Prebendaries of *Westminster*.

Sect. VII.—*The Oath.*

The Sermon being ended, and his Majesty having, in the presence of the Two Houses of Parliament, made and signed the Declaration, the Archbishop goeth to the King, and standing before Him, administers the Coronation Oath, first asking the King,

Sir, is your Majesty willing to take the Oath?

And the King answering

I am willing.

The Archbishop ministereth these Questions; and the King, having a Copy of the printed Form and Order of the Coronation Service in His Hands, answers each Question severally, as follows.

Archb. Will You solemnly promise and swear to govern the People of this United Kingdom of *Great Britain* and *Ireland*, and the Dominions thereto belonging, according to the Statutes in Parliament agreed on, and the respective Laws and Customs of the same?

King.—I solemnly promise so to do.

Archb.—Will You to Your Power cause Law and Justice, in Mercy, to be executed in all Your Judgments?

King.—I will.

Archb.—Will You to the utmost of Your Power maintain the Laws of God, the true Profession of the Gospel, and the Protestant Reformed Religion established by law? And will you maintain and preserve inviolably the Settlement of the United Church of *England* and *Ireland*, and the Doctrine, Worship, Discipline, and Government thereof, as by Law established within *England* and *Ireland*, and the Territories thereunto belonging? And will you preserve unto the Bishops and Clergy of *England* and *Ireland*, and to the Churches there committed to their Charge, all such Rights and Privileges, as by Law do, or shall appertain to Them, or any of Them?

King.—All this I promise to do.

Then the King arising out of His Chair, supported as before, and assisted by the Lord Great Chamberlain, the Sword of State being carried before Him, shall go to the Altar, and there being Uncovered, make His Solemn Oath in the sight of all the People, to observe the Premises: Laying His right hand upon the Holy Gospel in the Great Bible, which was before carried in the Procession, and is now brought from the Altar by the Archbishop and tendered to Him as he kneels upon the steps, saying these Words:

The Bible to be brought.

The things which I have here before promised, I will perform and keep. So help me God.

And a Silver Standish. Then the King kisseth the Book, and signeth the *Oath.*

Sect. VIII.—*The Anointing.*

The King having thus taken His Oath, returns again to His Chair; and both He and the Queen, kneeling at their Faldstools, the Archbishop beginneth the Hymn, *Veni, Creator Spiritus*, and the Choir singeth it out.

This being ended, the Archbishop saith this Prayer.

O Lord, Holy Father, who by anointing with Oil didst of old make and consecrate Kings, Priests and Prophets, to teach and govern thy People Israel: Bless and Sanctify thy Chosen Servant ——, who by our Office and Ministry is now to be anointed with this Oil, and consecrated King of this Realm: Strengthen Him, O Lord, with the Holy Ghost the Comforter; Confirm and Stablish Him with thy free and Princely Spirit, the Spirit of Wisdom and Government, the Spirit of Counsel and Ghostly Strength, the Spirit of knowledge and true Godliness, and fill him, O Lord, with the Spirit of thy Holy Fear, now and for ever. *Amen.*

Here the Archbishop lays his hand upon the *Ampulla.*

This Prayer being ended, the Choir sing:

Anthem. 1 Kings i. 39, 40.

Zadok the Priest, and Nathan the Prophet anointed Solomon King; and all the People rejoiced, and said: God save the King, Long live the King, May the King live for ever. Amen. Hallelujah.

In the mean time, the King rising from His Devotions, having been disrobed of his Crimson Robes, and having taken off his Cap of State, goes before the Altar, supported and attended as before.

The King sits down in His Chair placed in the midst of the *Area* over against the Altar, with a Faldstool before it, wherein He is to be Anointed. Four Knights of the Garter hold over him a rich Pall of Silk, or Cloth of Gold; the Dean of *Westminster* taking the *Ampulla* and *Spoon* from off the Altar, holdeth them ready, pouring some of the Holy Oil into the Spoon, and with it the Archbishop anointeth the King, in the Form of a Cross: On the Crown of the Head, and on the Palms of both the Hands, saying,

Be Thou anointed with Holy Oil, as Kings, Priests, and Prophets were anointed.

And as Solomon was anointed King by Zadok the Priest, and Nathan the Prophet, so be you anointed, blessed, and consecrated King over this People, whom the Lord your God hath given you to rule and govern, In the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Then the Dean of *Westminster* layeth the *Ampulla* and *Spoon* upon the Altar, and the King kneeleth down at the Faldstool, and the Archbishop standing on the North side of the Altar, saith this Prayer or Blessing over Him:

Our Lord Jesus Christ, the Son of God, who by his Father was anointed with the Oil of gladness above his fellows, by his Holy Anointing pour down upon your Head and Heart the Blessing of the Holy Ghost, and prosper the Works of your Hands: that by the Assistance of his Heavenly Grace you may preserve the People committed to your charge in Wealth, Peace, and Godliness; and after a long and glorious Course of ruling this

Temporal Kingdom Wisely, Justly, and Religiously, you may at last be made Partaker of an Eternal Kingdom, through the Merits of Jesus Christ our Lord. *Amen.*

This Prayer being ended, the King arises, and sits down again in his Chair, when the Dean of *Westminster* will invest His Majesty with the *Supertunica.*

Sect. IX.—*The presenting of the Spurs and Sword, and the Oblation of the said Sword.*

The Spurs. The *Spurs* are brought from the Altar by the Dean of *Westminster*, and delivered to a Nobleman thereto appointed by the King, who, kneeling down, presents them to him, and forthwith sends them back to the Altar. Then the Lord, who carries the *Sword of State*, returning the said Sword to the Officers of the Jewel House, which is thereupon deposited in the Traverse in King *Edward's* Chapel, He receiveth thence, in lieu thereof, another *Sword*, in a *Scabbard* of *Purple Velvet*, provided for the King, which He delivereth to the Archbishop; and the Archbishop laying it on the Altar, saith the following Prayer:

The Sword of State returned.

Another Sword brought.

Hear our Prayers, O Lord, we beseech thee, and so direct and support thy Servant, King ———, that he may not bear the Sword in vain; but may use it as the Minister of God for the terror and punishment of Evil-doers, and for the protection and encouragement of those that do well, through Jesus Christ our Lord. *Amen.*

Then the Archbishop takes the *Sword* from off the Altar, and (the Bishops assisting, and going along with him) delivers it into the King's Right Hand, and He holding it, the Archbishop saith:

Delivered to the King.

Receive this Kingly Sword, brought now from the Altar of God, and delivered to You by the hands of us the Bishops and Servants of God, though Unworthy. With this Sword do Justice, stop the Growth of Iniquity, protect the holy Church of God, help and defend Widows and Orphans, restore the things that are gone to decay, maintain the things that are restored, punish and reform what is amiss, and confirm what is in good Order: that doing these things, You may be glorious in all virtue; and so faithfully serve our Lord Jesus Christ in this life, that you may reign for ever with him in the Life which is to come. *Amen.*

Then the King rising up, and going to the Altar, offers the Sword there in the Scabbard, and then returns and sits down in his Chair: And the Chief Peer, or He to whom His Majesty shall vouchsafe that Honour, offereth the Price of it, and having thus redeemed it, receiveth it from off the Altar by the Dean of *Westminster*, and draweth it out of the Scabbard, and carries it naked before His Majesty during the rest of the Solemnity.

Offered and redeemed.

Sect. X.—*The Investing with the Royal Robe, and the Delivery of the Orb.*

The Royal Robe. Then the King arising, the *Robe Royal or Purple Robe of State*, of Cloth of Tissue, lined or furred with Ermins, is by the Master of the Great Wardrobe delivered to the Dean of *Westminster*, and by him put upon the King, standing; the Crimson Robe which He wore before being first taken off by the Lord Great Chamberlain: The King having received it, sits down, and then the *Orb* with the Cross is brought from the Altar by the Dean of *Westminster*, and delivered into the King's Hand by the Archbishop, pronouncing this Blessing and Exhortation:

Robe which He

The Orb.

Receive this Imperial Robe, and Orb, and the Lord Your God endue You with Knowledge and Wisdom, with Majesty and with Power from on High; The Lord clothe You with the Robe of Righteousness, and with the Garments of Salvation. And when You see this Orb set under the Cross, remember that the whole World is subject to the Power and Empire of Christ our Redeemer. For he is the Prince of the Kings of the Earth; King of Kings, and Lord of Lords: So that no man can reign happily, who derives not his Authority from Him, and directs not all his Actions according to His Laws.

The King delivers his Orb to the Dean of *Westminster*, to be by him laid on the Altar.

Sect. XI.—*The Investiture per Annulum & Baculum.*

Then the Master of the Jewel House delivers the King's *Ring* to the Archbishop, in which a Table Jewel is enchased; the Archbishop puts it on the Fourth Finger of His Majesty's Right Hand, and saith:

The Ring.

Receive this Ring, the Ensign of Kingly Dignity, and of Defence of the Catholic Faith and as You are this day solemnly invested in the Government of this earthly Kingdom, so may You be sealed with that Spirit of Promise, which is the Earnest of an heavenly Inheritance, and reign with Him who is the blessed and only Potentate, to whom be Glory for ever and ever. *Amen.*

Then the Dean of *Westminster* brings the *Sceptre* and *Rod* to the Archbishop; and the Lord of the Manour of *Worksop* (who claims to hold an Estate by the Service of presenting to the King a Right Hand Glove on the Day of His Coronation, and supporting the King's Right Arm whilst He holds the Sceptre with the Cross) delivers to the King a *Pair* of *Rich Gloves*, and upon any Occasion happening afterwards, supports His Majesty's Right Arm, or holds His Sceptre by Him.

The Sceptre and Rod.

The Gloves being put on, the Archbishop delivers t the King's Right Hand, saying,

The Gloves.

Receive the Royal Sceptre the Ensign of Kingly Power a

And then he delivers the Rod, with the Dove, into the King's Left Hand, and saith,

RECEIVE the Rod of Equity and Mercy; and God, from whom all holy desires, all good counsels, and all just works do proceed, direct and assist You in the Administration and Exercise of all those Powers which he hath given You. Be so merciful, that You be not too remiss; so execute Justice, that You forget not Mercy. Judge with Righteousness, and reprove with Equity, and accept no Man's Person. Abase the Proud, and lift up the Lowly; punish the Wicked, protect and cherish the Just, and lead your People in the way wherein they should go: thus in all things following His great and holy Example, of whom the Prophet *David* said, "Thou lovest Righteousness, and hatest Iniquity; the Sceptre of thy Kingdom is a right Sceptre;" even Jesus Christ our Lord. *Amen.*

SECT. XII.—*The Putting on of the Crown.*

K. *Edward's* Crown. The Archbishop, standing before the Altar, taketh the Crown into his Hands, and laying it again before him upon the Altar, saith,

O GOD, who crownest thy faithful Servants with Mercy and loving-kindness, Look down upon this thy servant ———, our King, who now in lowly devotion boweth His Head to thy Divine Majesty; and as thou dost this day set a Crown of pure Gold upon His Head, so enrich His Royal Heart with thy heavenly Grace; and crown Him with all Princely Virtues, which may adorn the high Station wherein thou hast placed Him, through Jesus Christ our Lord, to whom be Honour and Glory, for ever and ever. *Amen.*

Here the King must be put in mind to bow His Head.

Then the King, sitting down in King *Edward's* Chair, the Archbishop, assisted with other Bishops, comes from the Altar; the Dean of *Westminster* brings the Crown, and the Archbishop taking it of him, reverently putteth it upon the King's Head. At the sight whereof the People, with loud and repeated Shouts, cry *God save the King;* and the *Trumpets* sound, and, by a Signal given, the great guns at the *Tower* are shot off.

The King crowned.

The noise ceasing, the Archbishop goeth on, and saith,

BE strong and of a good Courage: Observe the Commandments of God, and walk in His Holy ways: Fight the good Fight of Faith, and lay hold on Eternal life; that in this World You may be crowned with Success and Honour, and when You have finished Your Course, receive a Crown of Righteousness, which God the Righteous Judge shall give You in that day. *Amen.*

Then the Choir singeth this short Anthem:

Anthem. Psal. xxi. 1, 3.

THE King shall rejoice in Thy Strength, O Lord: exceeding glad shall He be of Thy Salvation. Thou hast prevented Him with the Blessings of Goodness, and hast set a Crown of pure Gold upon His Head. Hallelujah. *Amen.*

As soon as the King is crowned, the Peers, &c., put on their Coronets and Caps.

SECT. XIII.—*The Presenting of the Holy Bible.*

Then shall the Dean of *Westminster* take the *Holy Bible*, which was carried in the procession, from off the Altar, and deliver it to the Archbishop, who, with the rest of the Bishops going along with him, shall present it to the King, first saying these words to Him:

The Bible.

OUR Gracious King; we present You with this *Book*, the most valuable thing that this world affords. Here is Wisdom; This is the Royal Law; These are the lively Oracles of God. Blessed is he that readeth, and they that hear the Words of this Book; that keep, and do, the things contained in it. For these are the words of Eternal Life, able to make you wise and happy in this world, nay wise unto salvation, and so happy for evermore, through Faith which is in Christ Jesus; to whom be Glory for ever. *Amen.*

Then the King delivers back the Bible to the Archbishop, who gives it to the Dean of *Westminster*, to be reverently placed again upon the Holy Altar.

SECT. XIV.—*The Benediction and Te Deum.*

And now the King having been thus anointed and crowned, and having received all the Ensigns of Royalty, the Archbishop solemnly blesseth Him: and all the Bishops standing about Him, with the rest of the Peers, follow every part of the Benediction with a loud and hearty *Amen.*

THE Lord bless and keep you; The Lord make the light of his Countenance to shine for ever upon you, and be gracious unto you: the Lord protect you in all your ways, preserve you from every evil thing, and prosper you in every thing good. *Amen.*

The Benediction.

The Lord give you a faithful Senate, wise and upright Counsellors and Magistrates, a loyal Nobility, and a dutiful Gentry; a pious and learned and useful Clergy; an honest, industrious, and obedient Commonalty. *Amen.*

In your days may Mercy and Truth meet together, and Righteousness and Peace kiss each other; May Wisdom and Knowledge be the Stability of your Times, and the Fear of the Lord your Treasure. *Amen.*

The Lord make your Days many, your Reign prosperous, your Fleets and Armies victorious; and may you be reverenced and beloved by all your Subjects, and ever increase in Favour with God and man. *Amen.*

The glorious Majesty of the Lord our God be upon you; may he bless you with all temporal and spiritual Happiness in this world, and crown you with Glory and Immortality in the world to come. *Amen.*

Then the Archbishop turneth to the People, and saith:

And the same Lord God Almighty grant, that the Clergy and Nobles assembled here for this great and solemn Service, and together with them all the People of the Land, fearing God, and honouring the King, may by the merciful Superintendency of the Divine Providence, and the vigilant Care of our gracious Sovereign, continually enjoy Peace, Plenty, and Prosperity. through Jesus Christ our Lord, to whom with the Eternal Father and God the Holy Ghost, be Glory in the Church world without end. *Amen.*

Te Deum.

Then the Choir begins to sing the *Te Deum*, and the King goes up to the Theatre on which the Throne is placed, All the Bishops, Great officers, and other Peers, attending him. every one in his place, the Swords being carried before Him; and then he sits down and reposes Himself in His Chair, below the Throne.

Te Deum.

We praise thee, O God, &c.

Sect. XV.—*The Inthronization.*

The *Te Deum* being ended, the King is lifted up into His Throne by the Archbishop and Bishops, and other Peers of the Kingdom, and being *Inthronized*, or placed therein, all the *Great Officers*, Those that bear the *Swords* and the *Sceptres*, and the rest of the *Nobles*, stand round about the steps of the Throne; and the Archbishop standing before the King, saith:

Stand firm, and hold fast from henceforth the Seat and State of Royal and Imperial Dignity which is this day delivered unto you in the Name, and by the Authority of Almighty God, and by the Hands of Us the Bishops and Servants of God, though unworthy: And as you see Us to approach nearer to God's Altar, so vouchsafe the more graciously to continue to Us your Royal Favour and Protection. And the Lord God Almighty, whose Ministers we are, and the Stewards of his Mysteries, establish your Throne in Righteousness, that it may stand fast for evermore, like as the Sun before Him, and as the faithful Witness in Heaven. *Amen.*

Sect. XVI.—*The Homage.*

The Homage.

The Exhortation being ended, all the Peers then present do their Homage publickly and solemnly unto the King upon the Theatre; and in the mean time the Treasurer of the Household throws among the People Medals of Gold and Silver, as the King's Princely Largess, or Donative.

Of the Bishops.

The Archbishop first kneels down before His Majesty's Knees, and the rest of the Bishops kneel on either Hand, and about Him: and they do their Homage together for the shortening of the Ceremony, the Archbishop saying:

I —— Archbishop of *Canterbury* [*And so every one of the rest*, I *N.* Bishop of *N. repeating the rest audibly after the Archbishop*] will be faithful and true, and Faith and Truth will bear unto you our Sovereign Lord, and your Heirs, Kings of the United Kingdom of *Great Britain* and *Ireland*. And I will do and truly acknowledge the Service of the Lands which I claim to hold of you, as in right of the Church.

So help me God.

Then the Archbishop kisseth the King's left Cheek, and so the rest of the Bishops present after him

Of the other Peers.

After which the other Peers of the Realm do their Homage in like manner, the Dukes first by themselves, and so the Marquisses, the Earls, the Viscounts, and the Barons, severally; the first of each Order kneeling before His Majesty, and the rest with and about Him all putting off their Coronets, and the first of each Class beginning, and the rest saying after him:

I *N.* Duke, or Earl, *&c.*, of *N.* do become your Liege man of Life and Limb, and of earthly worship, and Faith and Truth I will bear unto you, to live and die, against all manner of Folks.

So help me God

Note, That Copies of this Homage must be provided by the Heralds for every Class of the Nobility.

The Peers having done their Homage, stand all together round about the King; and each Class or Degree going by themselves, or (as it was at the Coronation of King *Charles* the First and Second) every Peer one by one, in Order, putting off their Coronets, singly ascend the Throne again, and stretching forth their hands, to touch the Crown on His Majesty's Head, as promising by that Ceremony to be ever ready to support it with all their power, and then every one of them kisseth the King's Cheek.

While the Peers are thus doing their Homage, and the Medals thrown about, the King, if He thinks good, delivers His *Sceptre* with the *Cross* to the Lord of the Manour of *Worksop*, to hold; and the other *Sceptre*, or *Rod*, with the *Dove*, to some one near to the *Blood Royal*, or to the Lord that carried it in the Procession, or to any other that He pleaseth to assign, to hold it by Him,

And the Bishops that support the King in the Procession may also ease Him, by supporting the Crown, as there shall be occasion.

At the same Time the Choir sing this

Anthem.—Psal. lxi. 6, 7. cxxxii. 19.

O Lord, grant the King a long life: that his years may endure throughout all generations
He shall dwell before God for ever: O prepare thy loving mercy and faithfulness, th
ay preserve him.
or his enemies, clothe them with shame: but upon himself let his crown flor

n the Homage of the Lords is ended, the Drums beat, and the Trumpets sound, ar
People shout, crying out,

God save King ———
Long live King ———
May the King live for ever.

The Solemnity of the *King's Coronation* being thus ended, the Archbishop leaves the King in His Throne, goes down to the Altar, and begins,

Sect. XVII.—*The Queen's Coronation.*

The *Queen* having reposed Herself in Her Chair on the South side of the Altar, while the *King* was *Crowned* and *Inthronized*, as soon as the *Anthem* is ended, ariseth and goeth to the Steps of the Altar, supported by Two Bishops, and there kneeleth down, whilst the Archbishop saith the following Prayer.

Almighty God, the fountain of all goodness; Give ear, we beseech thee, to our prayers, and multiply thy blessings upon this thy Servant, whom in thy Name, with all humble devotion, we consecrate our *Queen:* Defend her evermore from all Dangers, ghostly and bodily. Make her a great Example of Virtue and Piety, and a Blessing to this Kingdom, through Jesus Christ our Lord, who liveth and reigneth with thee, O Father, in the Unity of the Holy Spirit, world without end. *Amen.*

This Prayer being ended, the Queen ariseth, and cometh to the Place of Her *Anointing:* Which is to be at a Faldstool set for that purpose before the *Altar*, between the *Steps* and King *Edward's Chair.* And standing there, the Chief Lady that attends Her, takes off Her Circle of Gold, and She kneeleth down, and four Peeresses appointed for that Service, holding a rich Pall of Silk or Cloth of Gold over Her, the Archbishop poureth the Holy Oil upon the Crown of Her Head, saying these Words:

The Anointing.

In the Name of the Father, and of the Son, and of the Holy Ghost: Let the anointing with this Oil increase your honour, and the grace of God's Holy Spirit establish you for ever and ever. *Amen.*

After the Anointing the Archbishop saith this Prayer:

O most merciful God, pour out abundantly thy grace and blessing upon this thy Servant Queen ———, that as by our Office and Ministry she is this day anointed, and solemnly consecrated our *Queen:* so being sanctified by the Holy Spirit, she may continue thy faithful and devout Servant unto her life's end, through Jesus Christ our Lord. *Amen.*

The Ring.

Then the Archbishop receiveth from the Master of the Jewel Office the Queen's *Ring*, and putteth it upon the Fourth Finger of Her Right Hand, saying,

Receive this Ring, the Seal of a sincere Faith; and God, to whom belongeth all Power and Dignity, prosper you in this your honour, and grant you therein long to continue fearing him always, and always doing such things as shall please him, through Jesus Christ our Lord. *Amen.*

The Crown.

Then the Archbishop taketh the Crown from off the Altar into his hands, and reverently setteth it upon the Queen's Head, saying,

Receive the Crown of glory, honour, and joy; and God the Crown of the faithful, who by our Episcopal hands (though unworthy) doth this day set a Crown of pure Gold upon your head, enrich your Royal heart with his abundant grace, and crown you with all princely virtues in this life, and with an everlasting Crown of glory in the life which is to come, through Jesus Christ our Lord. *Amen.*

The Queen being crowned, all the Peeresses put on their Coronets.

The Sceptre and Ivory Rod.

Then the Archbishop putteth the Sceptre into the Queen's Right Hand, and the Ivory Rod with the Dove into her Left Hand: and sayeth this Prayer:

O Lord, the giver of all perfection, Grant unto this thy Servant ——— our Queen, that by the powerful and mild Influence of her Piety and Virtue, she may adorn the high Dignity which she hath obtained, through Jesus Christ our Lord. *Amen.*

The Queen being thus *Anointed*, and *Crowned*, and having received all Her Ornaments, the Choir sing this following Anthem:

Anthem.

Hallelujah; For the Lord God Omnipotent reigneth. The kingdom of this World is become the kingdom of our Lord, and of his Christ. And he shall reign for ever and ever, King of Kings, and Lord of Lords. Hallelujah.

As soon as this *Anthem* begins, the *Queen* ariseth and goeth from the Altar, supported by Her two Bishops, and so up to the Theatre. And as She passeth by the *King* on His Throne, She boweth Herself reverently to His Majesty, and then is conducted to Her Own Throne, and without any further Ceremony taketh Her place in it; Reposing Herself till She comes down, with the King, to receive the *Holy Communion.*

Sect. XVIII.—*The Communion.*

Then the Offertory begins, the Archbishop reading these Sentences:

The Offertory.

Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven.

Charge them who are rich in this world, that they be ready to give and glad to distribute; laying up in store for themselves a good foundation against the time to come, that they may attain eternal life.

The King and Queen descend from Their Thrones, supported and attended as before; and go to the Steps of the Altar, and kneel down there

The King offers Bread and Wine.

At first the *King* offers *Bread* and *Wine* for the Communion, which being brought out of King *Edward's* Chapel, and delivered into His Hands, the *Bread* upon the *Paten* by the *Bishop* that read the *Epistle*, and the *Wine* in the *Chalice* by the *Bishop* that read the *Gospel*, are by the Archbishop received from the King, and reverently placed upon the Altar, and decently covered with a fair linen Cloth, the Archbishop first saying this prayer:

Bless, O Lord, we beseech thee, these thy Gifts, and sanctify them unto this holy use, that by them we may be made partakers of the Body and Blood of thine only begotten Son Jesus Christ, and fed unto everlasting life of Soul and Body: And that thy Servant King ——— may be enabled to the discharge of his weighty Office, whereunto of thy great goodness thou hast called and appointed Him. Grant this, O Lord, for Jesus Christ's sake, our only Mediator and Advocate. *Amen.*

Then the King kneeling, as before, makes His second oblation, offering a *Mark weight of Gold*, which

A Mark of Gold.

the *Treasurer* of the *Household* delivers to the *Lord Great Chamberlain*, and he to *His Majesty*. And the Archbishop coming to Him, receives it into the Bason, and placeth it upon the Altar.

The Queen offers.

The Queen also at the same time maketh Her second Oblation, in like manner as the King: After which the Archbishop says,

O God, who dwellest in the high and holy place, with them also who are of an humble spirit, look down mercifully upon these thy Servants, —— our King, and —— our Queen, here humbling Themselves before Thee at thy Footstool; and graciously receive these *Oblations*, which in humble acknowledgment of thy Sovereignty over all, and of thy great Bounty to them in particular, they have now offered up unto thee, through Jesus Christ, our only Mediator and Advocate. *Amen.*

Then the *King* and *Queen* return to Their *Chairs*, and kneeling down at Their Faldstools, the Archbishop saith:

Let us pray for the whole state of Christ's Church militant here on earth.

Almighty and everliving God, &c.

The Exhortation.—The General Confession.—The Absolution.

After which shall be said,

Hear what comfortable words our Saviour Christ saith unto all that truly turn to him:

Come unto me, &c.

After which the Archbishop shall proceed, saying:

Archb. Lift up your hearts.
Answ. *We lift them up unto the Lord.*
Archb. Let us give thanks unto our Lord God.
Answ. *It is meet and right so to do.*

Then shall the Archbishop turn to the Lord's Table, and say.

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, Holy Father, Almighty, Everlasting God:

Who hast at this time given us thy Servant our Sovereign, King —— to be the Defender of thy Faith, and the Protector of thy People; and together with Him hast raised up our Gracious Queen —— to be a great Example and Encourager of true religion and piety among us.

Therefore with Angels and Archangels, &c.

The Prayer of Address.

We do not presume, &c.

The Prayer of Consecration.

Almighty God, our Heavenly Father, who of thy tender mercy, didst give thine only Son Jesus Christ to suffer death upon the Cross for our redemption, &c.

The King and Queen communicate.

When the *Archbishop*, and *Dean* of *Westminster*, with the *Bishops Assistants*, namely the *Preacher*, and those who *read the Litany*, and the *Epistle and Gospel*, have communicated in both kinds, the Archbishop shall administer the Bread, and the Dean of *Westminster* the Cup, to the *King* and *Queen*.

At the Delivery of the Bread shall be said,

THE Body of our Lord Jesus Christ, &c.

At the Delivery of the Cup.

THE Blood of our Lord Jesus Christ, &c.

Post-Communion. Then the *Archbishop* goeth on to the *Post-Communion*, saying,

OUR Father, &c.

Then this prayer:

O LORD and Heavenly Father, we thy humble servants, &c.

Then shall be said

GLORY be to God on high, &c.

In the mean time the King and Queen return to their Thrones upon the Theatre, and afterwards the Archbishop reads the final Prayers.

SECT. XIX.—*The Final Prayers.*

ASSIST us mercifully, O Lord, in these our supplications and prayers, and dispose the way of thy servants towards the attainment of everlasting salvation; that among all the changes and chances of this mortal life, they may ever be defended by thy most gracious and ready help, through Jesus Christ, our Lord. *Amen.*

O LORD our God, who upholdest and governest all things in Heaven and Earth, receive our humble prayers, with our thanksgivings, for our Sovereign Lord ——, set over us by thy good providence to be our King: And so together with him bless our gracious Queen ——, and the rest of the Royal Family, that they ever trusting in thy goodness, protected by thy power, and crowned with thy favour, may continue before thee in health and peace, in joy and honour, a long and happy life upon earth, and after death may obtain everlasting life and glory, in the kingdom of Heaven, through the merits and mediation of Jesus Christ our Saviour; who, with thee, O Father and the Holy Spirit, liveth and reigneth ever one God, world without end. *Amen.*

ALMIGHTY GOD, who hast promised to hear the petitions of them that ask in thy Son's Name; We beseech thee mercifully to incline thine ears to us that have made now our prayers and supplications unto thee, and grant that those things which we have faithfully asked according to thy will, may effectually be obtained, to the relief of our necessity, and to the setting forth of thy Glory, through Jesus Christ our Lord. *Amen.*

THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his son Jesus Christ our Lord: And the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

SECT. XX.—*The Recess.*

The whole Coronation Office being thus performed, the *King*, attended and accompanied as before the four Swords being carried before Him, descends from His Throne Crowned, and carrying His *Sceptre* and *Rod* in His Hands, goes into the Area Eastward of the Theatre, and passes on through the Door on the *South side* of the *Altar* into *King Edward's Chapel;* and as they pass by the Altar, the rest of the *Regalia* lying upon it, are to be delivered by the Dean of *Westminster* to the Lords that carried them in the Procession, and so they proceed in State into the Chapel, the Organs all the while playing. The *Queen* at the same time descending, goes in like manner into the same *Chapel* at the Door on the *North side* of the *Altar*, bearing Her *Sceptre* in Her Right Hand, and Her *Ivory Rod* in Her Left.

The Proceeding into King *Edward's* Chapel: Of the King.

Of the Queen.

The *King* and *Queen* being come into the Chapel, the King standing before the *Altar*, will deliver the *Sceptre* with the *Dove* to the *Archbishop*, who will lay it upon the Altar there. And the *Gold Spurs* and *St. Edward's Staff*, are given into the hands of the Dean of *Westminster*, and by him laid there also.

The *Archbishop* being still vested in his Cope, will then place the *Orb* in His Majesty's Left Hand. Which being done, the *Archbishop* and *Bishops* will divest themselves of their Copes, and leave them there, proceeding in their usual Habits.

Then Their Majesties will proceed through the Choir to the West Door of the Abbey, in the same manner as They came, wearing Their *Crowns*. The *King* bearing in his Right Hand the *Sceptre* with the *Cross*, and in His Left the *Orb;* the *Queen* bearing in Her Right Hand Her *Sceptre* with the *Cross*, and in Her Left the *Ivory Rod* with the *Dove;* all *Peers* wearing their Coronets, and the *Archbishops* and *Bishops* their Caps.

The last religious ceremony of the English Liturgy is the burial of the dead. In the order for that service, it is noted, first, "That it is not for any that die unbaptized, or excommunicated, or have laid violent hands upon themselves." The priest and clerk meeting the corpse at the entrance of the church-yard, and going before it

Burial of the Dead.

either into the church or towards the grave, say, "I am the resurrection and the life," &c. (John, chap. xi. ver. 25), with some other sentences of Scripture. In the church some suitable psalms are read or sung, with a lesson adapted to that ceremony. When they are come to the grave, and are preparing every thing to put the body into the earth, the priest and his clerk say or sing, "Man that is born of a woman," &c. Earth is then cast upon the body, and some prayers are said, in one of which God is desired to grant "that we, with all those that are departed in the true faith. may have our perfect consummation and bliss, both in body and soul, in glory."

As soon as any one has breathed his last, the minister of the parish, and those who have in charge to visit dead bodies, must have notice given them; this was ordered to be done immediately after the great plague which raged in London in the year 1665, that it might be found out if any distemper proved contagious, and proper precautions taken to prevent its spreading. This visit is commonly performed by two women; the clerk of the parish receives their attestation, and an abstract of it is printed every week, by which the public are informed how many died in the week, of what distemper or by what accident. An act of parliament, made for the encouragement of the woollen manufactory, ordains that all corpses shall be buried in flannel, without any allowance for linen, but the flannel may be as fine as they think fit. Those shrouds are either bespoken or bought ready made, and most linen-drapers have some by them of all sizes and prices. The corpse being washed very clean, and shaved, if it be that of a man, they put on it a flannel shirt, the sleeves of which are ruffled and plaited, with another tufted piece of the same stuff which covers the opening of the shirt upon the breast. The shirt must be above half a foot longer than the corpse when extended at full length, that the feet of the deceased may be put into it as in a bag, which when performed it is tied with woollen, so as to look like a tuft. They add to this a cap, with a large chin-cloth tied to the cap, a cravat and gloves, all woollen. Some put a large quantity of bran at the bottom of the coffin. Instead of a cap, the women have head-clothes with a forehead-cloth. Some coffins are exceedingly fine. When the corpse is in it, they make a second visit, to see whether it be all in flannel, and no linen or even thread, except woollen, employed about it. The body lies so three or four days, and all that time is allowed to provide mourning and prepare for the funeral.

Civil rites of Funerals.

The palls are provided by the undertakers; some of black velvet, some of black cloth, bordered either with white satin, or linen, or taffety, about a foot long. It is so large, that it covers not only the coffin, but likewise the men who carry it upon their shoulders, and still hangs low enough to be supported by the pall-bearers, either men or women, according to the sex of the person who is to be buried, and they have gloves, hat-bands, and

sometimes scarfs, black or white, given them. When every thing is ready, two men called mutes go first, and they are immediately followed by the corpse and pall-bearers; the chief mourners and other persons invited, two and two, close the procession. Generally they go into the church, in the middle of which, the body being placed upon two tressels, the service for the dead appointed for that occasion is said. If the body be not buried in the church, they carry it to the church-yard belonging to it, and put it into the ground before the whole company, who seldom depart till the earth be again thrown in.

Within a few years past a dispute has arisen which has assumed the denomination of the "Tractarian Controversy." This name was derived from the circumstance of its commencing with a series of well-written publications entitled "Tracts for the Times." The object of the writers seemed to be to revive in the church those usages that had gradually fallen into desuetude by the progressive development of the reformed religion. In contending for these they asserted, more and more fully, the principles of the Romish church. After several years of controversy, in which the Tractarian writers were successful to a remarkable degree, a reaction has evidently ensued. Several of the leading persons on the Tractarian side have gone over to the Church of Rome. Other circumstances have conspired to create alarm; and the public mind in England is, evidently, at the present time, setting back again towards the principles of the Reformation. Still, the elements are in so much agitation, and different men of distinction maintain so many different shades of belief, that no estimate can be formed as to the ultimate result of this interesting movement.

SEC. III.—KIRK OF SCOTLAND.*

THE conversion of the Scots to the Christian faith began through the ministry of Paladius, about the year 430, and from the first establishment of Christianity in that country till the Reformation in the reign of Mary, mother of James I. and of Mary I. of England, their church government was episcopacy; but the Presbyterian discipline was not finally established in Scotland, until the reign of King William and Mary, A. D. 1689, when episcopacy was totally abolished. The Westminster Confession of Faith was then received as the standard of the national creed; which all ministers, and principals and professors in universities, are obliged to subscribe as the confession of their faith, before receiving induction into office.

Historical Incidents.

The Church of Scotland is remarkable for its uncommon simplicity of worship; it possesses no liturgy, no altar, no instrumental music, no surplice, no fixed canonical vestment of any kind. It condemns the worship paid to saints, and observes no festival days. Its ministers enjoy a parity of rank and of authority; it enforces that all ministers, being ambassadors of Christ, are equal in commission; that there is no order in the church, as established by the Saviour, superior to presbyters; and that bishop and presbyter, though different words, are of the same import. It acknowledges no earthly head: its judicatories are quite distinct from, and independent of, any civil judicatory; insomuch, indeed, that the decisions of the one are often contrary to those of the other, yet both remain unaffected and unaltered. When, for example, a clergyman has been presented to a parish by a patron, and induction and ordination have followed on that presentation, if afterwards it be found that the patron, who had given the presentation, has not that right, and that it belongs to another, the clergyman may be ejected as to all the temporalities of the office; but *quoad sacra*, he may continue minister of the parish, and exercise all the sacred functions: and though a new presentee may obtain a right to the civil endowments of the benefice, he can perform none of the sacred duties, while the other chooses to avail himself of his privilege.

Worship.—Ministerial parity, &c.

There are four ecclesiastical judicatories,—namely, the Kirk Session, the Presbytery, the Synod, and the General Assembly, from each of which there is a power of appeal to the other; but the decision of the General Assembly is supreme.

Judicatories.

The lowest court is the Kirk Session, which is composed of the minister of the parish, who is the moderator or president of it, and a number of the most grave and respectable laymen, members of the congregation. Their number varies in different parishes, five or

Kirk Session.

* The word *Kirk* is of Saxon origin, and signifies *Church*; or according to others, it is a contraction of the Greek word, meaning the *House of God.*

six being about the average number; and their services are entirely gratuitous. They are something like churchwardens in England, only they have a spiritual jurisdiction, as it is a part of their duty to visit the sick, &c. The Kirk Session takes cognisance of cases of scandal, such as fornication, Sabbath breaking, profane swearing. It also manages the funds of the poor, a duty in which it formerly was assisted by deacons, a class of men inferior to elders, as they had no spiritual jurisdiction; but not being found necessary, they are consequently disused.

Presbytery.

The Presbytery, which is the court next in dignity, is composed of the ministers of a certain district, with an elder from each parish. The number of presbyteries is seventy-eight. Their chief duty consists in the management of such matters as concern the church within their respective bounds. But they may originate any matter, and bring it under the view of the Synod or General Assembly. They have also the superintendence of education within their bounds, such as the induction of teachers, and the examination of schools.

Synod.

The Synod is the next intermediate court. There are fifteen synods, each consisting of the clergymen of a certain number of presbyteries, with elders, as in presbyteries. Presbyteries meet generally once a month; synods twice a year, though some remote synods, such as that of Argyle, only once.

General Assembly.

The General Assembly is the last and supreme court, and meets yearly in the month of May, in Edinburgh, and continues its sittings for twelve days. The king presides by his representative, who is always a nobleman, and is denominated *the Lord High Commissioner*. The General Assembly is a representative court, consisting of 200 members representing presbyteries, and 156 elders representing burghs or presbyteries, and five ministers or elders representing universities,—making altogether 361 members. They choose a moderator or president, out of their own number, distinct from the Royal Commissioner, the duty of the latter consisting merely in convening and dissolving the court, and in forming the medium of communication between it and the throne. The moderator is now always a clergyman, though, previously to 1688, laymen sometimes held that office.

Duties of the Scotch Clergy.

The duties of the Scotch clergy are numerous and laborious. They officiate regularly in the public *worship of God;* and in general, they must go through this duty twice every Sunday, (exclusively of other occasional appearances,) delivering every Sunday a *lecture* and a *sermon*, with *prayers*. It is also expected, throughout Scotland, that the prayers and discourses shall be of the minister's own composition; and the prayers, in all cases, and the discourses, in most instances, are delivered without the use of papers. They are expected to perform the alternate duties of *examining* their people from the Scriptures and

catechisms of the church, and of visiting them from house to house, with prayers and exhortations. This is done commonly once in the year, being omitted only in those cases in which the ministers deem it impracticable, or not acceptable, or at least not necessary.—The charge of the poor devolves, in a very particular manner, on the clergy, and in them also is vested the superintendence of all schools within their bounds.

Baptism. Baptism in this church is practised by none but ministers, who do it by sprinkling; and whether performed in private or in public, it is almost always preceded by a sermon.

Lord's Supper. The Lord's Supper is not administered so frequently in Scotland as in some other places. Some time before this sacrament is dispensed, it is announced from the pulpit. The week before, the Kirk Session meets, and draws up a list of all the communicants in the parish, according to the minister's examination-book, and the testimony of the elders and deacons. According to this list, tickets are delivered to each communicant, if desired, and the ministers and elders also give tickets to strangers who bring sufficient testimonials. None are allowed to communicate without such tickets, which are produced at the table. Those who never received are instructed by the minister, and by themselves in the nature of the sacraments, and taught what is the proper preparation thereunto. The Wednesday or Thursday before, there is a solemn fast, and on the Saturday there are two preparatory sermons. On Sunday morning, after singing and prayer as usual, the minister of the parish preaches a suitable sermon; and when the ordinary worship is ended, he in the name of Jesus Christ forbids the unworthy to approach, and invites the penitent to come and receive the sacrament. Then he goes into the body of the church, where one or two tables, according to its width, are placed, reaching from one end to the other, covered with a white linen cloth, and seats on both sides for the communicants. The minister places himself at the end or middle of the table. After a short discourse, he reads the institution, and blesses the elements; then he breaks the bread, and distributes it and the wine to those that are next him, who transmit them to their neighbours; the elders and deacon attending to serve, and see that the whole is performed with decency and order. While these communicate, the minister discourses on the nature of the sacrament; and the whole is concluded with singing and prayer. The minister then returns to the pulpit, and preaches a sermon. The morning-service ended, the congregation are dismissed for an hour; after which the usual afternoon worship is performed. On the Monday morning, there is public worship, with two sermons; and these, properly speaking, close the communion-service. No private communions are allowed in Scotland.

Marriage is solemnized nearly after the manner of the Church of Eng-

land, with the exception of the ring, which is deemed a great relic of "popery." By the laws of Scotland, the marriage-knot may be tied without any ceremony of a religious nature: a simple promise in the presence of witnesses, or a known previous cohabitation, being sufficient to bind the obligation. The most ridiculous, often immoral, and almost always injurious practice, of marrying at *Gretna-Green*, was, till lately, in use; a person said to have been a blacksmith performed the ceremony at Gretna according to the rites of the church!

Marriage.

The Funeral ceremony is performed in total silence. The corpse is carried to the grave, and there interred without a word being spoken on the occasion.

Dr. Evans, in his usual liberal strain, gives the following account of the *Seceders:*—

"Dissenters from the kirk, or church of Scotland, call themselves *Seceders;* for, as the term Dissenter comes from the Latin word *dissentio*, to differ, so the appellation Seceder is derived from another Latin word, *secedo*, to separate or to withdraw from any body of men with which we may have been united. The secession arose from various circumstances, which were conceived to be great defections from the established church of Scotland. The Seceders are rigid Calvinists, rather austere in their manners, and severe in their discipline. Through a difference as to civil matters, they are broken down into *Burghers* and *Anti-burghers*. Of these two classes the latter are the most confined in their sentiments, and associate therefore the least with any other body of Christians. The Seceders originated under two brothers, Ralph and Ebenezer Erskine, of Stirling, about the year 1730. It is worthy of observation, that the Rev. George Whitfield, in one of his visits to Scotland, was solemnly reprobated by the Seceders, because he refused to confine his itinerant labours wholly to them. The reason assigned for this monopolization was, that they were exclusively God's people! Mr. Whitfield smartly replied, that they had, therefore, the less need of his services; for his aim was to turn sinners from the error and wickedness of their ways, by preaching among them glad tidings of great joy!

Seceders.

"The Burgess' oath, concerning which the Seceders differed, is administered in several of the royal boroughs of Scotland, and runs thus: 'I protest before God and your lordships, that I profess and allow with my heart the true religion presently professed within this realm, and authorized by the laws thereof; I shall abide thereat, and defend the same to my life's end, renouncing the Roman religion called papistry.' The Messrs. Erskine and others maintained there was no inconsistency in Seceders taking this oath, because the established religion was still the true religion, in spite of the faults attaching to it, and hence were called Burghers. Messrs. Moncrieff and others thought the swearing to the

religion, as professed and authorized, was approving the corruptions, therefore the oath was inconsistent and not to be taken; hence Anti-burghers. The Kirk of Scotland, both parties say, still perseveres in a course of defection from her professed principles, and therefore the secession continues, and is increasing to the present day. (See an Historical Account of the Rise and Progress of the Secession, by the late Rev. John Brown, of Haddington.) The Seceders are strict Presbyterians, having their respective associate synods, and are to be found not only in Scotland, but also in Ireland and in the United States of America. Both classes have had among them ministers of considerable learning and piety.

"There is also a species of Dissenters from the Church of Scotland called *Relief*, whose only difference from the Kirk is, the choosing of their own pastors. They arose in 1752, and are respectable as to numbers and ability. (See a Compendious View of the Religious System maintained by the Synod of Relief, by P. Hutchinson; and also Historical Sketches of the Relief Church, &c., by J. Smith.) The Relief are Calvinists as well as Presbyterians, but liberal in their views, admitting to their communion pious Christians of every denomination. They revere the union of faith and charity."

In 1835, an attempt was made by the Church of Scotland to place itself on a more popular basis, by giving to the heads of families, communicants, a veto upon the nomination of the patron; but, the ecclesiastical action by which this was sought to be effected, having been declared by the Supreme Court to be a civil act beyond the jurisdiction of the church, and no disposition being manifested by the parliament to aid in removing the difficulty; a number of its most distinguished members, in 1843, withdrew in a body, and formed the "Free Church of Scotland." It is probable they anticipated that a step so decided would move the legislature to action on their behalf. One of their most dearly cherished and prominent principles was the obligation of the state to provide for the religious instruction of the people, and the insufficiency of the voluntary principle for this purpose But the state's declining to act, left them to make a beautiful exemplification of the mistake of their own theory. They seemed to have proved, by logic, that a church could not sustain itself on the voluntary principle; they are demonstrating, by experiment, that it can do it, not only, but also that it can do it with signal advantage to its spiritual interests. The late eminent Doctor Chalmers, Doctors Candlish, Cunningham, and many others distinguished for their learning and piety, took part in securing the division. Since the separation, the Free Church has erected 676 churches, 487 of which are free from debt. They number now about 600 ministers, and have raised in less than five years 7,500,000 dollars for sustaining their interests.

ENGLISH PRESBYTERIANS.

The first adherents of this form of church government in England were those Protestants who returned from Frankfort whence they had fled for refuge, in the reign of Queen Mary. In Germany they had become acquainted with the Geneva platform, and on returning to their native country in the time of Elizabeth, they at first met in private houses, and afterwards more publicly, on which occasions worship was conducted according to the forms of the Geneva service-book.

The first Presbyterian place of worship erected, was at Wandsworth, in Surry, where also a Presbytery was formed. Other Presbyteries were then rapidly constituted in most of the counties of England, and in a short time the number of Presbyterians is said to have amounted to a hundred thousand. In the time of Cromwell they held the famous Westminster Assembly, consisting of a hundred and fifty Ministers, of whom, however, seven were Independents. They now hoped that Presbyterianism would be made the established religion of England by act of Parliament; but a law was enacted granting free toleration to every one to think and worship as he pleased, which proved a great eyesore to the Presbyterians, who had expected to see their opponents, especially the Independents, completely crushed.

About the beginning of the last century, though the Independents had greatly augmented, the Presbyterian congregations both in influence and numbers were nearly double theirs; but the gradual increase of Arminiasm and Arianism, and the consequent diminution of interest in their preaching, powerfully operated upon the state of their congregations, and many left them and joined the Independents. This deteriorating issued with many in downright Socinianism. Ministers of lax and dubious sentiments were gradually introduced to congregations, and their seminaries became infected with heresy, and from these fountains poisoned streams were let in upon the churches. Trustees of Arian or Socinian opinions appointed Ministers of their own sort over orthodox congregations contrary to their will. Endowments which had been founded especially with the view of maintaining the doctrines of the Assembly's confessions and catechisms, were appropriated to the support of a system which the founders would have held in utter abhorrence. In this way upwards of one hundred and seventy chapels came into the hands of the Socinians, who, in order to retain them, arrogated to themselves the name of Presbyterians, though they have not a Presbyterian form of church government, and not so much as a shred of the doctrinal principles of the Presbyterian church.

With the endowments and charities which have been thus alienated from their original purposes, the Socinians have in their hands a large amount of funds, and yet notwithstanding all this temporal provision pseudo-Presbyterianism is struggling for its existence, paralyzed as it is by the influence of infidelity, with which it is too frequently found in contact.

To be carefully distinguished from the above described church are the Presbyterian congregations in England, which are in communion with the Church of Scotland or the Seceders. These are carrying forward the true Presbyterian interests with energy and gratifying success.



Engraved by Cooper, from a very scarce Print.

John Calvin

SECTION V.—BAPTISTS OF ENGLAND AND CONTINENTAL EUROPE.

Continued to 1871.

In the popular mind the chief distinctive feature associated with that body of Christians, comprising a number of subdivisions and known as Baptists, is their practice of Immersion as in their judgment the only scriptural form of Baptism. They are supposed to differ from all others mainly on the mode and subjects of Baptism. This is in part true: but to give our readers a more accurate conception of this large and most decidedly evangelical body of Christians, now the most numerous among the Dissenters of England (with, perhaps, a single exception), and rapidly increasing on the continent, especially in Sweden and Germany, we will first glance at their claim to a place in history, and then give a synopsis of their beliefs and practices.

History. Baptists, or as formerly derisively designated Ana-baptists, i. e. re-baptizers, claim to have a history antedating the Reformation. Indeed, they claim, substantially, that the advocates of their views and principles were the true precursors of Jerome of Prague, and of John Huss, of Martin Luther, and Zwingli, of Calvin, and Knox. It is sometimes charged that they sprung from those wild, lawless, enthusiastic, Iconoclastic peasants in Germany, who appeared in time of Luther, and who are known in the records of that era as "The Madmen of Munster." This they deny, and certainly they are justified in making this denial, for no impartial historian of that period now asserts that Baptists descended from those fanatics, or that then they, as a body, had any participation in the dangerous doings of those men. D'Aubigne, the well-known historian of the Reformation, says: "Some persons imagine that the Anabaptists of the times of the Reformation and the Baptists of our day are the same, *but they are as different as possible.*"*

Baptists do not claim that there were those in the time of Luther and the Reformation, or prior to that time, who were called Baptists. The succession they claim, and the method by which they trace it is, that of the principles they hold, and which we will presently define. That they were numerous in Germany, Switzerland and England, during the early part of the sixteenth century, is an unquestioned fact of ecclesiastical history. At that time they were known as Anabaptists, i. e. Rebaptizers, because they then, as now, regarded nothing, except the immersion of a believer in water, in the name of the Trinity, as scripture baptism.

But, they claim a higher antiquity than the eventful era of the Reformation. They affirm that their views of the Church, and the Ordinances, may be traced through the Paterines, the Waldenses, the Albigenses, the Vaudois, the Cathari, and the Poor Men of Lyons—the Paulicians, the Donatists, the Novatians: to the Messalians, the Montanists, and the Euchites of the second and closing part of the first century, to the Apostles and the churches they founded.

* Hist. of Reformation, vol. 1, Preface, p. 9.

They do not pretend that these ancient and greatly persecuted sects were called Baptists, but, in general, that they held the more prominent and distinctive opinions, which have always characterized the Baptists. Their claim to this high antiquity it would seem is well founded, for historians not Baptists, and who could have no motive except fidelity to facts, concede it.

Mosheim says: "The true origin of that sect which acquired the name Anabaptists *is hid in the remote depths of antiquity.*" * Zwingli, the Swiss Reformer, says: "The institution of Anabaptism is no novelty, but, for fifteen hundred years, has caused great disturbance in the Church."†

Drs. Dermont and Ypeij, who prepared a history of the Reformed Dutch Church of Holland, give it as their opinion that "The Baptists may be considered as the only Christian community *which has stood since the Apostles.*"‡ Cardinal Hossius, Chairman of the Council of Trent, says: "If the truth of religion were to be judged of by the readiness and cheerfulness which a man of any sect shows in suffering, then the opinions and persuasions of no sect can be truer or surer than those of the Anabaptists, since there have been none, for *these twelve hundred years* past, that have been more grievously punished."‖ This latter is certainly a very strong concession to the claims of Baptists, as the cardinal was an eminent and learned prelate of the Catholic church, living in the earlier portion of the fifteenth century; thus, it will be seen, he concedes their existence from the third century.

Persecutions.

It is not pretended by Baptists that they alone have been the victims of religious persecution, and intolerance, for many others have suffered; but they do claim that they have not only never persecuted, but have been the greatest sufferers from the severest and most studied persecutions of both the civil and the ecclesiastical power. That the several sects mentioned, through which Baptists claim they trace themselves from the Reformation down to Apostolic times, were bitterly persecuted, is an undoubted fact of history, as our intelligent readers, of all denominations, know. But during the Reformation, and long subsequent to it, Baptists, or, as they were reproachfully termed, Anabaptists, were persecuted by both Romanist and Protestant. We will introduce here two quotations from the popular English historian, Froude. Of the Anabaptists of the Netherlands he says: "On them the laws of the country might take their natural course, and no voice was raised to speak for them. For them no Europe was agitated; no courts were ordered into mourning; no royal hearts trembled with indignation. At their deaths the world looked on complacently, indifferently, or exultingly. *For them history has no word of praise.*"⁋

In describing the policy of the Duke of Somerset in England, in 1549, he says: "A commissioner was appointed to hunt out and try

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* Eccl. Hist. vol. 4, p. 427; Mac. Ed. 1811. † Introd. Orchard's Hist.; p. 17.
‡ Hist. of Reformed Dutch Ch.; ed. Breda (1819.) ‖ Orchard's Hist. p. 364.
⁋ Hist. of England, vol. 2, p. 258.

Anabaptists; to examine them and report on their opinions, and, if mild measures failed, to deliver over the obstinate, in the old fashion, to the secular arm."* Jeremy Taylor, as quoted by Palfrey, says: "Anabaptists are as much to be rooted out as any thing that is the greatest pest, and nuisance."† We might add many more, but must content ourselves with these three. They are sufficient to show that Baptists are well sustained by those not of them, when they assert their growth and present power in the religious world to have been attained despite the most bitter persecutions, both secular and religious.

Doctrines.

There is much Baptists hold in common with all Evangelical Christians. They believe in the Divine authenticity and credibility of the Bible, accepting all its books as inspired. They believe in the Trinity, in man's creation in holiness, in his fall through transgression, and the consequent sinfulness of the whole human race; in man's guilt and condemnation, and the consequent impossibility of justification "by the deeds of the law." They believe in what is termed the "vicarious atonement." That Christ paid the penalty due our sins, and that we can be justified only by faith in His word. That "we are saved from wrath through him." They believe in the necessity of regeneration, and that this is effected by the Holy Spirit.

In a word, in those respects in which they agree with the great body of Evangelical Christians, they are Calvinists, especially holding in common with the great Presbyterian family the doctrine of election to eternal life in Jesus Christ.

They differ from others in holding that no person is, on any pretence, or for any reason, to be admitted into membership in the visible church until they have professed regeneration. Until this is claimed and satisfactory evidence given, they will not administer the ordinance of baptism. Hence they oppose infant baptism, regarding baptism in the name of the Trinity, as the "outward sign of an inward and invisible work." Consequently, they stoutly oppose everything savoring of "Baptismal Regeneration," believing a man must be regenerated and give evidence of saving faith before being baptized, and say baptism must be the voluntary act of a qualified agent. They do not ask an applicant for membership to subscribe to a creed or to commit a catechism. They rely on the Holy Spirit, by means of the written word, guiding him into all truth, while causing him to grow in grace. They hold the Church of Christ to be a spiritual Temple, "built up of lively stones." Hence, they have always protested against all unholy alliances of church and State, believing that Christ's Kingdom is not of this world. This has led them to entertain most decided views respecting the headship of Jesus over His church. Their churches are all independent of each other, each member, whether man or woman, black or white, having the same privileges as any other member. The pastor has no ruling authority. Neither deacons nor ministers have any governmental functions; Christ's authority is supreme. They deny the

* Hist. of England, vol. 5, p. 162.

† Hist. of New England, vol. 3, p. 92.

right of conference, or synod, or bishops, or any other ecclesiastical body to legislate for His churches; nor have they any creed binding all to subscribe to it. The Bible is pre-eminently their only creed.

Such being their views, it is evident they must ever have contended against all union of the Church and the State. They contend for the fullest freedom to all, to worship God according to the dictates of their own conscience, but deny the right of any man or body of men to exercise lordship over God's heritage.

Baptism, they strenuously insist, is only immersion, and that infants are not scriptural subjects, while none are to be admitted until professing the "new birth."

They contend for but one order in the ministry, that of ordained pastors. They have deacons, but their functions are not spiritual, they are temporal and secular, or at most assistants of the pastor in attending to details, as the care of the poor of the church, the pastor's salary, and the communion service, providing the bread and wine, and distributing at the table.

The pastor presides in the examination of candidates for membership, but such examination takes place in the presence of the entire membership, and any member is at liberty to ask any appropriate question of the candidate respecting what is termed his "Christian experience," and views of Bible doctrine. The admission is by the vote of the entire membership, the majority deciding.

They regard the ordinances as but two, Baptism and the Lord's Supper, holding the former to symbolize regeneration and the new life of faith in Christ, and the latter our dependence on Christ for spiritual life

Having given this brief account of the historic claims of Baptists generally, and of their views of Scripture doctrine, we pass to give some account of the

ENGLISH BAPTISTS.

They undoubtedly, in part at least, had their origin in the introduction of Baptists' principles from the continent. We say "in part," for there is a strong probability that the Welch contributed toward the establishment of Baptist churches in England, as the Welch claim to have had Baptist churches among them before the Reformation. King Henry VIII, in 1534, issued an edict against certain persons called foreigners, "who had been baptized in infancy, but had renounced that baptism, and having been re-baptized, had entered England, and were spreading their opinions over the kingdom. They were commanded to withdraw in twelve days on pain of suffering death."* This fact makes it evident that these persons were Baptists, and that they were foreigners, probably Germans. This threat did not, it is certain, cause them all to leave England, for, in 1535, ten were burned in pairs, and fourteen more in 1536. In 1538 six Dutch Baptists were detected and imprisoned, two of whom were

Persecutions of English Baptists.

* Cramp's Hist. p. 230.

burned. Bishop Latimer, in a sermon preached before King Edward, in 1549, said: "The Anabaptists that were burnt here in divers towns in England—as I heard of credible men—I saw them not myself—went to their death even *intrepide*, as ye will say, without any fear in the world, cheerfully. Well, let them go." That good man was blind on the subject of religious liberty, as the Reformers generally were, adds Dr. Cramp,* from whom we quote this statement of Latimer.

That Baptists became sufficiently numerous in England to create much fear lest their principles should prevail, is evident from the edicts issued against them, and the bitter and protracted persecution they suffered. In the sixteenth century they suffered very severely. Henry the VIII appointed a commission, of which Cranmer was chairman, which he charged to adopt severe measures against the alleged heretics, if they should be detected, to burn all Baptist books, and, if they did not recant, to burn the Baptists themselves. In carrying out this cruel edict, on the 24th of November, 1538, five persons escaped the fire, by bearing fagots at St. Paul's Cross, to signify that they deserved to be burned. Three days after, a man and a woman were committed to the flames in Smithfield. They were natives of Holland. This spirit of persecution increased, and in 1538, 1540, and 1550, edicts were issued, decreeing that those who held that "infants ought not to be baptized," were excluded from the general acts of pardon issued to all offenders against civil law during those years. Thieves and vagabonds shared the king's favor, but Baptists were not tolerated. This, of course, fanned to a hotter flame the fires of persecution. Many suffered. Joan Boucher, a lady of rank and well known at court, was the first victim, showing that Baptist principles included among those ready to die for them persons of distinction. Annie Askew, a lady of quality, whose name stands high on the rolls of the Christian martyrology, of the sixteenth century, was the next to seal her testimony by her death. She was first cruelly tortured, and afterward burned alive in 1546. Bishop Story preached on the occasion of her burning, and Strype, in his memorials, says, he "tried to convert her. But she was unmoved, and told him he lied like a dog," and bade him "go and read the Scriptures." Doubtless, needful advice. John Rogers suffered in Queen Mary's reign, and when urged to recant, by the cruelty of his death, like a true hero, replied: "Burning alive was no cruel death, but easy enough, if it was God's will."

George Van Pare, a Dutch Baptist, was burned at Smithfield, January 13, 1551. His persecutors testified that he was a man of fervid piety and enlarged benevolence. His condemnatory sentence was signed by Cranmer, Ridley, and Coverdale. There were many Baptists, some of them eminent in social life, who were sentenced to death and burned at the stake in Queen Mary's time. But we will not detain our readers with further details of that barbarous cruelty religious intolerance inflicts. Such things cause a recoil in our feelings, and make us blush for the honor of our humanity, and startle us by the depravity and

* Hist. p 232.

savageness they betray. What reason for thanksgiving have we, that those days have passed, and now we may worship God according to the dictates of our own conscience.

But, whatever others may have contributed, it is evident English Baptists bore a conspicuous and effectual testimony to the principle of religious liberty. England, and the cause of civil and religious freedom, owes much to those unyielding and martyred Baptists, who testified amid the lurid flames of the blazing fagots about them, and whose souls washed in the blood of Jesus ascended up through much tribulation to God. Baptist churches sprung up all over England, when the light of the Reformation dawned on her hills and valleys. But there is good reason for the claim Baptists make, that they had churches in England before that day. The Baptist church at Hillcliffe, England, claims to have been in existence, and to have an unbroken record for about 500 years. A tombstone, lately exhumed from a burial ground attached to the place of worship, bears date 1357. All the traditions of the place confirm the claim made by the church. That it existed, and was somewhat noted, in 1523, is undoubted. Martin Luther was born in 1483, consequently this Baptist church unquestionably existed when he was but 40 years of age, which was about the time the Reformation began to dawn in England. As this church at that time had become so prominent as to attract the attention of the civil and ecclesiastical magnates of the land, it must have been in existence for some years. If we concede their claim, confirmed as it is by all the local traditions of the place, then this Baptist church was in existence 113 years before Luther was born.

Early Churches.

But, be the question concerning this ancient church, and others making similar claims, as it may, it is certain that during the sixteenth century and first half of the seventeenth, Baptist churches multiplied, and members increased very rapidly in England. Persecution was in vain. In undoubted records we find evidences of their rise and growth. Many churches in England have the records of their business proceedings almost complete, running back as far as 1600, and some, we believe, to 1550. They appeared everywhere. Many of their ministers were eminent for learning, piety, and eloquence, several educated men having left for conscience' sake the church of England, and embraced their views. During Cromwell's wars, and during his protectorate, they increased rapidly. There were many in his army, for they believed his triumph would be the vindication of the principle of liberty and equality in matters of religion, the complete divorcement of the State from the Church, in which hope they were sadly deceived. General Harrison, one of his most eminent commanders, was a Baptist.

In the seventeenth century, and in early part of the eighteenth, they suffered much by fine and imprisonment, but, nevertheless, unflinchingly held their ground, maintained their principles, and establishing new churches, increased in numbers. They had a number of churches in London, and in all the chief cities of England. Their influence was felt increasingly, and as their principles became better known, they were more respected, the civil and ecclesiastical authorities not regard-

ing them as the dangerous people to society, to the church, and the State they were once thought to be because they denied infant baptism and the authority of the civil government in religion.

Eminent Baptists.

Baptists in England can claim as belonging to their number many men of great eminence as scholars, preachers, and philanthropists. Dr. John Gale, who was educated at the University of Leyden, and died in 1721, aged forty-one years, was conceded one of the best scholars and able polemics of his day. Dr. John Gill, the celebrated commentator, born in 1697, was one of the best Hebraists of his time. His commentary on the Old and New Testaments and his Body of Divinity are still standard authorities, having a reputation for learning, and orthodoxy, far beyond the limits of his own denomination. The eminent Dr. Toplady, an Episcopalian, wrote, that "If any man can be supposed to have trod the whole circle of human learning, it was Dr. Gill." He was a man of noble integrity of character. When his income was likely to be reduced if he pursued a certain course he regarded as right, he replied to a friend who expostulated with him: "Sir, I am not afraid to be poor." John Macgowen, author of "*Dialogues of Devils*," was a Baptist; so was Robinson, author of the well-known History of Baptism and of Ecclesiastical Researches bearing his name. Our limits forbid our mentioning, with any attempt at detail, however, the men of God whose names have become eminent in the English Baptist Pulpit. We can only mention, by name, Dr. Ryland, Dr. Andrew Fuller, John Foster, the preacher, and concededly the ablest of English essayists, Robert Hall, the most eloquent of divines, and Dr. Stennett. The names of many others of not less note we must omit. John Howard, the philanthropist, attended Dr. Stennett's church in Little Wilde street, London, and is thought to have been a member of it. John Milton, author of Paradise Lost, was a Baptist, so was De Foe, the author of Robinson Crusoe, and John Bunyan, the immortal dreamer, whose Pilgrim's Progress has cheered and instructed thousands on thousands. Thomas Hollis, one of the earliest and most liberal supporters of Yale College in America, was a prominent Baptist layman. The constituency of a Christian body represented by such names must, certainly, have had no insignificant influence in English politics, and in moulding the religious thought of the people.

Missions.

English Baptists inaugurated the work of Foreign Missions in 1792, organizing in the parlor of Dea. Bebee Wallis, of Kettering. Dr. Andrew Fuller, pastor of the church here, was the ardent friend and life-long supporter of this enterprise. William Cary, a poor shoemaker, was its moving spirit. The first collection amounted to but thirteen pounds, two shillings, and sixpence, and furnished occasion for the eccentric Sydney Smith to say, sneeringly, "The Baptists propose to convert the world with a consecrated cobbler and thirteen pounds, two shillings, and sixpence." How greatly was he mistaken in the men and the character of that obscure movement he made the object of his keen wit! *That was the origin of modern Protestant missions.* It not only roused Baptists but all others. Mr.

Cary became one of the most eminent of Oriental scholars, having a most remarkable aptitude for the acquisition of language. The names of Marshman, and Ward, his co-laborers, are household words among all who love and pray for missions. Dr. Marshman's daughter became the wife of the celebrated General Havelock, the deliver of Lucknow, India, from the horrors of the Sepoy control. The General was himself a Baptist and a man of eminent piety, as well as great bravery. English missions have been greatly prospered since their origin. They have missions in Hindostan, Northern India, Madras, and Ceylon. In the West Indies, in the Bahamas, in Africa, in France,in China and in Australia. We give the statistics of those Missions. Of course, many of the churches have become large and self-supporting. India, 327 stations, 35 churches, 2,899 members. China, 3 churches, 29 members. Ceylon, 74 churches, 538 members. Australia, 133 churches, 4,331 members. The income of the Foreign Mission Treasury in 1870 was $200,000. Beside this, there is the General Baptist Missionary Society, representing the Particular Baptists, having an income of $50,000. There is also the British and Irish Baptist Union, having an income of $30,000, and sustaining 60 Evangelists in Ireland. The English Baptists have an honorable record in the History of Missions. Allied to Missions is the work of ministerial and general higher education.

Education.

The Baptists of England early turned their thoughts to this subject, and did what, under the adverse condition of their earlier state, they could. They have now seven colleges combining classical and theological instruction in England. They are located at Bristol, Rawdon, Regent's Park, Haverford West, Chilwell, near Nottingham, and Chambers' Hall, where Sir Robert Peel was born. The seventh is the Pastor's College, located in London, and under the jurisdiction of Rev. C. H. Spurgeon. It is in connection with Spurgeon's Metropolitan Tabernacle, and is sustained entirely by voluntary contributions, amounting in 1870 to $20,000. Its students, in 1870, numbered 198. Its success is one of the most wonderful features of Spurgeon's most remarkable ministry. Beside these, they have other less prominent institutions.

Present Condition.

The Baptists at the present time occupy the foremost position among the Dissenters of England. Rev. Mr. Douglass, a clergyman of the Established Church, has recently thus written of them: "It is a fact that the Baptists have been growing, in recent years, in a more rapid ratio than any of their neighbors. In London and neighborhood the increase of Baptist chapels within, say fifteen years, has been out of all proportion to previous growth. Their rate of increase is twice that of the Independents, and three times that of the Wesleyans. We do not believe, in a word, that we would be far from the truth, were we to say that the most promising and extending denomination in England at this moment is the body of Christians of which we speak."* Doubtless the wonderful prosperity of Baptists, of which Mr. Douglass speaks, is due largely to the instrumentality of that

* The Pastor and his People, p. 169.

remarkable man, Rev. C. H. Spurgeon, pastor of the Metropolitan Tabernacle, London. The circumference of which this man is now the centre is immense. His place of worship has sittings for seven thousand persons, and is filled whenever he preaches. His membership is now over three thousand; while during the past few years the impetus he has given to the denomination has been the means, mainly, of establishing over thirty new churches, and erecting as many chapels in the City of London alone. Besides preaching for this immense congregation, Mr. Spurgeon superintends the college for young men preparing for the ministry. The design of this institution is not to give young men a thorough classical culture, or make them polished rhetoricians, but to assist them in the study of the Word of God, so that they may be thoroughly furnished unto all good works, being able ministers of the New Testament. Naturally enough they catch the spirit of their eminent leader, teacher, and pastor. Connected with Mr. Spurgeon's Tabernacle is the Stockwell Orphanage, sustained by voluntary contributions, amounting, in 1870, to $30,000. The influence of such a man and of such a mammoth organization, in the throbbing heart of the metropolis, is, of course, felt throughout the entire Baptist fraternity, and quickens it to "newness of life."

Mr. Spurgeon is, however, not the only eminent minister among English Baptists, though he is like Saul among his brethren, "head and shoulders above them." Beside him they have many learned, able, popular, and eminently useful men. We mention Dr. Baptist W. Noel, formerly Queen's Chaplain, Dr. Landells, Dr. Brock, Dr. Chowan, Rev. Hugh Stowell Brown, of Liverpool, and Rev. Drs. Gotch and Angus, eminent as scholars, and having a place on the Royal Commission now engaged in the work of revising the present English Bible.

Dr. Chalmers said, but a few years previous to his death, that "the Baptist ministry of England, as a body, were the most thoroughly educated in the realm." If this was true then, in the judgment of that eminent man, much more must it be true now. With such a ministry their present prosperity is no matter of surprise. At present they have 1,910 churches, 2,397 chapels, 170,380 members, and 251,085 children in their Sunday schools. Their adherents in England cannot, therefore, be much less than 1,000,000, thus giving them very great influence. They can speak with an influential voice in behalf of Dissenters.

Sub-divisions.

While the Baptists of England are all united in one organization, known as the British Baptist Union, there are two chief sub-divisions. The General Baptists, a smaller body, are regarded as Arminian. The Particular, as Calvinists, while some of both are open communion, and others are strict or close in their communion. It is thought the close communion party are gaining the ascendancy, that the "drift" of *conviction* on the *logic* of the communion question among Baptists in England is toward close or strict communion, as practised by American Baptists. The open communion schism found in the eloquent Robert Hall its most influential champion. Spurgeon practises it to a limited extent, but is not known to be a very decided advocate of its continuance. With these exceptions, Baptist

churches are a unit in their views of the ministry, of church government, and of the mode and subjects of baptism. They are growing more compact, closing their ranks, and doing each year more effective service in the cause of Jesus. They subscribe generally to those views we have presented under the head of doctrine, and all contribute toward a building loan fund, designed to aid feeble congregations in erecting houses of worship. This fund now amounts to $100,000, and is constantly increasing. It is loaned without interest, to be repaid in annual instalments, and is then re-loaned, thus kept in constant service.

Twenty-five new churches were organized by the Baptists in England during 1870 and many aided in building out of this fund.

Welsh Baptists.

From England we pass to Wales. Baptists here lay claim to great antiquity, affirming that they date back to the first century, and holding a tradition that the Apostle Paul visited their mountains, preached among them two years, founding churches which continue unto this day. This, however, seems quite certain. Claudia, a Welsh princess, being at Rome, was converted under the ministry of Paul, and returning in the year 68 brought many of her people to the knowledge of Jesus, inducing them to abandon idolatry.

Mosheim, the learned German Church Historian, says of the early Welsh churches, that "no persons were admitted to baptism but such as had been previously instructed in the principal points of Christianity and had also given satisfactory proofs of pious dispositions and upright intentions." It is conceded that during the dark ages the Welsh churches remained pure and never bowed the knee in submission to the Papal power. The writer has been informed by an eminent Welsh clergyman that there is one Baptist church in Glamorganshire claiming to have evidence of its existence for 800 years. But be the fact as it may, respecting the antiquity of Welsh Baptists, this is certain, they were numerous, having many churches in the time of Henry the VIII, and previously, and the entrance of Welsh Baptists into England about that time contributed largely in disseminating their principles.

At present they are numerous and influential, having in this little mountainous principality 511 churches, 550 chapels, 54,853 members, and 50,626 children in their Sunday schools. They have two colleges in flourishing condition. One at Pontypool, another at Llangollen. They have a widely circulated weekly, called the Syren Cymm, and other less popular periodicals.

They have had among them some noted ministers, but none more so than Christmas Evans, who was one of the most eloquent men of his day. He was a most laborious man, traveling on horseback and preaching in both the English and Welsh tongues, winning many thousands to Jesus. His use of the English tongue was but limited. An old lady reported to the writer hearing him once in London when he wished to quote the words "behold the Lamb of God," he could not recall the word lamb, and in his effort to do so, exclaimed, "Behold the *dear little mutton* of God." The mistake, though amusing, was certainly pardonable. Dr. Price, of Aberdare, is the ablest and most influential in Wales at this time. What Spurgeon is to England, he is to Wales.

Scotland claims a word at this point. Here are but few Baptists.

Scotland.

Presbyterianism in this land has won its grandest trophies, and has maintained since the days of Knox almost undisputed possession. Baptists, however, are found here, and have been for nearly two centuries. Some influential families have been associated with them; most prominent the Haldane brothers, known to the world as eminent preachers and philanthropists. One of them wrote an able commentary on the Epistle to the Romans, and was instrumental in the conversion of D'Aubigne, the historian of the Reformation, and Adolph Monod, the accomplished Genevan pastor and writer. Dr. McLean, who wrote on the Epistle to the Hebrews, was also a Scotch Baptist. At present they are a vigorous body, and becoming aggressive. They have 110 churches, 109 chapels, 7,035 members, and 4,396 scholars in their Sunday schools. They have a prosperous Theological School at Glasgow, under the Presidency of Rev. Dr. Calross. They have among them some clergymen of learning, ability, and eloquence. Their prospects are more favorable than ever before. They are banded in a union meeting annually, and sustain a prosperous Home Mission Society.

In Ireland there are but few Baptists. Of Protestants, Presbyterians

Ireland.

and Methodists are the most numerous. Baptists are the least so of all, but at the present time are in a healthful condition, and since the disestablishment of the Irish church, are reaping no inconsiderable advantage from the reconstruction of all ecclesiastical matters, and the agitation of public thought since that event. For two hundred and fifty years there have been Baptist churches in Ireland. Perhaps at a former period they were more numerous than now, as in the drain of population by emigration, Baptists have lost their proportion. They have been favored with the ministry of some eminent men. John Foster, the celebrated essayist, was for some years pastor of one of the Baptist churches in Dublin. And it was while here he made the quaint and oft quoted entry in his journal after his Sabbath service: "Preached to-day a very uninteresting sermon to a very uninteresting audience." Dr. Alexander Carson, of Tubbermore, whose work on Baptism is by Baptists and Pedobaptists conceded the most exhaustive and scholarly discussion of the question, as it relates to the meaning of the Greek verb "baptidzo" in the Bible and in the Greek classics a work never conclusively answered, was the most eminent man and minister of the Irish Baptist churches. Their ministry, as a whole, is now stronger than ever before. Many efficient missionaries are at work, and the whole aspect is most encouraging. Rev. R. M. Henry, of Belfast, formerly Moderator of the Presbyterian Synod of Belfast, but who adopted Baptist sentiments a few years since, visited America last year in behalf of Ireland, and obtained the pledge of support for eight missionaries additional to those sustained by the British and Irish Baptist Union. At present Baptists in Ireland number 37 churches, 37 chapels, and nearly 5,000 members. They are increasing considerably. As yet they have no Theological school, but talk of one at Belfast.

Continental Europe.

The Baptists on Continental Europe are deserving of a far more extended notice than our space allows. In our introduction to this article, we glanced at the History of Baptists on the Continent at the time of, and in the centuries before, the Reformation. We add, now, just a few words and figures respecting their re appearance in the last quarter of a century. We begin with Germany. On the night of the 22d of April, 1834, Rev. Barnes Seares, temporarily residing in Germany, baptized Mr. Oucken and six others in the river Elbe. This was the beginning of one of the most remarkable works of modern times, and Mr. Oucken became one of the most successful missionaries of this missionary age. We doubt whether, in the same time, the Apostles witnessed results more marvelous than we have seen in these last days in the German States. But 37 years have passed since Oucken's baptism, much persecution has been endured, but "what hath God wrought?" Literally, the little one has been many thousands. Germany now has 72 Baptist churches, and 13,509 members. The work, through the zeal of German converts, has spread beyond Germany. Denmark has 18 churches, and 1,872 members; Holland, 1 church and 90 members; Poland, 1 church, and 771 members; Russia, 4 churches, and 1,186 members; and Turkey 1 church and 120 members—all, under God, from the zeal of one man who consecrated himself to God but thirty-seven years since; a man who yet lives, full of honors and growing full of years, in Hamburg, pastor of a large and grateful church, contemplating, in declining life, with joy what God has wrought. Sweden is not less remarkable than Germany. Here one man, a little more than a quarter of a century since—Rev. Andreas Weiburg, a young man who had been educated for the ministry in the Lutheran Church,—was led to a change of views and was "buried with Christ in baptism." Since then, God has wrought marvelously by means of this man. Sweden now contains 201 Baptist churches, having a membership of 8,120, with a theological school in Copenhagen, while they are pushing into regions beyond. Little thought Andreas Weiburg, when he changed his views, that he was, under God, to be the instrument of such a mighty work. But God is marvelous in working. He does great things by feeble instrumentalities.

SEC. VI.—METHODISTS

Methodist, as the distinctive appellation of a religious community, is now universally understood as designating the followers of the famous Mr. John Wesley. In November, 1729, Mr. Wesley, being then a Fellow of Lincoln College, Oxford, Mr. Charles Wesley, his brother, Mr. Morgan, Commoner of Christ Church, and Mr. Kirkman, of Merton College, set apart some evenings for reading the original Scriptures, and prayer. Sometime after they were joined by Mr. Ingham, of Queen's College, Mr. Broughton, of Exeter, and Mr. James Hervey; and in 1735, by the celebrated Mr. George Whitefield. They soon began to leave occasionally the more private fellowship meeting, to visit the prisoners in the castle, and the sick poor in the town. They also instituted a fund for the relief of the poor, to support which they abridged all superfluities, and even many of the comforts of life. Their private meetings became more and more of a religious character. They observed the fasts of the ancient church every Wednesday and Friday, and communicated once a week. "We were now," says Mr. Wesley, "fifteen in number, all of one heart and of one mind." Their strict deportment soon attracted the attention of the college censors and students, who branded them with many opprobrious epithets, such as Sacramentarians, the Godly Club, and afterwards *Methodists*.

Origin.

Whatever effect obloquy might have upon some of the members of this select class, Mr. John Wesley, as well as his brother, and several others, remained unshaken. He puzzled his opponents with questions concerning the reasonableness of his conduct. He did more; he confounded them by a uniform regularity of life, and an astonishing proficiency in his studies. Mr. Morgan, one of the most active members, was soon after this removed by death; occasioned, according to the representation of enemies, by fasting and excessive austerities. His character was drawn by Mr. Samuel Wesley, junior, in a poetic tribute to his memory, under this text, from the book of Wisdom, "We fools accounted his life madness." In the spring of 1735, Mr. John Wesley was called to attend his dying father, who desired him to present to Queen Caroline a book he had just finished. Soon after his return to Oxford, he went to London on this account, where he was strongly solicited by Dr. Burton, one of the trustees for the new colony at Georgia, to go there to preach to the Indians. At first he peremptorily refused. He particularly mentioned the grief it would occasion to his widowed mother. The case being referred to her, she is said to have made this reply: Had I twenty sons, I should rejoice that they were all so em-

ployed, though I should never see them more. His way appeared now plain; and he made arrangements for this enterprise. On Tuesday, October 14th, 1735, he set off from London for Gravesend, accompanied by Mr. Ingham, Mr. Delamotte, and his brother Charles, to embark for Georgia. There were six-and-twenty Germans on board, members of the Moravian church, with whose Christian deportment Mr. Wesley was much struck, and immediately set himself to learn the German language, in order to converse with them. The Moravian bishop and two others of his society began to learn English. He now began to preach extempore, which he afterwards made his constant practice during his life, and yet he wrote much.

The piety and devotion which Mr. Wesley and his companions manifested during the voyage was highly commendable, and indicated a becoming impression of the importance of their undertaking; but, owing to some disagreeable circumstances, Mr. John Wesley returned to England, without having made much progress in the proposed object, and was succeeded by his valued friend Mr. George Whitefield, who arrived at Savannah on the 7th May, 1738, and was received by Mr. Delamotte and many of Mr. Wesley's hearers. It may be proper to notice the success which attended Mr. Whitefield's labours in this quarter of the globe. He laboured with great zeal, and was so far honoured as to be made useful. He returned to England in the close of the same year to receive priest's orders. On his return to America in 1739, he landed at Philadelphia, and immediately began his spiritual labours, which he continued as he passed through the colonies of Virginia, Maryland, and North and South Carolina, being attended by considerable audiences. Upon his arrival at Savannah, he found the colony almost deserted, which moved him to carry into effect his scheme of building an orphan-house, which he had the happiness to see completed through his exertions, and the liberal donations of his friends. Upon his third visit to the western continent, he took a voyage to the Bermuda Islands, where his ministry was successfully attended, and some contributions made for his orphan-house at Savannah. Upon his sixth voyage to Georgia, he received the thanks of the governor and principal people for the advantage which the colony had derived from his benevolent exertions, a circumstance which tends greatly to vindicate the character of this singular man, from the very unjust reproach of avarice which was frequently thrown upon him. In 1769, he made his seventh and last voyage to America; but, although his labours were so extensive, he formed no separate congregation. In the intervals of his visits to America, he frequently made tours to Scotland and Ireland, where he attracted numerous assemblies, and always made a powerful impression by his eloquence; but having differed in doctrinal sentiment from Mr. Wesley, and never having formed the idea of a separate association of itinerants and of members, he can scarcely be considered as the head of any party.

On the other hand, Mr. Wesley is considered the father of the Methodists. On his return to England, he was invited to preach in several churches; but the concourse of people who followed him was so great that the churches in general were shut against him. His converts at length began to form themselves into a little society, which has proved the germ of a religious community more extended perhaps than almost any other, and surprisingly adapted by means of its regulations to increase and endure.*

Doctrines.

In respect to the principal doctrines of the Methodists, it may be observed, that they maintain the total fall of man in Adam, and his utter inability to recover himself, or to take one step towards his recovery, "without the grace of God preventing him, that he may have a good will, and working with him, when he has that good will."

2. They are sometimes called *Arminians*, and hold general redemption. They assert "that Christ, by the *grace* of God, tasted death for every man." This *grace* they call *free*, as extending itself *freely* to all.

3. They hold Justification by Faith. "Justification," says Mr. Wesley, "sometimes means our acquittal at the last day. But this is altogether out of the present question; for that justification whereof our articles and homilies speak, signifies present forgiveness, pardon of sins, and consequently acceptance with God, who therein declares his righteousness, or justice and mercy, by or for the remission of the sins that are past, saying, I will be merciful to thy unrighteousness, and thine iniquities I will remember no more. I believe the condition of this is faith, (Rom. iv. 5, &c.,) I mean, not only, that without faith we cannot be justified; but, also, that as soon as any one has true faith, in that moment he is justified. Faith, in general, is a divine supernatural evidence, or conviction, of things not seen, not discoverable by our bodily senses, as being either past, future, or spiritual. Justifying faith implies, not only a divine evidence, or conviction, that God was in Christ, reconciling the world unto himself, but a sure trust and confidence that Christ died for my sins; that he loved me, and gave himself for me. And the moment a penitent sinner believes this, God pardons and absolves him."

Mr. Wesley, speaking of the witness of the Spirit, says, "The testimony of the Spirit is an inward impression on the soul, whereby the Spirit of God directly witnesses to my spirit, that I am a child of God; that Jesus Christ hath loved me, and given himself for me; that all my sins are blotted out, and I, even I, am reconciled to God. The *manner* how the divine testimony is manifested to the heart, I do not take upon me to explain. But the fact we know, namely, that the Spirit of God does give a believer such a testimony of his adoption, that while it is present to the soul, he can no more

* New Edinburgh Enc., art. Methodists.

doubt the reality of his sonship, than he can doubt the shining of the sun while he stands in the full blaze of his beams.

4. The Methodists maintain, that, by virtue of the blood of Jesus Christ, and the operations of the Holy Spirit, it is their privilege to arrive at that maturity in grace, and participation of the divine nature, which excludes sin from the heart, and fills it with perfect love to God and man. This they denominate *Christian perfection.**

A number of societies, united together, form what is called a circuit. A circuit generally includes a large market-town, and the circumjacent villages, to the extent of ten or fifteen miles. To one circuit, two or three, and sometimes four, preachers are appointed, one of whom is styled the superintendent; and this is the sphere of their labour for at least one year, but generally not more than two years. Once a quarter, the preachers meet all the classes, and speak personally to each member. Those who have walked orderly the preceding quarter then receive a ticket. These tickets are in some respects analogous to the tesseræ of the ancients, and answer all the purposes of the commendatory letters spoken of by the apostle. Their chief use is to prevent imposture. After the visitation of the classes, a meeting is held, consisting of all the preachers, leaders, and stewards in the circuit. At this meeting, the stewards deliver their collections to a circuit steward, and every thing relating to temporal matters is publicly settled. At this meeting the candidates for the ministry are proposed, and the stewards, after officiating a definite period, are changed. It is superior to a leader's meeting, and is called a quarterly meeting.

Circuits.

A number of these circuits, from five to ten, more or fewer, according to their extent, form a district, the preachers of which meet annually. Every district has a chairman, who fixes the time of meeting. These assemblies have authority, 1. To try and suspend preachers who are found immoral, erroneous in doctrine, or deficient in abilities; 2. To decide concerning the building of chapels; 3. To examine the demands from the circuits respecting the support of the preachers, and of their families: and, 4. To elect a representative to attend and form a committee, four days before the meeting of the conference, in order to prepare a draught of the stations for the ensuing year. The judgment of this meeting is conclusive until conference, to which an appeal is allowed in all cases.

The conference, strictly speaking, consists only of a hundred of the senior travelling preachers, in consequence of a deed of declaration executed by Mr. Wesley, and enrolled in chancery. But, generally speaking, the conference is composed of the preachers elected at the preceding district-meetings as representatives; of the other superin-

Conference.

* Nightingale's All Religions.

tendents of the districts; and of every preacher who chooses to attend; all of them (except the probationers) having an equal right to vote, &c., whether they belong to the hundred or not. At the conference, every preacher's character undergoes the strictest scrutiny; and if any charge be proved against him, he is punished accordingly. The preachers are also stationed, the proceedings of the subordinate meetings reviewed, and the state of tne connection at large is considered. It is the supreme court of the Methodists, over which there is no control, and from whose decisions there is no appeal. The conference is held in London, at Leeds, Bristol, Manchester, Birmingham, Liverpool, and other places in rotation.

Class Meetings.

Class Meetings are each composed of from twelve to twenty persons, one of whom is styled the leader. When they assemble, which is once a week, the leader gives out a few verses of a hymn, which they join in singing. He then makes a short prayer; after which he converses with each member respecting Christian experience, gives suitable advice to all, and concludes by singing and praying.

Band Meetings.

Band Meetings consist of about four or five members, who are nearly of the same age, in nearly similar circumstances, and of the same sex, who meet together once a week, in order to speak their minds more freely than it would be agreeable to do in a promiscuous assembly of members, such as a class meeting. The meeting is conducted in nearly the same manner as a class meeting. At stated periods, those who meet in these private bands, meet all together, forming a public or select band, when, after singing and prayer, any of the members are at liberty to rise and speak their experience. After a few of them have spoken, the meeting, as usual, is concluded by singing and prayer.

The design of meeting in the Band society is to obey that command of God, "Confess your faults one to another, and pray one for another, that you may be healed." To this end, we intend,

1. To meet once a week, at the least.

2. To come punctually at the hour appointed, without some particular reason.

3. To begin, those of us who are present, exactly at the hour, with singing or prayer.

4. To speak each of us in order, freely and plainly, the true state of our souls, with the faults we have committed in thought, word, and deed, and the temptations we have felt since our last meeting.

5. To end every meeting with prayer, suited to the state of each person present.

6. To desire some person among us to speak his own state first, and then to ask the rest in order, as many and as searching questions as may be, concerning their state, sins, and temptations.

Some of the questions proposed to every one before he is admitted among us, may be to this effect:

1. Have you the forgiveness of your sins?

2. Have you peace with God, through our Lord Jesus Christ?

3. Have you the witness of God's Spirit with your spirit, that you are a child of God?

4. Is the love of God shed abroad in your heart?

5. Has no sin, inward or outward, dominion over you?

6. Do you desire to be told of your faults?

7. Do you desire to be told of all your faults, and that plain and home?

8. Do you desire that every one of us should tell you, from time to time, whatsoever is in his heart concerning you?

9. Consider! Do you desire we should tell you whatsoever we think, whatsoever we fear, whatsoever we hear, concerning you?

10. Do you desire that in doing this, we should come as close as possible; that we should cut to the quick, and search your heart to the bottom?

11. Is it your desire and design to be, on this and all other occasions, entirely open, so as to speak every thing that is in your heart without deception, without disguise, and without reserve?

Any of the preceding questions may be asked as occasion may offer: the following at every meeting:—

1. What known sins have you committed since our last meeting?

2. What temptations have you met with?

3. How was you delivered?

4. What have you thought, said, or done, of which you doubt whether it be sin or not?

5. Have you nothing you desire to keep secret?

You are supposed to have the faith that overcometh the world. To you, therefore, it is not grievous, carefully to abstain from doing evil. In particular,

1. Neither to buy or sell any thing at all on the Lord's day.

2. To taste no spirituous liquor, or dram of any kind, unless prescribed by a physician.

3. To be at a word both in buying and selling.

4. To pawn nothing, no, not to save life.

5. Not to mention the fault of any behind his back, and to stop those short that do.

6. To wear no needless ornaments, such as rings, earrings, necklaces, lace, ruffles.

7. To use no needless self-indulgence, such as taking snuff or tobacco, unless prescribed by a physician.

8. Zealously to maintain good works; in particular—

1. To give alms of such things as you possess, and that to the uttermost of your power.

2. To reprove all that sin in your sight, and that in love and meekness of wisdom.

3. To be patterns of diligence and frugality, of self-denial and taking up the cross daily.

Constantly to attend on all the ordinances of God: in particular—

1. To be at church and at the Lord's table every week, and at every public meeting of the bands.

2. To attend the ministry of the word every morning, unless distance, business, or sickness, prevent.

3. To use private prayer every day, and family prayer, if you are the head of a family.

4. To read the Scripture, and meditate thereon every vacant hour. And,

5. To observe, as days of fasting and abstinence, all Fridays in the year.

Watch-nights.

Watch-nights are rather similar to the vigils of the ancients, which they kept on the evenings preceding the grand festivals. They are held once a quarter, but in London, usually, only once a year. On these occasions, three or four of the preachers officiate, and a great concourse of people attend. The service commences between eight and nine at night. After one of the ministers has preached, the rest pray and exhort, giving out at intervals suitable hymns, which the congregation join in singing till a few minutes after twelve o'clock, when they conclude.

The following account was penned after an attendance on a watch-night meeting:—

"I had often heard that the Methodists had a custom of meeting together in their chapels, the last night of the year, to watch and pray. The last night of the year is called on this account 'The Watch-night.'

"Having never been at the watch-night meeting, and believing it to be a very solemn assembly, I went to attend it; ten thousand stars were glittering over my head, and the night-wind was almost enough to pierce through me, though I buttoned my great-coat up to the chin. There was a full congregation of people in the chapel before I arrived; several ministers prayed very devoutly, and one of them preached a very solemn sermon.

"A little before twelve, the minister who had preached, ascended the pulpit again, to address a few words to the great multitude before him. He spoke of the sins which we had all committed, and the mercies which we had all enjoyed, in the year that had rolled away. He reminded us that, most likely, we should never all of us assemble again to worship Almighty God on the same occasion; and that in a few minutes the year would depart for ever, to be added to the years of eternity.

"The people were as mute as mice, and every face was turned towards the preacher who then reminded us that we should meet again, if we did

not before, in the great day of judgment, to hear the words, 'Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world;' or, 'Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.'

"He then besought us all, as it was near twelve o'clock, to go down on our bended knees before the Lord our Maker, and to devote the remaining moments of the departing year in entering into a fresh covenant with God, and in seeking an increase of faith, and hope, and joy, in his Son Jesus Christ. It wanted three minutes of twelve by the chapel clock, as ministers and people kneeled down. You might have heard a pin drop; I could hear myself breathe, all was so silent. It seemed as if God had come down from heaven, and was among us. Once I raised my head to gaze on the great multitude. Ministers and people had all hid their faces with their hands; no eye met mine; every soul seemed occupied in solemn reflection.

"Solemn thoughts rushed through my mind. At one time I felt as if a huge balloon was about to bear us up to heaven, and that every moment cut asunder one of the cords that bound it. At another, it seemed as though we all stood in a large scale, hanging from a single chain, over the mouth of the bottomless pit, and the enemy of souls was trying to cut through the chain.

"The three minutes seemed as long as half an hour to me. I thought of all my sins; but one seemed greater than all the rest, and that was the sin of Sabbath-breaking. If I could always see Sabbath-breaking in the light in which I then saw it, I should tremble at the thought of neglecting to keep the Sabbath-day holy.

"There we were all kneeling, and the whole place as silent as death; but the moment the clock struck twelve, the multitude rose together, and burst out into a hymn of thanksgiving. It was one of the most solemn meetings I ever attended; and I came away determined, looking to God for strength, to value and improve my Sabbaths more than ever."

Love-feasts are also held quarterly. No persons are admitted who cannot produce a ticket to show that they are members, or a note of admittance from the superintendent. However, any serious person, who has never been present at one of these meetings, may be supplied with a note for once, but not oftener, unless he becomes a member. The meeting begins with singing and prayer. Afterwards small pieces of bread, or plain cake, and some water, are distributed; and all present eat and drink together, in token of their Christian love to each other. Then, if any persons have any thing particular to say concerning their present Christian experience, or the manner in which they were first brought to the knowledge of the truth, they are permitted to speak; when a few of them have spoken, a collection is made for the poor, and the meeting is concluded with singing and prayer. This institution has no relation to the

Love-feasts.

Lord's Supper. The elements of the Lord's Supper are bread and wine; but at the love-feasts, bread and water only are used. The Methodists consider the former as a positive institution, which they are bound to observe as Christians; the latter as merely prudential. They have also numerous *prayer-meetings*, at which it frequently happens that some one gives an *exhortation* to the people.

RULES OF THE SOCIETY OF THE PEOPLE CALLED METHODISTS.

The Reverend John Wesley himself gives the following account:—

1. In the latter end of the year 1739, eight or ten persons came to me in London, who appeared to be deeply convinced of sin, and earnestly groaning for redemption. They desired, as did two or three more the next day, that I would spend some time with them in prayer, and advise them how to flee from the wrath to come, which they saw continually hanging over their heads. That we might have more time for this great work, I appointed a day when they might all come together; which, from thenceforward, they did every week, namely, on Thursday, in the evening.

To these, and as many more as desired to join with them, for their number increased daily, I gave those advices from time to time which I judged most needful for them; and we always concluded our meetings with prayer suited to their several necessities.

2. This was the rise of the United Society, first in London, and then in other places. Such a society is no other than "a company of men having the form and seeking the power of godliness; united, in order to pray together, to receive the word of exhortation, and to watch over one another in love, that they may help each other to work out their salvation."

3. That it may the more easily be discerned whether they are indeed working out their own salvation, each society is divided into smaller companies, called classes, according to their respective places of abode. There are about twelve persons in every class; one of whom is styled the leader. It is his business,

1. To see each person in his class, once a week at least, in order to inquire how their souls prosper; to advise, reprove, comfort, or exhort, as occasion may require; to receive what they are willing to give towards the support of the Gospel.

2. To meet the ministers and stewards of the society once a week, in order to inform the minister of any that are sick, or of any that walk disorderly, and will not be reproved; to pay to the stewards what they have received of their several classes in the week preceding, and to show their account of what each person has contributed.

4. There is only one condition previously required of those who desire admission into these societies, namely, "a desire to flee from the wrath to

come, to be saved from their sins." But wherever this is really fixed in the soul, it will be shown by its fruits. It is, therefore, expected of all who continue therein, that they should continue to evidence their desire of salvation—

First, By doing no harm, by avoiding evil in every kind, especially that which is most generally practised, such as the taking the name of God in vain; the profaning the day of the Lord, either by doing ordinary work thereon, or by buying or selling; drunkenness; buying or selling spirituous liquors, or drinking them, unless in cases of extreme necessity; fighting, quarrelling, brawling; brother going to law with brother; returning evil for evil, or railing for railing; the using many words in buying or selling; the buying or selling uncustomed goods; the giving or taking things on usury, that is, unlawful interest; uncharitable or unprofitable conversation; particularly speaking evil of magistrates or ministers; doing to others as we would not they should do unto us; doing what we know is not for the glory of God; as the putting on of gold or costly apparel; the taking such diversions as cannot be used in the name of the Lord Jesus; the singing those songs or reading those books which do not tend to the knowledge or love of God; softness, and needless self-indulgence; laying up treasure upon earth; borrowing without a probability of paying; or taking up goods without a probability of paying for them.

5. It is expected of all who continue in these societies, that they should continue to evidence their desire of salvation—

Secondly, By doing good; by being in every kind merciful after their power, as they have opportunity; doing good of every possible sort, and as far as is possible, to all men.

To their bodies, of the ability that God giveth, by giving food to the hungry, by clothing the naked, by helping or visiting them that are sick, or in prison.

To their souls, by instructing, reproving, exhorting all we have any intercourse with, trampling under foot that enthusiastic doctrine of devils, that "we are not to do good, unless our hearts be free to it."

By doing good, especially to them that are of the household of faith, or groaning so to be; employing them preferably to others, buying one of another, helping each other in business; and so much the more, because the world will love its own, and them only.

By all possible diligence and frugality, that the gospel be not blamed.

By running with patience the race that is set before them, denying themselves, and taking up their cross daily; submitting to bear the reproach of Christ; to be as the filth and offscouring of the world; and looking that men should say all manner of evil of them falsely, for the Lord's sake.

6. It is expected of all who desire to continue in these societies, that they should continue to evidence their desire of salvation—

Thirdly, By attending upon all the ordinances of God: such are the public worship of God; the ministry of the word, either read or expounded; the supper of the Lord; family and private prayer; searching the Scriptures; and fasting or abstinence.

7. These are the General Rules of our societies,—all which we are taught of God to observe, even in his written word, the only rule, and the sufficient rule, both of our faith and practice. And all these we know his Spirit writes on every truly awakened heart. If there be any among us who observe them not, who habitually break any of them, let it be made known unto them who watch over that soul, as they that must give an account. We will admonish him of the error of his ways; we will bear with him for a season. But then, if he repent not, he hath no more place among us. We have delivered our own souls.

May 1, 1743.

JOHN WESLEY,
CHARLES WESLEY.

The following account of the latter end of John Wesley is taken from "The Centenary of Wesleyan Methodism," by Thomas Jackson, then President of the Conference.

"When his strength failed, after lying still awhile, he called for pen and ink. They were brought to him; but his hand, which had been a means of conveying comfort and instruction to thousands, could no longer perform its office. 'Tell me,' said one, 'what you would say.' 'Nothing,' answered he, 'but that God is with us.'

"During the same day, when he appeared to change for death, he said, with a weak voice, 'Lord, thou givest strength to those that can speak, and to those that cannot. Speak, Lord, to all our hearts, and let them know that thou loosest the tongue.'

"Several friends being in the house, they were called into his room, and all kneeled down to prayer; when his fervour of spirit was manifest to all present. In particular parts of the prayer his whole soul was engaged in such a manner as evidently showed how ardently he longed for the accomplishment of their united desires. When Mr. Broadbent prayed that if God were about to take away their father to his eternal rest, he would continue and increase his blessing upon the doctrine and discipline which he had long made his aged servant a means of propagating and establishing in the world; an unusual degree of earnestness accompanied the loud Amen of the dying patriarch and saint. When they rose from their knees he took hold of their hands, kindly saluted them, and said, 'Farewell, farewell!'

"Some time after, he strove to speak; but finding that the friends who were present could not understand him, he paused a little, and then with all his remaining strength cried out, 'The best of all is, God is with us.'

"When his parched lips were wetted he devoutly repeated his usual thanksgiving after meat, 'We thank thee, O Lord, for these and all thy mercies. Bless the Church and King; and grant us truth and peace, through Jesus Christ our Lord, for ever and ever.'

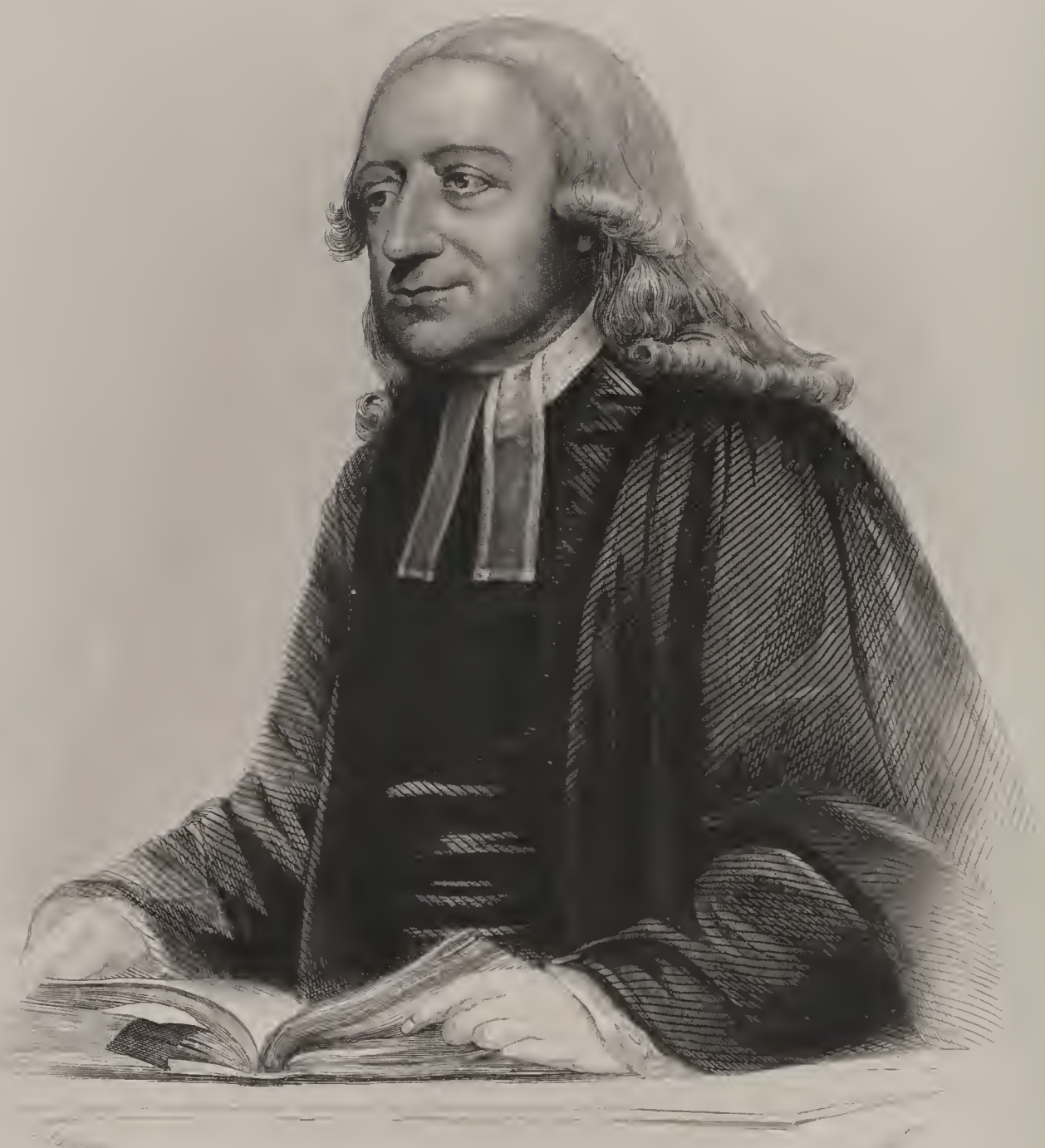
"In the course of the same day, at different times, he said, 'He causeth his servants to lie down in peace.' 'The clouds drop fatness.' 'The Lord is with us, the God of Jacob is our refuge.'

"The next morning the closing scene drew near. Joseph Bradford, his faithful and well-tried friend, prayed with him, and the last word he was heard to utter was, 'Farewell.' While several of his friends were kneeling round his bed, without a groan, this man of God, this beloved pastor of thousands entered into the joy of his Lord.

"His will contains the following characteristic item:—'I give six pounds to be divided among the six poor men who shall carry my body to the grave; for I particularly desire there may be no hearse, no coach, no escutcheon, no pomp, except the tears of them that loved me, and are following me to Abraham's bosom. I solemnly adjure my executors, in the name of God, punctually to observe this.'

"Few men have been more honoured in their death than this venerable servant of the Lord. On the day preceding his interment his remains were, according to his own direction, placed in the chapel near his dwelling-house in London; and the crowds that went to see them were so great that business was generally suspended in the City-road, and it was with great difficulty that any carriage could pass. His funeral took place early in the morning, lest any accident should occur, in consequence of the vast concourse of people which was otherwise expected to attend. When the officiating clergyman at the grave-side pronounced the words, 'Forasmuch as it hath pleased Almighty God to take unto himself the soul of our dear father here departed,' the people who nearly filled the burying-ground burst into loud weeping; and it is believed that scarcely a dry eye was to be seen in the entire assembly. When the funeral sermon was preached, the men occupied one side of the City-road chapel, and the women the other; and with one solitary exception, it is said that not a coloured riband was to be seen in the vast congregation. One lady with a blue riband on her beaver hat found her way into the gallery, and on observing her singularity she instantly tore it from her head, and thus assumed the garb of mourning with the rest of the people."

The following is the inscription upon Mr. Wesley's tomb:—



John Wesley

TO THE MEMORY OF
THE VENERABLE JOHN WESLEY, A. M.
LATE FELLOW OF LINCOLN COLLEGE,
OXFORD.
THIS GREAT LIGHT AROSE,
BY THE SINGULAR PROVIDENCE OF GOD,
TO ENLIGHTEN THESE NATIONS,
AND TO REVIVE, ENFORCE, AND DEFEND
THE PURE APOSTOLICAL DOCTRINES AND PRACTICES OF THE
PRIMITIVE CHURCH:
WHICH HE CONTINUED TO DO, BOTH BY HIS WRITINGS AND HIS LABOURS,
FOR MORE THAN HALF A CENTURY:
AND TO HIS INEXPRESSIBLE JOY,
NOT ONLY BEHELD THEIR INFLUENCE EXTENDING,
AND THEIR EFFICACY WITNESSED,
IN THE HEARTS AND LIVES OF MANY THOUSANDS,
AS WELL IN THE WESTERN WORLD AS IN THESE KINGDOMS,
BUT ALSO, FAR ABOVE ALL HUMAN POWER OR EXPECTATION, LIVED TO SEE
PROVISION MADE,
BY THE SINGULAR GRACE OF GOD,
FOR THEIR CONTINUANCE AND ESTABLISHMENT,
TO THE JOY OF FUTURE GENERATIONS!
READER, IF THOU ART CONSTRAINED TO BLESS THE INSTRUMENT,
GIVE GOD THE GLORY!
AFTER HAVING LANGUISHED A FEW DAYS, HE AT LENGTH FINISHED HIS COURSE
AND HIS LIFE TOGETHER, GLORIOUSLY TRIUMPHING OVER DEATH,
MARCH 2D, AN. DOM. 1791,
IN THE EIGHTY-EIGHTH YEAR OF HIS AGE.

The following is inscribed upon a marble tablet in the City-road chapel:

"The best of all is, God is with us."
SACRED TO THE MEMORY OF
THE REV. JOHN WESLEY, M. A.
SOMETIME FELLOW OF LINCOLN COLLEGE, OXFORD.
A MAN, IN LEARNING AND SINCERE PIETY,
SCARCELY INFERIOR TO ANY:
IN ZEAL, MINISTERIAL LABOURS, AND EXTENSIVE USEFULNESS,
SUPERIOR, PERHAPS, TO ALL MEN, SINCE THE DAYS OF ST. PAUL
REGARDLESS OF FATIGUE, PERSONAL DANGER, AND DISGRACE,
HE WENT OUT INTO THE HIGHWAYS AND HEDGES,
CALLING SINNERS TO REPENTANCE,
AND PUBLISHING THE GOSPEL OF PEACE.
HE WAS THE FOUNDER OF THE METHODIST SOCIETIES, AND THE CHIEF
PROMOTER AND PATRON
OF THE PLAN OF ITINERANT PREACHING,
WHICH HE EXTENDED THROUGH GREAT BRITAIN AND IRELAND,
THE WEST INDIES AND AMERICA, WITH UNEXAMPLED SUCCESS.
HE WAS BORN THE 17TH OF JUNE, 1703,
AND DIED THE 11TH OF MARCH, 1791,
IN SURE AND CERTAIN HOPE OF ETERNAL LIFE,
THROUGH THE ATONEMENT AND MEDIATION OF A CRUCIFIED SAVIOUR
HE WAS SIXTY-FIVE YEARS IN THE MINISTRY,
AND FIFTY-TWO AN ITINERANT PREACHER;
HE LIVED TO SEE IN THESE KINGDOMS ONLY, ABOUT THREE HUNDRED ITINERANT
AND ONE THOUSAND LOCAL PREACHERS,
RAISED UP FROM THE MIDST OF HIS OWN PEOPLE,
AND EIGHTY THOUSAND PERSONS IN THE SOCIETIES UNDER HIS CARE.
HIS NAME WILL BE EVER HELD IN GRATEFUL REMEMBRANCE
BY ALL WHO REJOICE IN THE UNIVERSAL SPREAD
OF THE GOSPEL OF CHRIST:
SOLI DEO GLORIA.

The Methodists may truly say, with regard to themselves, "A little one has become a thousand, and a small one a strong nation;" for in the year 1838, the number of their members throughout the world amounted to more than a million. They had also, including ministers at home, and missionaries abroad, between four and five thousand persons employed preaching the gospel.

New Methodists.

The *New Methodist Connection*, among the followers of Mr. Wesley, separated from the original Methodists in 1797. The grounds of this separation they declare to be *church-government*, and not doctrines, as affirmed by some of their opponents. They object to the old Methodists for having formed a hierarchy, or priestly corporation, and say that, in so doing, they have robbed the people of those privileges which, as members of a Christian church, they are entitled to by reason and Scripture. The New Methodists have attempted to establish every part of their church-government on popular principles, and profess to have united, as much as possible, the ministers and the people in every department of it. This is quite contrary to the original government of the Methodists, which in the most important cases is confined only to the ministers. This, indeed, appears most plainly, when their conference, or yearly meeting, is considered; for in this meeting no person, who is not a travelling preacher, has ever been suffered to enter as a member of it; and, indeed, this is the point to which the preachers have always steadfastly adhered with the utmost firmness and resolution, and on which the division at present entirely rests. They are also upbraided by the New Methodists, for having abused the power they have assumed; a great many of these abuses the New Methodists have formally protested against, which are enumerated in various publications, and particularly in the Preface to the Life of one of their deceased friends, Mr. Alexander Kilham. Hence these New Methodists have been sometimes denominated *Kilhamites*.

Primitive Methodists, or Ranters.

These are a disowned branch of the Wesleyan Methodists, originating in Staffordshire, England, under Hugh Bourne. Their first camp-meeting was held May 31, 1807. It commenced at six o'clock in the morning, and continued till eight in the evening. These camp-meetings being disapproved of by the old connection, a separation took place, when H. and J. Bourne enlarged their views, and the cause spread in every direction. Societies were established at Boylstone, Todely, and Hallington in Derbyshire. A general meeting was held at Tunstall, Feb. 13, 1812, and a preparatory meeting at Nottingham, Aug. 18, 1819, when arrangements were made for annual meetings: quarterly meetings have been held in March, June, September, and December, under which "the work mightily enlarged." Missionary exertions, which had been declining, were revived at Belper "very powerfully," while "the praying people, in returning home, were accustomed to sing through the streets of Belper!"

It is added, that "this circumstance procured them the name of *Ranters*, and the name of Ranter, which first arose on this occasion, afterwards spread very extensively." The work, we are told, then spread to Derby and Nottingham, whence circuits were established, one circuit having been hitherto sufficient for the connection. The camp-meetings also had declined, but were thus revived.

"The declining state of the camp-meetings was severely felt in the circuit, and caused considerable anxiety; but as much prayer and supplication was made to Almighty God, he, in the year 1816, pointed out both the evil and the remedy by the following means:—H. Bourne had put into his hand 'The Narrative of a Mission to Nova Scotia, New Brunswick,' &c., by J. Marsden, Methodist Missionary." The author, during his mission, visited New York, and attended several of the American camp meetings. These meetings continue day and night, for several days together. He shows that they have sometimes four, and sometimes five preachings in the course of twenty-four hours; and the intermediate time is filled up with services carried on by praying companies. He says:—"During my continuance in this city, I had an opportunity of attending several camp-meetings, and as the nature of these stupendous means of grace is not distinctly known, I will spend a few moments in making my readers acquainted with them.

"The tents are generally pitched in the form of a crescent, in the centre of which is an elevated stand for the preachers, round which, in all directions, are placed rows of planks for the people to sit upon, while they hear the word. Among the trees, which spread their tops over this forest-church, are hung the lamps, which burn all night, and give light to the various exercises of religion which occupy the solemn midnight hours. As it was nearly eleven o'clock at night when I first arrived on the borders of a camp, I left the boat at the edge of a wood, one mile from the scene, though the sound of praise from such a multitude, and at such an hour, in the midst of a solitary wilderness, is difficult to describe; but when I opened upon the camp-ground, my curiosity was converted into astonishment, to behold the pendent lamps among the trees—the tents half encircling a large space—four thousand people in the centre of this, listening with profound attention to a preacher, whose stentorian voice and animated manner carried the vibration of each word to a great distance through the now deeply-umbrageous wood; where, save the twinkling lamps of the camp, brooding darkness spread a tenfold gloom;—all excited my astonishment, and forcibly brought before my view the Hebrews in the wilderness.

"The meetings generally begin on a Monday morning, and on the Friday morning following break up. The daily exercises are carried forward in the following manner: In the morning at five o'clock the horn sounds through the camp, either for public preaching or prayer; this with smaller

exercises, or a little intermission, brings on the breakfast hour, eight o'clock At ten the horn sounds for public preaching: after which, until noon, the interval is filled up with little groups of praying persons, who scatter themselves up and down the camp, both in the tents and under the trees. As these smaller exercises are productive of much good, a powerful spirit of prayer and exhortation is often poured forth. I have not unfrequently seen three or four persons lying on the ground, crying for mercy, or motionless, without any apparent signs of life, except pulsation. After dinner the horn sounds at two o'clock; this is for preaching. I should have observed, that a female or two is generally left in each tent, to prepare the proper materials for dinner, which is always cold meats, pies, tarts, tea, &c. (the use of ardent spirits being forbidden,) and a fire is kept burning in different parts of the camp, where the water is boiled. After the afternoon preaching, things take nearly the same course as in the morning, only the praying groups are upon a larger scale, and more scope is given to animated exhortations and loud prayers. Some who exercise on these occasions soon lose their voices; and, at the end of a camp-meeting, many, both preachers and people, can only speak in a whisper. At six o'clock in the evening the horn summons to preaching, after which, though in no regulated form, all the above means continue until morning; so that, go to whatever part of the camp you please, some are engaged in them: yea, and during whatever part of the night you awake, the wilderness is vocal with praise.

"At this camp-meeting, perhaps, not less than one hundred persons were awakened and converted to God. I have heard many say, that they never heard such praying, exhorting, and preaching, anywhere else; and those who engage feel such a divine afflatus, that they are carried along as by the force of a delightful torrent; indeed, this has been so much the case with myself, the several times I preached and exhorted at these meetings, that I was sensible of nothing but a constraining influence, transporting me beyond myself, carrying me along with a freedom and fulness, both of emotion and language, quite unusual, and yet I had no very friendly views of camp-meetings until I attended them; however, I am now satisfied that they are the right-hand of Methodism in the United States, and one main cause why the societies have doubled and trebled there within these few years."

SEC. VII.—QUAKERS.

The Quakers owe their origin to George Fox, who was born in Leicestershire about the year 1624. It is reported of him, that in his youth he was of a particularly thoughtful temper, and loved to be by himself. At an early age he became apprentice to a shoemaker. While in this situation, he devoted himself with great diligence to the perusal of the Scriptures, and, as opportunity presented, was wont to

Origin.

exhort his fellow-shoemakers, from whom, however, he received no great encouragement. As he was one day walking alone in the fields, reflecting according to custom on the disorderly lives of men, and considering of the most proper means to reform them, for the glory of God, and their own temporal and eternal happiness; he thought he heard a voice from heaven, or rather he felt one of those sudden impulses, which the Quakers receive as special motions from the Holy Ghost. This impulse set before his eyes a lively representation of the corrupt and abandoned lives of men, from their cradle to extreme old age, at which time nothing is left to return to God, but weak and decayed senses, and a second childhood; exhorting him at the same time to retirement and an absolute separation from the general corruption of the world. This is the true epoch of Fox's vocation: considering that he had received a call from heaven, he lived in a closer retreat than before; he searched narrowly into the state of his conscience; retrenched whatever he found superfluous, and followed his trade no further than was necessary for his subsistence. He went about preaching from place to place, and boldly entered into disputes with divines and ministers, trusting solely to and being guided only by what he considered to be that divine voice, which *interiorly speaks to the heart, and draws men as it pleases.* This caused Fox to be looked upon as a seditious person; on which account he was seized at Nottingham, in 1649, and imprisoned. This first imprisonment occurred when he was twenty-five years of age. On being released from Nottingham jail, he preached in other places, where he was roughly handled by the mob for his eccentric behaviour, and the boldness with which he interrupted the ministers in their sermons. At Derby, he was shut up for six months in a house of correction; and when he came out of it, in order to be examined by Jeremy Bennet, a justice of the peace, the name of Quakers was given to him and his disciples, because, in his answers and public exhortations, he often said quaking and trembling were necessary dispositions to hear the word of God with profit.

Nottingham and Derby were not the only places in which Fox was punished on account of the very eccentric course he pursued; he had been cast into prison, and whipped in those towns; at other places he was put in the pillory, and underwent some punishments equally ignominious: he was often stoned or beaten almost to death; but he endured all those affronts according to the literal sense of the gospel precept; he desired the judges to order a second execution of the sentence pronounced against him; he presented his cheek and his back to those who had struck or whipped him; and in the midst of these temporal afflictions he rejoiced, and was comforted by the daily increase of the number of his adherents.

The Quakers flattered themselves with the hope of enjoying some quiet at the restoration of Charles II.; but refusing to take the oath of allegiance

to that monarch because in their opinion all oaths are forbidden, a grievous persecution was raised against them. While suffering these persecutions, they were considerably strengthened by the accession to their fraternity of the well-known William Penn, who, on account of his talents and ample fortune, soon acquired no small influence and reputation among them. About the same time, also, the persecution against them abating, they employed themselves in reducing their views to a more regular system, and in adopting rules according to which they were to govern themselves. These we shall briefly notice.

General Meetings.

Both sexes have general meetings, which may be called classes, colloquies, and synods. In those assemblies, which are either provincial, and held every three months, or general, and called together every year, censures are pronounced, ecclesiastical affairs reviewed, books examined, and the most material occurrences registered in their records. In England the Quakers' general meeting is fixed to the third day after Pentecost; not out of superstition, they say, as if they expected their deputies should be more particularly inspired at a time when the commemoration of the Holy Ghost's coming down upon the Apostles is celebrated, but solely out of a principle of regularity in meeting on a fixed day, and at a convenient season; and it is notorious that the Quakers keep no holydays, and solemnize no festival. The Holy Ghost, the *spirit within*, neither knows nor admits any such distinctions. Deputies from all the Quakers dispersed through the whole world meet at these assemblies; in which there is a secretary to register, or propose the matters to be debated, or copy out the decisions: but the Holy Ghost is the invisible president; and they do not admit of a visible one.

Public Devotions.

Their outward exercises of devotions consist in a profound contemplation, whilst some one of them, man or woman, rises up either with a sedate and composed motion, or in a kind of transport, as if actuated by an irresistible power, and often with sighs, groans, and tears. This variety of behaviour is caused, as they say, by the impression of the spirit, which often dictates to the man or woman preacher, sermons two or three hours long, after a deep silence of an equal duration. This quietude, the Quakers say, disposes them to enter into a serious consideration of the state of their own souls, into a deep meditation, by means of which the Spirit prepares to itself hidden ways to penetrate into their hearts: then it breaks forth in sermons and exhortations, or in prayer or psalmody: during which those who are not inspired to speak, remain in a state of recollection, examine themselves, and make a suitable application of what they hear to the circumstances in which they find their own souls. From that inward conflict of the spirit against the flesh; from the devil's furious assaults to keep the mastery, proceed sometimes those bodily motions, those shakings and tremblings with which many of them are seized. It not unfrequently

happens that a meeting is concluded without any sermon, exhortation, or public prayer.

Private Devotions, &c.

Meditation, prayer, recollection, contemplation, and reading the Bible, are the chief devotions which the Quakers use at home; they are longer or shorter, more or less frequent, and alternately diversified, as the impulses prevail. Their children are brought up to those exercises from their infancy, have a very plain and modest education, without any ornaments, fine clothes, what is called a genteel behaviour, or endeavouring to please other men. The Quaker's dress is brown, or of some plain dark colour, somewhat like a waistcoat, without plaits on the sides, without buttons on the pockets or sleeves, their hats broad-brimmed and horizontal; all the politeness they aim at is an open, frank access, and natural, easy conversation.

Time of worship.

They keep no festivals, but may meet on any day; in England and Holland they meet regularly every Sunday: they neither pray nor speak, either in public or private, with a loud voice, but when, as they affirm, the *spirit within bids them.* If this spirit do not move them, they are only to *think* at church, at table, at going to bed.

Estimation of knowledge, titles, honours, &c.

The Quakers place no great value on the knowledge of languages and learning; which, although they do not think entirely useless, yet they say, are not necessary for the ministry: they express a great contempt of philosophy and divinity, chiefly as taught in the schools, and esteem them no otherwise than as the inventions of Satan.

They likewise reject all titles of honour, either in the state or in the church, and have no regard to academical degrees. All these marks of distinction are only apt to set up so many masters, which the gospel expressly forbids, we being all equally brethren: they give the name of hirelings to Protestant clergymen, on account of the income they receive from the lands they possess, from tithes, salaries, or pensions. And according to their system, it is evident they cannot approve of a limitation in the number of ministers, nor of that function being appropriated to a particular order of men, since the *spirit within* is not and cannot be confined. Moreover, they think the number of pastors is too small to comply with all the duties required of them; and that there ought to be missionaries, who might, as amongst Catholics, labour without intermission for the propagation of the faith; and are of opinion, that the present behaviour of other Protestants in that particular paves the way for antichrist.

Duties, taxes, great salaries, and profits, all other means employed in civil societies, to engage men to do their duty, and become useful members of the commonwealth, by the hope of considerable gains, seem odious and dangerous to the Quakers, as becoming only hirelings and slaves to avarice, not good citizens, or Christians, who ought to have their duty at heart.

Amongst the Quakers the *spirit* is free, and does not submit to synods,

nor to worldly learning, wisdom, or customs: this is one of the chief and most essential articles of their religion. All the members of the church may and ought to concur to the general good of the body; all may have the same helps from the Holy Ghost, and feel the same impressions of his power; all are animated and fed, like our bodily members by the same efficacy and in the same manner; all by consequence ought to give a helping hand to the edification of the mystical body, as natural members contribute to the welfare of human bodies. This they apply to the evangelical ministry: the Spirit, say the Quakers, notifies by its impulse what is wanting to the church, and obliges those members upon whom he makes that impulse, to give a speedy help to the mystical body. If it should happen that out of laziness, neglect, or distraction, the person so moved should not be sensible of the impulse, or not give a due attention to the defects of which the members of the mystical body are guilty; then they ought to rouse themselves with new fervour, and by a perfect recollection make a trial of the gifts and power of the spirit of life. The call to pastoral functions essentially consists in this: it requires no pomp, no ceremony, no improvement of the mind, no preparation, no examination, nor any of the means used in other Christian societies, to provide churches with pastors and teachers. Yet if after this *inward trial* any one be moved and forcibly drawn by the Spirit to engage in the ministry, the ecclesiastical council must not omit the formality of examining whether the person so inspired be in reality fit for it, and ought to be admitted to that dignity; the importance of which, in regard to himself, and to the whole church, is strongly represented to him, in a speech or exhortation made to that end. This ceremony is sometimes accompanied by the letters of other churches and societies of Quakers, recommending such or such to that office. When installed, they are maintained by voluntary contributions only, without any settlement, contract, or previous agreement. Each Quaker contributes freely according to his power, and the minister is not to accept of their benevolence, further than is necessary for a sober and frugal maintenance; but if he be reduced to poverty for want of such contributions, it is lawful for him to leave the congregation which he served; he may even, according to their historian, shake the dust off his feet against that church, as Christ ordered his apostles to do against those who would not receive them.

Motion of the Spirit.

The Quakers reject baptism and the Lord's Supper. The truth is, they look upon baptism as a Jewish ceremony, yet they are willing that other Christian societies should receive it as a token of regeneration, of initiation, or an introduction to Christianity. But they say, that in our holy and all-spiritual religion, outward signs ought not to prevail upon duty, nor a wicked man be esteemed a Christian on account of his being baptized; whilst, for want of that ceremony, another man, who complies with all the Christian duties, is looked upon as a

Estimation of Baptism, &c.

heathen. The true baptism of Christ, say they, is the purifying of the soul, and that only can save men. Their belief concerning the communion is also another stumbling-block; *We have no communion*, say they, *but the union of hearts.*

Marriage is contracted amongst them with as little ceremony as all their other duties are performed. Their youth are christianly instructed in whatever concerns that honourable state; they are admonished that it is of the highest importance, that it requires a serious and strict examination, and is not to be entered into without a nice choice, much reflection, and the approbation and consent of their parents. When after all this they persist in the resolution of marrying, they must give notice of their design to the ecclesiastical council, who make the usual inquiries, Whether they be qualified to marry? and have the consent of their parents? &c. Informations are likewise taken from those who are present, to know if no opposition be made to the marriage intended, and on the next Sunday following they publish a kind of ban. These preliminaries being over, the contract becomes valid amongst the Quakers in this form; the bride and bridegroom come to the assembly accompanied by their friends and relations whom they think fit to invite. There, in presence of the said friends and relations, they are desired to declare whether they love one another, whether they be mutually willing to have each other, and are resolved to help and assist each other. To these, and such other questions suitable to the occasion, the Quakers give, with all sincerity, the usual answers; which, with their mutual consent, are registered in a book kept for that purpose. The contracting parties set their names to it, as also the friends and relations, as witnesses; which being done, the new-married couple are dismissed. The disorders usually committed at weddings are, or ought to be, wholly unknown amongst Quakers. The body being, in their system, the vessel and garment of the soul, it must be maintained and kept with simplicity and modesty, without superfluity, or endeavouring to please the senses at the expense of the purity of the soul. Those marriages of the Quakers were heretofore deemed illegal in England; but they are now tolerated, and looked upon as valid and indissoluble contracts.

Marriage.

Their obsequies are without pomp, without funeral orations, all which, according to their notions, are as opposite to Christian simplicity as the foolish diversions allowed by other Christians, at the celebration of their marriages. Can any thing be more extravagant, they say, than that the friends and relations of the deceased should, with a sorrowful countenance, follow his corpse, and accompany it to the grave in a mourning dress, and then come back to the house to drink, and sometimes get drunk in his honour? What contrary proceedings are these! is it not a mere comical farce to see their formal, affected grief, seeming, in their long black cloaks, to shed tears for the loss of a parent or friend, of

Funerals.

whose death they are heartily glad, for the sake of the riches he has bequeathed to them? All those abuses are avoided by the Quakers. They carry the dead to their burying-place, without attendance or mourning; and content themselves with a serious meditation on the frailty of human life, and mutually exhorting each other to the practice of virtue, and to a faithful imitation of the deceased, if his example were truly worthy of being followed.

Creed. Our limits admit of but a partial exposition of the faith of the Quakers. The following are their principal articles of belief:—

Every one who leads a moral life, and from the sincerity of his heart complies with the duties of natural religion, must be deemed an essentially good Christian. An historical faith and belief of some extraordinary facts, which the Christians own for truths, are the only real difference between a virtuous pagan and a good Christian, and this faith is not necessary to salvation.

Christ is the true inward light, which enlightens all men. This is performed by an immediate inspiration, and not by the outward doctrine of the gospel, which Christ has preached to men as a rule of their belief and practice; which outward preaching of evangelical truths, is not the usual and ordinary method used by God to enlighten mankind; but he sends to each person interior inspirations. This interior light is the true gospel; it is to be adored, as being Christ himself and God himself.

Scripture is not the true rule, the real guide of Christian faith and moral doctrine; this is a prerogative belonging only to the inward light, which each has within himself, or which breaks forth in the assemblies of the brethren or *friends*. The *dead letter* of the sacred writings is not of so great authority as the preaching of the authors of them; the particular books which make up the Scripture were directed to private churches or persons, and we are not interested in them.

The chief rule of our faith is the inspiration of the Holy Ghost, who interiorly teaches us; and the Scripture is only a rule subordinate to that Spirit. An immediate inspiration is as necessary to us as to the apostles; it teaches us whatever is necessary to salvation. The promise which Christ made to his apostles, *to teach them all truth by his Spirit*, and that the Holy Ghost *should always remain with them*, was not confined to the apostles only, it belongs to all the faithful; and it is said of them all, that the *unction shall teach them all things*.

All true ministers of Christ are as infallible in what they teach as the prophets and apostles were: otherwise the Spirit of Christ would not be infallible. All those who are filled with the gifts of the Spirit are equally infallible, without which the infallibility of the Holy Ghost must be divided; there is no exterior way of teaching, which may help one to judge of the truth of the doctrine which he preaches. The immediate inspiration is

sufficient to enable a minister to preach without Scripture, or any other exterior helps. Without this particular inspiration all those who pretend to argue upon or explain the words of Christ, are false prophets and deceivers. The church ought to have no other ministers, but those who are called by an immediate inspiration, which is best proved by interior miracles, of which the outward signs were only a representation or figure. The Quakers do not preach a new gospel, and therefore need not work miracles to prove their doctrine; a visible succession of ministers, ordained or otherwise established, is likewise of no use. Whoever is inwardly called to the ministerial functions, is sufficiently qualified for that post; inward sanctity is as essentially requisite in a true minister, as in a true member of the church.

Women may preach with as much authority as men, and be ministers of the church; *for in Christ there is no distinction of male and female*, and the prophet Joel has foretold that women should have the gift of prophecy as well as men.

The Scripture nowhere says, that the Father, the Son, and the Holy Ghost, are three persons; there are three several manifestations; but three persons would in reality be three gods. The Scripture being silent as to the manner of the unity, and of the distinction in the Trinity, it is a great rashness in the Christian churches to meddle with deciding such intricate points. The distinction of persons in the godhead is a speculative subtlety, not calculated to mend our lives, and very prejudicial to Christian peace and charity. To draw up an exact profession of faith, it is necessary to adhere closely to the expressions used in Scripture.

The true Christ is he, who existed before he was manifested in the flesh, and who has never been seen with the eyes of the flesh. Jesus Christ, as God, has a heavenly humanity, of which the earthly one is but the outward garment, the type or figure. Jesus Christ, the Word and Son of God, did not personally unite himself to our human nature, he only took it as a suit of clothes, which he was to put on for a while. This human nature was inspired, as other men, but in a superior and more particular degree. Christ could not be united to a corrupt nature; his interior birth within men is a greater mystery than his outward nativity. The faith in and the knowledge of Christ, according to the flesh, and of his mysteries, were but the first elements fit for the infancy of Christianity, which being over, those rudiments become useless; we now have learned to be in Christ, to become new creatures, to let old things pass away in order to make room for the new.

The expiation of our sins has not been merited by the outward spilling of Christ's blood, which was not more precious than that of any other saint: neither has the church been redeemed by it, but an inward and spiritual blood, which purifies our hearts and consciences, of which the

Scripture says, it was spilt for our justification; lastly, of which Christ himself says, that *he who does not drink his blood shall not have life in him.*

The Scripture does not say that Christ satisfied the justice of God for our sins. As God may without any injustice forgive our sins without such a satisfaction, it was not necessary, neither can it be reconciled with the gratuitous remission of our sins: and moreover, God's punishing his own Son who was innocent, is contrary to divine justice.

Christ did not go up to heaven with the body which he had on earth, which is not now in heaven at the right hand of God. It is an erroneous opinion to think or believe that the body of Christ, which is in heaven, occupies and fills any particular limited place: the body of Christ is wherever his spirit is; and it cannot save us, if distance of place separates it from us; whoever preaches a doctrine opposite to these propositions, is a false minister, and deceitful teacher: the same gift of discernment in the examination of spirits, which was bestowed on the apostles, remains still in the church.

Our sins being once forgiven, it is wholly unnecessary to repent of them any further, or to go on in asking forgiveness for them. We cannot become God's servants unless we be first purified.

Outward baptism is not an ordinance of Christ, or at least not to be observed as a perpetual law. Whoever pretends that Christ's order is to be understood of water-baptism adds to the text, which does not mention water. The baptism enjoined by Christ is a baptism of spirit, not of water. The water-baptism was St. John's, and has been abolished. St. Paul says he was not sent to baptize, but to preach. Water-baptism was used by the apostles only as a toleration for the weakness of the Jews, but it can do no good to the soul. Baptism by inspersion is nowhere mentioned in Scripture. Water-baptism, and the spiritual baptism, are two entirely different baptisms. The inward baptism alone is the true baptism of Christ.

Children ought not to be baptized, since they are not capable of taking any engagement upon themselves, or of making a profession of faith, or of answering to God according to the testimony of a good conscience.

Taking or receiving the Eucharist is not a perpetual obligation; it was instituted heretofore only for those who were newly converted to the Christian religion, or for weak Christians in the beginning of their Christianity.

ADVICES.

The following Advices are set forth to be read, at least once in the year, in the Quarterly, Monthly, and Preparative Meetings of men and women Friends: they are to be read in the men's and women's meetings separately.

Dependence on the Holy Spirit.—"Take heed, dear friends, we entreat you, to the convictions of the Holy Spirit, who leads, through unfeigned

repentance and living faith in the Son of God, to reconciliation with our heavenly Father, and to the blessed hope of eternal life, purchased for us by the one offering of our Lord and Saviour Jesus Christ.

Religious Meetings.—"Be earnestly concerned in religious meetings reverently to present yourselves before the Lord, and seek, by the help of the Holy Spirit, to worship God through Jesus Christ.

Closet Exercises.—"Be in the frequent practice of waiting upon God in private retirement, with prayer and supplication, honestly examining yourselves as to your growth in grace, and your preparation for the life to come.

The right observance of the First day of the Week.—"Be careful to make a profitable and religious use of those portions of time on the first day of the week, which are not occupied by our meetings for worship.

Living in Love.—"Live in love as Christian brethren, ready to be helpful one to another, and to sympathize with each other in the trials and afflictions of life.

Following after Peace.—"Follow peace with all men, desiring the true happiness of all; and be liberal to the poor, endeavouring to promote their temporal, moral, and religious well-being.

Moderation in the pursuit of the things of this life.—"With a tender conscience, and in accordance with the precepts of the Gospel, take heed to the limitations of the Spirit of Truth, in the pursuit of the things of this life.

Maintenance of Integrity.—"Maintain strict integrity in all your transactions in trade, and in your other outward concerns, remembering that you will have to account for the mode of acquiring, and the manner of using, your possessions.

Watchfulness over Children.—"Watch, with Christian tenderness, over the opening minds of your offspring; inure them to the habits of self-restraint and filial obedience; carefully instruct them in the knowledge of the Holy Scriptures, and seek for the ability to imbue their minds with the love of their heavenly Father, their Redeemer, and their Sanctifier.

Of household Furniture and manner of living.—"Observe simplicity and moderation in the furniture of your houses, and in the supply of your tables, as well as in your personal attire, and that of your families.

Attention to the Holy Scriptures.—"Be diligent in the private and daily family reading of the Holy Scriptures: and guard carefully against the introduction of improper books into your families.

Of placing out Children.—"Be careful to place out children of all degrees with those friends whose care and example will be most likely to conduce to their preservation from evil; prefer such assistants, servants, and apprentices, as are members of our religious society; not demanding exorbitant apprentice fees, lest you frustrate the care of friends in these respects.

Watchfulness over Servants.—"Encourage your apprentices and servants of all descriptions to attend public worship, making way for them herein: and exercise a watchful care for their moral and religious improvement.

On Wills and Trusteeships.—"Be careful to make your wills and settle your outward affairs in time of health; and when you accept the office of guardian, executor, or trustee, be faithful and diligent in the fulfilment of your trust.

Conversation and Conduct.—"Finally, dear friends, let your conversation be such as becometh the gospel. Exercise yourselves to have always a conscience void of offence towards God and towards man. Watch over one another for good; and when occasions of uneasiness first appear in any, let them be treated with in privacy and tenderness, before the matter be communicated to another: and friends, everywhere, are advised to maintain the 'unity of the spirit in the bond of peace.'"

Excellent observations of Quakers respecting Benevolence and Charity.—The best recreation of a Christian is the relief of distress; and his chief delight to promote the knowledge and to exalt the glory of his heavenly master: and this is most effectually done, under His holy influence, by a life of faith, purity, and general benevolence.

Warn those that are rich in this world, that they apply not the blessings of God to the indulging of their appetites in pleasure and vanity; but that they be ready to do good, and to communicate to the relief of those who are in necessity. The principal, if not only satisfaction a man of a truly Christian disposition can have in affluence, and the increase of the things of this world, must arise from the greater opportunities put into his hands of doing good therewith.

Observations of Elisha Bates, an accredited authority among Quakers, are as follows:—However humble or obscure your station may be, you are to contribute either to the suffering or the rejoicing of the living members of that body to which you belong. Your lukewarmness and indifference to the great objects of religious regard, cannot fail to increase the weakness of the Society, and those painful exercises which arise in consequence of that weakness. And, on the contrary, your close attention to what passes in your own minds, and the secret exercises into which you would be led, like the prayers and alms-deeds of Cornelius, would rise as a memorial before Him who sees in secret. And thus you might not only know an increase of religious experience and religious enjoyment, but also contribute to the prevalence of that power, which is the crown of our most solemn assemblies. But by settling down into a belief that there is nothing for you to do, you will deprive yourselves of that improvement, usefulness in society, and peace of mind, which would otherwise be your portion. It is not always from among the most wise, according to the wisdom of this

world, nor from those who possess the brightest natural talents, that religion has found its ablest advocates, or Christianity its brightest ornaments. Suffer, therefore, your minds to be aroused from that state of ease into which you have fallen—not to an unqualified activity in the church, but to an entire submission to the renovating power of truth. You will find that a remembrance of God, and a submission to the regulating, sanctifying operations of his Spirit, will not interrupt the right order of your domestic concerns. But through the seasoning virtue and illuminating nature of that influence which would regulate your feelings and direct your conduct, you would take your portion of that character which our Lord gave of his disciples, when he called them "the salt of the earth," and "the light of the world."

What if your opportunities of improvement have been limited—or your capacities, in your own estimation, be small—or your natural energies already begun to decline? you have souls to be saved or lost—you have no continuing city here; and are bound, by the most solemn obligations, to prepare for the final change; "and so much the more, as ye see the day approaching." In that very preparation for the world to come, from which no age or condition in life can exempt you, you will experience a preparation for the various duties that devolve upon you in civil or religious society.

Whatever may be our name as to religious profession—whatever our stations in the militant church, the closing address of the apostle on a very interesting occasion may be suitably applied: "I commend you to God, and to the Word of his Grace, which is able to build you up, and to give you an inheritance among all them which are sanctified."

PART V.

A BRIEF ACCOUNT OF RELIGIOUS DENOMINATIONS IN THE UNITED STATES.

Under this head it is proposed to advert to such customs and ceremonies as have not been previously described, and to furnish information with respect to the history and statistics of all the religious denominations in this country; thus rendering the book a more valuable work of reference to the American reader.

In the first article an expanded statement of the principles and usages of Presbyterians is made, because the account of the Kirk of Scotland is exceedingly meager and unsatisfactory; and it seemed fit that a full account of Presbyterianism, as well as of Roman Catholics, and Lutherans, and the Church of England, should be found somewhere in the volume. In the minor divisions of the family of Presbyterian churches, we have referred to this for an account of general principles. So, in the account of Roman Catholics, Lutherans, Episcopalians, and others in this country, the reader is referred to the larger general statement in the preceding part for more complete information.

SEC. I.—AMERICAN PRESBYTERIANS.

The word Presbyterian is often used in a wide sense as characterizing a large portion of the Protestant church. It embraces all those denominations which are opposed to prelacy. In prelatical church government and usages a large number of sects are included. Thus the Greek Church alone is made up of "The Greek Church proper" "The Russian Greek Church," "The Georgian and Mingrelian Churches," "The Nestorian



Engraved by John Sartain. Phila.

after Daguerre from life

Churches," "The Christians of St. Thomas," "The Jacobites," "The Copts," "The Abyssinians," "The Arminians," and many other minor denominations. "The Roman Church," "The English Episcopal Church," and "The American Episcopal Church," are also each of them a portion of that great family of churches included under the term Prelacy. These all agree in one great fundamental principle. They believe that ecclesiastical government is a gift from Christ to priests, and that they possess the power of transmitting this authority to their successors. They differ in respect to their acknowledged head; some of the Greek Christians acknowledging one Patriarch, and some another, and some the Roman Pontiff. Some Romanists also acknowledge the Pope, and some deny his supremacy. The English Episcopal Church acknowledge the king, or, during the present reign, the queen, as their head; while American Episcopalians account diocesan bishops as the highest ecclesiastical officers.

Presbyterians differ from Prelatists in respect to the source of ecclesiastical authority; and are divided, perhaps, into an equal number of minor denominations. They hold that all ecclesiastical authority is derived from the church itself; that the teaching office is transmitted by a plurality of presbyters or bishops; and that the whole body of believers, either as associated, or by their representatives, participate in the government. A bishop, according to the views of Presbyterians, is the pastor of a single congregation. Sometimes, as in the church of Ephesus, mentioned Acts xx. 28, several bishops or pastors unitedly presided over the spiritual instruction of a single worshipping assembly. This general system is sometimes termed "parity," because a leading feature of it is the equal official dignity of Christian ministers. Prelacy and Parity divide the Christian world.

The Presbyterian Church, in this general denomination, includes Lutherans, Reformed Dutch, Congregationalists, Baptists, Scotch, English, and American Presbyterians. Among these, the English Presbyterians, Congregationalists, and Baptists, allow the popular will in ecclesiastical matters to be expressed by the members of the church as occasion may demand; while the Reformed Dutch, Scotch, and American Presbyterians call for the exercise of popular liberty in the election of lay elders, as making a part of the ecclesiastical courts, and in the election and dismission of pastors, and in the entire control of the church edifices and congregational funds.

As the articles of the Jewish faith have been given, and the creed of the Mohammedans, and those of the Greek, Roman, and Episcopal Churches, have been amply unfolded, the articles of faith as held by the Presbyterian Church cannot, with propriety, be omitted.

Though Presbyterianism in the Kirk of Scotland is of earlier origin, yet as all the fundamental principles are essentially the same in Scotland

and America, and as the development of these principles in the account of the Scottish kirk was not made in this work, it is not deemed improper to insert them in this place.

Presbyterianism acknowledges no authority in respect to the doctrines and duties of the Christian church, but the will of God as found in the sacred Scriptures. It maintains that God alone is Lord of the conscience, and hath left it free from the doctrines and commandments of men; and that the rights of private judgment, in all matters that respect religion, are universal and inalienable. It holds, that all ecclesiastical power is only ministerial and declarative; that is to say, that the Holy Scriptures are the only rule of faith and manners; that no church judicatory ought to pretend to make laws to bind the conscience in virtue of their own authority, and that all their decisions ought to be founded upon the word of God. Ecclesiastical discipline is purely moral and spiritual in its object, and ought not to be attended with any civil effects; hence it can derive no force whatever, but from its own justice, the approbation of an impartial public, and the favour and blessing of the great Head of the church.

The Officers of the Presbyterian church are bishops or pastors, ruling elders, and deacons. The pastor is the spiritual teacher of the congregation. He is expected to preach the gospel in the church on the Lord's day, to instruct the people by occasional lectures, to superintend the catechismal teaching of the young, and to visit the sick and bereaved, and console them by spiritual counsel adapted to their necessities. Ruling elders are elected by the people as their representatives in the ecclesiastical courts, and to co-operate with the pastor in watching over the spiritual interests of the congregation. They are designated by the apostle Paul, under the title of "Governments," and as "those who rule well," in distinction from such as labour in word and doctrine. Deacons are secular officers whose duty is the care of the poor, and the reception and disbursement of the charities of the congregation.

The Session is the primary court of the church, and consists of the bishop or pastor, and the ruling elders. The bishop is the president, and has the title of "Moderator of the session." In this primary court originates all the legislative action of the church. If the superior courts would take any step involving new constitutional principles, they are obliged to send the question down to the church sessions, that they may thus know the will of the church itself, before any revolutionary measures can be adopted. The session is also charged with the duty of watching over the spiritual interests of the congregation. It can summon offenders to an account for their irregularities, or their neglect of Christian duty. It can investigate charges presented by others, and admonish, rebuke, or suspend or exclude from the Lord's table, those who are found to deserve censure, according to the degree of their criminality. It is the business of the ses

sion also to appoint a delegate of its own body, to attend, with the pastor, the higher judicatories of the church. It is required of the session to keep a fair record of all its proceedings, as also a register of marriages, baptisms, persons admitted to the Lord's Supper, deaths, and other removals of church members, and to transmit these records, at stated periods, to the presbytery for their inspection.

A Presbytery consists of all the ministers, and one ruling elder from each church within a certain district. Three ministers, and as many elders as may be present, are necessary to constitute a quorum. The presbytery has power to receive and issue appeals from church sessions, and references brought before them in an orderly manner; to examine and license and ordain candidates for the holy ministry; to install, remove, and judge ministers; to examine and approve or censure the records of church sessions; to resolve questions of doctrine or discipline, seriously and reasonably proposed; to condemn erroneous opinions which injure the purity or peace of the church; to visit particular churches for the purpose of inquiring into their state, and redressing the evils that may have arisen in them; to unite or divide congregations, at the request of the people, or to form or receive new congregations; and, in general, to perform whatever may be deemed necessary to the spiritual welfare of the churches under their care.

A Synod consists of several presbyteries united. Not less than three presbyteries are necessary to compose a synod. It is not made up of representatives from the presbyteries, as presbyteries are of representatives from the sessions. On the contrary, each member of all the presbyteries included in its bounds is a member of the synod, so that a synod is nothing different from a larger presbytery, constituted by a combination of several presbyteries into one. The synod reviews the records of presbyteries, approving or censuring their proceedings, erecting new presbyteries, uniting or dividing those which were before erected, taking a general care of the churches within its bounds, and proposing such measures to the General Assembly as may be for advantage to the whole church. The synod is a court of appeal for the presbyteries within its bounds, having the same relation to the presbyterial courts which the presbyteries have to the sessions.

The General Assembly is the highest judicatory in the Presbyterian Church. It is constituted of an equal delegation of bishops and elders from the presbyteries. In one branch of the Presbyterian Church in America, the General Assembly is an appellate court; in the other it is only an advisory council, except that it possesses power to review the proceedings of the inferior bodies, and to decide, as a supreme court, the meaning of the constitution.

The General Assembly is not necessary to the most perfect development

of Presbyterian Church government, nor, indeed, is any court higher than the presbytery; but, it has this obvious advantage of representing all the congregations of this denomination under the same civil government in a single body. Thus, the General Assembly of the Kirk of Scotland, and the General Assembly of the United States, before either were divided, presented an imposing influence in the visible unity of each.

The church sessions meet at stated periods as often as may be deemed necessary. In some churches, they convene once in each week; in others less frequently. Presbyteries hold two stated meetings in a year, while the synods in the United States meet annually. In the two great branches of the Presbyterian Church, in the United States, one General Assembly meets annually, and the other triennially. It is a rule in all the judicatories of the Presbyterian Church, that the meetings shall be constituted with prayer. In the stated meetings of presbyteries, synods, and the General Assembly, the session is opened by a sermon from the Moderator, or presiding officer of the preceding meeting.

The Doctrines of the Presbyterian Church are Calvinistic:—the doctrines of all the leading Reformers; of the Waldenses, for five or six hundred years before the Reformation; of Augustin, and the primitive church. They are substantially the same with the doctrinal symbols of the Synod of Dort, the Heidelberg Confession and Catechism, and of the Thirty-nine Articles of the Church of England, and of the Episcopal Church of the United States. No other branch of the reformed churches has maintained Calvinistic doctrines with so much tenaciousness as Presbyterians. While the Earl of Chatham could say of his own Church of England, "We have a Popish liturgy, a Calvinistic creed, and an Arminian clergy;" and while that denomination seem to be engaged in an interminable controversy to decide whether their branch of the church ought to be considered Arminian or Calvinistic; the Presbyterian Church is unitedly Calvinistic, so that any man who should avow himself Arminian could not obtain ordination in the Presbyterian Church of either Scotland or America.

The system of doctrine is clearly set forth in the Westminster Confession of Faith, and the Larger and Shorter Catechisms. Without attempting an extended exposition of those great principles, more amply unfolded in the standards of the church, it is proper to submit a brief and comprehensive summary.

The Presbyterian Church maintains that since the fall of Adam, and in consequence of his lapse, all men are naturally destitute of holiness, alienated entirely from God, and justly subject to his eternal displeasure. The plan of man's recovery from this state is, from first to last, a system of unmerited grace. The mediation of Jesus Christ, including his instructions, his example, his sacrifice on the cross, his resurrection, ascension,

and intercession, are the means of bringing men back to God. Yet these means would be without efficacy if there were not revealed to man a gratuitous justification, through the merit of our Saviour's sacrifice, and if the Holy Spirit did not by his own invisible agency cause sinners to accept a free pardon and salvation.

Hence the provisions of mercy are gratuitous not only, but, the disposition to accept these provisions is also produced by a sovereign interposition of the divine Spirit. It is evident from observation as well as from Scripture, that many die in their sins, and consequently it could not have been the original purpose of Him, who never changes his plans of operation, to bring all to repentance and faith in a Redeemer. Known unto God are all his works from the beginning of the world. All the dispensations of his grace, as well as of his providence, and, among the rest, the effectual calling and salvation of every believer, entered into his plan from all eternity. Still, these statements are to be taken in connection with the most full and perfect maintenance of human freedom and responsibleness. In the language of the standards, "So as, that, thereby neither is God the author of sin, nor is violence offered to the will of the creatures, nor is the liberty, or contingency of second causes taken away, but rather established."

Presbyterians do not regard a prescribed liturgy in worship as authorized by the word of God, and they deem it contrary to the spirit and intention of divine worship that all public services, amid the most various and changing circumstances, should be prescribed. They do not, however, deny the lawfulness of pre-composing prayers, and the Reformed Dutch Church, which is Presbyterian, uses a limited liturgical service.

"The Directory for the Public Worship of God in the Presbyterian Church in the United States of America," points out the duties of the church in public services and ordinances in fifteen chapters. They are arranged under the following heads and subdivisions:

CHAP. I.—OF THE SANCTIFICATION OF THE LORD'S DAY.

1. Preparation is to be made for observing it.

2. The whole day is to be kept holy to the Lord.

3. Families are to make such arrangements as to allow servants and all the household to enjoy its privileges.

4. Every person and family is to prepare for the public worship of God by prayer and holy meditation.

5. The people are to attend upon public worship at the stated hour.

6. The remainder of the day, after the public services are over, is to be spent in prayer and praise, and devotional reading and teaching the young, and works of charity.

CHAP. II.—OF THE ASSEMBLING OF THE CONGREGATION AND THEIR BEHAVIOUR DURING DIVINE SERVICE

1. The people are charged to assemble in a grave and reverent manner.
2. To join in the services without allowing their attention to be distracted from the solemn duties appropriate to the time and place.

CHAP. III.—OF THE PUBLIC READING OF THE HOLY SCRIPTURES.

1. The reading of the holy Scriptures is a part of public worship.
2. The holy Scriptures are to be publicly read in the vulgar tongue, so that the people may understand.
3. The portion to be read is to be selected by the officiating pastor or teacher in the exercise of Christian discretion.

CHAP. IV.—OF THE SINGING OF PSALMS.

1. It is enjoined on Christians as a duty to praise God in the singing of psalms and hymns.
2. Sacred music is to be cultivated, so that the spirit of true devotion may be united with a proper exercise of the understanding.
3. The whole congregation should be furnished with books, that all may take part in singing.
4. The proportion of time to be spent in singing is to be left to the discretion of the minister.

CHAP. V.—OF PUBLIC PRAYER.

1. Public worship to be commenced with a brief invocation of the divine blessing.
2. After singing a psalm or hymn and reading the Scriptures, a more full and comprehensive prayer is to be offered. The parts of prayer are specified under this direction—adoration, thanksgiving, confession, &c.
3. There should be a prayer after sermon, which should have relation to the subject treated of in the discourse.
4. It is enjoined upon ministers to prepare themselves for an acceptable and edifying performance of this duty.

CHAP. VI.—OF PREACHING THE WORD.

1. Preaching the word is an institution of God, and demands great attention.
2. The subject of a sermon should be some verse or verses of Scripture; and its object to explain, defend, and apply some part of the system of di-

vine truth; or, to point out the nature, and state the bounds and obligation of some duty.

3. The method of preaching requires much study and prayer, and ministers ought not to indulge themselves in loose extemporary harangues They are to avoid ostentation, and to adorn their doctrines by their lives.

4. Sermons are not to be too long and tedious.

5. The sermon being ended, the minister shall pray and return thanks to Almighty God, a psalm or hymn shall be sung, and the assembly dismissed with the apostolic benediction.

6. No person must be permitted to preach in any pulpit except by the consent of the pastor or church session.

CHAP. VII.—OF THE ADMINISTRATION OF BAPTISM.

1. Baptism is to be administered by none but a minister of Christ.

2. It is usually to be administered in the church in the presence of the congregation.

3. Children are to be presented by one or both of their parents, or in case of adopted children or servants, they are to be presented by those who are really responsible for their religious training. God-fathers and God-mothers are rejected by the Presbyterian church, as unauthorized, and inconsistent with the design of the ordinance, as binding those who are charged with the spiritual training of the young.

4. Before baptism let the minister use some words of instruction respecting the institution, nature, use, and ends of this ordinance; showing "That it is instituted by Christ; that it is a seal of the righteousness of faith; that the seed of the faithful have no less right to this ordinance under the gospel than the seed of Abraham to circumcision under the Old Testament; that Christ commanded all nations to be baptized; that he blessed little children, declaring that of such is the kingdom of heaven; that children are federally holy, and therefore ought to be baptized; that we are, by nature, sinful, guilty and polluted, and have need of cleansing by the blood of Christ, and by the sanctifying influences of the Spirit of God."

The minister is also to exhort the parents to the careful performance of their duty; requiring "That they teach the child to read the word of God; that they instruct it in the principles of our holy religion, as contained in the Scriptures of the Old and New Testaments; an excellent summary of which we have in the Confession of Faith of this church, and in the Larger and Shorter Catechisms of the Westminster Assembly, which are to be recommended to them as adopted by this church as their direction and assistance in the discharge of this important duty; that they pray with it, and for it; that they set an example of piety and godliness before it; and endeavour, by all the means of God's appointment, to bring up their child in the nurture and admonition of the Lord."

5. Then the minister is to pray for a blessing to attend this ordinance, after which, calling the child by its name, he shall say, "I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost." As he pronounces these words, he is to baptize the child with water, by pouring or sprinkling it on the face of the child, without adding any other ceremony; and the whole shall be concluded with prayer.

CHAP VIII.—OF THE ADMINISTRATION OF THE LORD'S SUPPER.

1. The times for celebrating the Lord's Supper are to be determined by the minister and eldership. In some portions of the church it is observed only semi-annually; more generally, however, as often as once in three months; in others, once in two months, and in a few monthly.

2. The ignorant and scandalous are not admitted. In the Presbyterian church in the United States it is not deemed necessary to protect the table of the Lord from unworthy communicants by requiring tickets of admission. It is found that very seldom does any one offer to approach without being a regularly acknowledged communicant.

3. Public notice is given of the intention to celebrate the Lord's Supper one Lord's day previous to the administration of the ordinance, and a lecture is delivered on some convenient season in the course of the week, that by preparatory instruction and devotion the church may come in a suitable manner to this holy feast.

4. When the service has been introduced with appropriate devotional exercises or a sermon, the bishop or pastor shows that this is an ordinance of Christ; by reading the words of the institution, either from one of the Evangelists, or from 1 Cor. xi. chapter; which, as to him may appear expedient, he may explain and apply.

5. The table on which the elements are placed, being decently covered, the bread in convenient dishes, and the wine in cups, and the communicants orderly and gravely sitting around the table, or in their seats before it, the minister sets the elements apart by prayer and thanksgiving. He then takes the bread and breaks it, in the presence of the people, saying, in expressions of this sort: "Our Lord Jesus Christ, on the same night in which he was betrayed, having taken bread and blessed and broken it, gave it to his disciples; as I, ministering in his name, give this bread to you, saying, (while the elders commence the distribution,) Take, eat, this is my body which is broken for you: this do in remembrance of me."

After having given the bread with due care that none have been neglected, he takes the cup and says: "After the same manner our Saviour took the cup: and having given thanks, as hath been done in his name, he gave it to his disciples; saying, (while the minister repeats these words,

he gives the cup to the elders,) This cup is the New Testament in my blood, which is shed for many, for the remission of sins: drink ye all of it." The pastor and elders may communicate at such times as are convenient. The service is commonly concluded with exhortation and prayer, and singing a hymn, and pronouncing the apostolical benediction.

6. It has been customary in some parts of the Presbyterian church, to observe a fast before the Lord's Supper; and to have a sermon on the Saturday preceding, and the Monday following; and to invite two or three ministers to assist, on such occasions; and as these seasons have been blessed to many persons, and may tend to keep up a stricter union of ministers and congregations, it is thought not improper that those who choose it may continue in this practice.

It may be well to observe, that Presbyterians regard the ordinances of baptism and the Lord's Supper as having no efficacious influence in their own nature. They do not allow that the water of baptism has an influence upon the soul; it is the mere symbol of the Holy Spirit's power in renewing and sanctifying our nature. So, the bread and wine in the Lord's Supper are memorials and symbols only. They possess no difference of nature, after the prayer by which the blessing of God is implored on the ordinance.

The doctrine of the Presbyterian church is clearly presented in the first volume of "Bruce's Sermons on the Sacrament of the Lord's Supper," published by the Wodrow Society. We give it in the quaint style and spelling of the author.

"The word leads us to Christ be the ear; the sacraments leads us to Christ be the eye; twa senses, of all the rest, quhilk God hes chosen as maist meete for this purpose, to instruct us, and bring us to Christ. For that doctrine man be maist effectuall and moving that walkens and steirs up moniest of the outward senses; that doctrine that walkens not onely the eare, bot the eye, the taist, the feeling, and all the rest of the outward senses; therefore it man be (gif we cum weil prepared to it) maist effectual to steir up the inward senses of the dull hart. But there is a thing that ye man ever remember; there is na doctrine, nather of the simple word, nor yit of the sacraments, gif Christ abstract his Haly Spirit, that is able to move."

CHAP. IX.—OF THE ADMISSION OF PERSONS TO SEALING ORDINANCES.

1. Children born within the pale of the visible church and baptized in infancy, are to be admitted to the Lord's Supper, when they arrive at the proper age, if they give evidence of true piety. The rite of confirmation is rejected as without warrant in the word of God.

2. The years of discretion are to be judged of, by the eldership in indi-

vidual cases, as they arise, and the session is to judge of the qualifications of those who make application to be admitted to sealing ordinances.

3. Those thus admitted must be previously examined by the session as to their knowledge and piety.

4. Unbaptized persons applying for admission to sealing ordinances, shall make a public profession of their faith in the presence of the congregation.

CHAP. X.—OF THE MODE OF INFLICTING CHURCH CENSURES.

1. Christ has given the church power by its proper officers to exercise discipline over offenders for their good, and the general purity of the church.

2. When any member of a church shall have been guilty of a fault deserving censure, the judicatory shall proceed with tenderness to restore their offending brother.

3. When gentler means fail, they must proceed to rebuke the delinquent, or to suspend him from the privilege of the Lord's table.

4. After such suspension it is the duty of the bishop and the elders to converse with him kindly, as well as to pray in private that God would grant him repentance.

5. When the judicatory shall be satisfied of the reality of the repentance of any offender, he shall be admitted to profess his repentance, and be restored to the privileges of the church.

6. When an offender has been adjudged to be cut off from the communion of the church, it is proper that the sentence be publicly pronounced against him.

7. The design of excommunication is to operate on the offender as a means of reclaiming him; to deliver the church from the scandal of his offence; and to inspire all with fear by the example of his punishment.

8. When an excommunicated person shall give to the session satisfactory evidence of true repentance, they may, with the advice and concurrence of the presbytery, restore him.

CHAP. XI.—OF THE SOLEMNIZATION OF MARRIAGE.

1. Marriage is not a sacrament.

2. Christians ought to marry in the Lord; therefore it is fit that their marriage be solemnized by a minister of the gospel.

3. Marriage is to be between one man and one woman only; and they are not to be within the degrees of consanguinity or affinity prohibited by the word of God.

4. The parties ought to be of such years of discretion as to be capable of making their own choice.

5. Parents ought not to compel their children to marry contrary to their inclinations, nor deny their consent without just and important reasons.

6. Marriage is of a public nature, involving the interests of the community and of families. It is therefore enjoined on all ministers of the gospel, not to solemnize a marriage without being well assured that no just objections lie against it.

7. When marriage is solemnized a competent number of witnesses must be present.

8. When the parties present themselves, the minister is to ask if there be any person present who can show any reason why these persons may not be joined together in the marriage relation. No objections being made, he is then to address himself, severally, to the parties to be married, in the following or like words:—"You, the man, declare, in the presence of God, that you do not know any reason, by pre-contract or otherwise, why you may not lawfully marry this woman." Upon his having answered affirmatively, he addresses himself to the bride in similar terms, "You, the woman, declare, in the presence of God, that you do not know any reason, by pre-contract or otherwise, why you may not lawfully marry this man." Upon her declaring that she does not, he is to begin with prayer for the blessing of God. Then, after such suitable prefatory address as he may judge fit, he causes the bridegroom and bride to join their right hands, and pronounces the marriage covenant first to the man, in these words:

"You take this woman, whom you hold by the hand, to be your lawful and married wife: and you promise and covenant in the presence of God, and these witnesses, that you will be unto her a loving and faithful husband, until you shall be separated by death."

When the man has given his assent, the minister addresses himself to the bride, in these words:

"You take this man, whom you hold by the hand, to be your lawful and married husband: and you promise and covenant in the presence of God and these witnesses, that you will be unto him a loving, obedient, and faithful wife, until you shall be separated by death."

Her assent being given, the minister says, "I pronounce you husband and wife, according to the ordinance of God: whom, therefore, God hath joined together, let not man put asunder." He then concludes the whole with prayer, sometimes adding the benediction. The Presbyterian church, however, does not bind her ministry to this precise form of marriage. They may vary it to gratify the parties, if the principles brought to view in this formula are only expressed. Presbyterian ministers, while they prefer their own simple form, in which nothing is said without meaning, sometimes make use of the forms of the Episcopal denomination.

CHAP. XII.—OF THE VISITATION OF THE SICK.

1. It is enjoined on the sick to send for their minister.

2. The minister shall teach the sick to make a spiritual improvement of "the chastening of the Lord."

3. He shall instruct the ignorant in the nature of repentance and faith.

4. He shall exhort to self-examination.

5. If the sick signify any scruple, doubt, or temptation, the minister shall endeavour to remove them.

6. If the sick be stupid and regardless of spiritual things, he shall endeavour to awaken his mind.

7. If the spirit of the sick appear to be broken with a sense of sin, and under an apprehension of the want of the divine favour, he shall administer consolation and encouragement from the all-sufficiency of the righteousness of Christ, and the supporting promises of the gospel.

8. The minister shall guard the sick against ill-grounded persuasions of the mercy of God.

9. In one word, the minister is charged to administer to the sick person instruction, conviction, support, consolation, or encouragement, as his case may seem to require. At a proper time, when he is most composed, the minister shall pray with and for him.

10. Lastly, the minister may improve the occasion to exhort others.

In all this it will be perceived that the object is to deal with the intelligence and the conscience of the sick. No rites are proposed for the benefit of the sick.

CHAP. XIII.—OF THE BURIAL OF THE DEAD.

1. When any person departs this life, let the corpse be taken care of in a decent manner; and be kept a sufficient and proper time before interment.

2. The body is to be decently and solemnly attended to the grave. Sometimes the corpse is first taken to the church, and a funeral sermon is delivered. More commonly, however, there is a brief service of reading the Scriptures, prayer, and exhortation, at the house of the deceased person. These services are by some, and in pleasant weather, performed at the grave.

CHAP. XIV.—OF FASTING, AND OF THE OBSERVATION OF THE DAYS OF THANKSGIVING.

1. There is no holy day to be observed except the Lord's day.

2. Nevertheless, days of special fasting and thanksgiving are indicated by peculiar providences.

3. Such days may be observed by individuals, or families, or single congregations, or by a number of congregations, as the proper authority. that is, the people or their representatives, may appoint.

4. It must be left to the discretion of individuals, families, churches, presbyteries, &c., to judge when a fast or thanksgiving may be proper for each. If the civil power appoint such a day, as good citizens and Christians we are to observe it religiously.

5. Public notice is to be given beforehand of days of public fasting and thanksgiving.

6. The services are to be adapted to every special occasion.

7. On the fast day, the minister is to point out the authority and providences demanding such an observance, to confess the sins with their aggravations that have brought down the judgments of heaven, and to lead the people, as far as may be, to humiliation and mourning before God.

8. On days of thanksgiving, he is to give similar information respecting the authority and providences that call to the observance of them, and to adapt his services to the promotion of a spirit of thankfulness and praise.

CHAP. XV.—THE DIRECTORY FOR SECRET AND FAMILY WORSHIP.

1. It is a duty enjoined on each person alone to pray in secret, and of each family to hold daily family worship.

2. Secret worship is enjoined by our Lord. It should consist of prayer, reading the Holy Scriptures, meditation, and serious self-examination.

3. Family worship ought to be performed, ordinarily, by every family, morning and evening.

4. The head of the family who is to perform this service ought to be careful that all the members of his household duly attend.

5. The heads of families are to be careful to instruct their children and servants in the principles of religion.

It will be perceived from this outline of "The Directory of Worship," that the Presbyterian Church lays great stress upon instruction as adapted to the circumstances and wants of the church, and rejects all ceremonies that are not enjoined in the New Testament. It will be proper here to notice the manner of appointing the officers of the church, and the method of their induction into office.

OF THE ELECTING AND ORDAINING OF RULING ELDERS AND DEACONS.

Elders and deacons are appointed by a majority of the people. When an elder or deacon elect shall have signified his willingness to accept the office, a day shall be appointed for his ordination. The day being arrived, after sermon the bishop or minister shall propose to the candidate, in the presence of the congregation, the following questions:

1. Do you believe the Scriptures of the Old and New Testaments to be the word of God, the only infallible rule of faith and practice?

2. Do you sincerely receive and adopt the Confession of Faith of this church as containing the system of doctrine taught in the holy Scriptures?

3. Do you approve of the government and discipline of the Presbyterian church, in these United States?

4. Do you accept the office of ruling elder, (or deacon, as the case may be,) in this congregation, and promise faithfully to perform all the duties thereof?

5. Do you promise to study the peace, unity, and purity of the church?

These questions having been answered in the affirmative, the minister shall address to the members of the church the following question, namely:

Do you, the members of this church, acknowledge and receive this brother as a ruling elder, (or deacon,) and do you promise to yield him all that honour, encouragement, and obedience in the Lord, to which his office, according to the word of God and the constitution of this church, entitles him?

These questions having been answered in the affirmative, the minister proceeds to set the candidate apart to his office by prayer, after which the members of the session take the newly ordained elder by the hand, saying, "We give you the right hand of fellowship, to take part of this office with us."

OF LICENSE TO PREACH THE GOSPEL.

The Presbytery licenses candidates for the sacred office, that the people may be able to judge whether they are suitable persons to become bishops in the church. Before proceeding to licensure, the Presbytery require satisfaction with respect to the piety and learning of the candidate. For this purpose he must sustain an examination in respect to personal piety before the Presbytery. In addition to this, and an examination on the arts and sciences, he must exhibit instances of his learning and ability in several written compositions, as,

1. An exegesis in Latin, on some important head in divinity.
2. A critical exercise on some difficult portion of Scripture.
3. An expository lecture adapted to popular instruction, and
4. A popular sermon.

If the Presbytery be satisfied with his "trials," they proceed to license him in the following manner. The moderator proposes to him these four questions:

1. Do you believe the Scriptures of the Old and New Testaments to be the word of God, and the only infallible rule of faith and practice?

2. Do you sincerely receive and adopt the Confession of Faith of this church, as containing the system of doctrine taught in the holy Scriptures?

3. Do you promise to study the peace, unity, and purity of the church?

4. Do you promise to submit yourself, in the Lord, to the government of this presbytery, or of any other presbytery, in the bounds of which you may be called?

These questions having been answered in the affirmative, the moderator proceeds to license him in the following words:

"In the name of the Lord Jesus Christ, and by that authority which he has given to the church for its edification, we do license you to preach the gospel, wherever God in his providence may call you: and for this purpose may the blessing of God rest upon you, and the Spirit of Christ fill your heart. *Amen.*"

ORDINATION OF A BISHOP OR PASTOR.

The preliminary examinations having been passed through with in much the same method as in case of licensure, and a sermon having been preached to the congregation, the moderator of the presbytery propounds several questions to the candidate. The first three are the same as those proposed to an elder. The remainder are as follows:—

4. Do you promise subjection to your brethren in the Lord?

5. Have you been induced, as far as you know your own heart, to seek the office of the holy ministry from love to God and a sincere desire to promote his glory in the gospel of his Son?

6. Do you promise to be zealous and faithful in maintaining the truth of the gospel, and the purity and peace of the church; whatever persecution or opposition may arise unto you on that account?

7. Do you engage to be faithful and diligent in the exercise of all private and personal duties, which become you as a Christian and a minister of the gospel; as well as in all relative duties, and the public duty of your office; endeavouring to adorn the profession of the gospel by your conversation, and walking with exemplary piety before the flock over which God shall make you overseer?

8. Are you now willing to take charge of this congregation, agreeably to your declaration in accepting their call? And do you promise to discharge the duties of a pastor to them as God shall give you strength?

These questions having been answered in the affirmative, the presiding minister proposes to the people the following:—

1. Do you, the people of this congregation, continue to profess your readiness to receive A. B., whom you have called to be your minister?

2. Do you promise to receive the word of truth from his mouth, with meekness and love, and to submit to him, in the due exercise of discipline?

3. Do you promise to encourage him in his arduous labour, and to assist his endeavours for your instruction and spiritual edification?

4. And do you engage to continue to him, while he is your pastor, that

competent worldly maintenance which you have promised, and whatever else you may see needful for the honor of religion, and his comfort among you?

The people having answered these questions by holding up their right hands, the candidate kneels down, and the presiding minister, by prayer and with the laying on of the hands of the presbytery upon his head, according to the apostolic example, solemnly ordains him to the holy office of the gospel ministry. Prayer being ended, he rises from his knees; and the minister who presides first, and afterwards all the other members of the presbytery, in their order, take him by the right hand, saying, "We give you the right hand of fellowship, to take part of this ministry with us."

All the spiritual officers of the Presbyterian Church hold their offices for life.

The presiding officers over the church judicatories, (except in the session, where the pastor is always the moderator,) are elected anew at each stated meeting.

HISTORY OF

THE PRESBYTERIAN CHURCH IN THE UNITED STATES.

Continued to 1871.

The Presbyterian Church in the United States is to be considered as the offspring of the Church of Scotland. So far as is now known the first Presbyterian Church that was organized and furnished with a place of worship in the American Colonies, was in the City of Philadelphia, about the year 1703. The next year a Presbytery was formed under the title of "The Presbytery of Philadelphia." As early as 1716 the Presbyterian body had so far increased that a Synod was constituted, comprising four Presbyteries. After the formation of this Synod the body was increased not only by emigrants from Scotland and Ireland, but also by the accession of persons from England, Wales, France, Holland and Switzerland. A number from New England were induced by local considerations or other circumstances to connect themselves with it.

While these acquisitions from so many different parts of the world tended to enlarge the Presbyterian body, they, at the same time, greatly diminished its harmony. It soon became apparent that entire unity of sentiment did not prevail among them respecting the examination of candidates for the ministry on experimental religion, and also respecting strict adherence to presbyterial order, and the requisite amount of learning in those who sought the ministerial office. Frequent conflicts on these subjects occurred in different Presbyteries. Parties were formed. Those who were most zealous for strict orthodoxy, for adherence to presbyterial order, and for a learned ministry were called the "Old Side," while those who laid a greater stress on vital piety than on any other qualification, and who undervalued ecclesiastical order and learning, were called the "New Side," or "New Lights." The whole body, in 1729, adopted the Westminster confession of faith

and catechisms as the standards of the Church. Still it was found that a faithful and uniform adherence to these standards could not, in all cases, be secured. At length, in 1741, the Synod was rent asunder, and the Synod of New York, composed of "New Side" men was set up in opposition to that of Philadelphia, which retained the original name and comprehended all the "Old Side" men who belonged to the general body.

These Synods remained in a state of separation for seventeen years. At length, however, a plan of re-union was agreed upon. Several years were spent in negotiation. Mutual concessions were made, the articles of union in detail were happily adjusted, and the Synods were united under the title of the "Synod of New York and Philadelphia," in the year 1758.

After this time the Presbyterian body went on increasing in numbers, harmony and general edification until the close of the Revolutionary war, when it could reckon about one hundred and seventy ministers and a few more churches. At the meeting of the Synod of New York and Philadelphia in May, 1785, finding the independence of the United States established, that judicatory began to take those steps for revising the public standards of the Church which issued in their adoption and establishment in their present form. The complete adjustment of this business occupied several years. In 1788 the work of revising and arranging the standards was completed, and they were then ordered to be printed and distributed for the government of all the judicatories of the Church.

Under the new arrangement the body was divided into four Synods, viz.: the Synod of New York and New Jersey; the Synod of Philadelphia; the Synod of Virginia; and the Synod of the Carolinas; and over these, as a bond of union, was constituted a "General Assembly," modeled in all its essential particulars after the General Assembly of the Church of Scotland.

The next year (1789), the first General Assembly of the Presbyterian Church in the United States met in Philadelphia, and was opened with a sermon by the Rev. Dr. Witherspoon, who presided until the first moderator of that body (the Rev. Dr. Rogers) was chosen. At this meeting there were about one hundred and eighty or one hundred and ninety ministers belonging to the whole Presbyterian body. These were distributed into four Synods and seventeen Presbyteries, embracing a large number of vacant congregations.

The increase of this denomination thereafter was constant and rapid. In 1834 it embraced twenty-two Synods, one hundred and eleven Presbyteries, about nineteen hundred ordained ministers, about two hundred and fifty licentiates, about the same number of candidates for license under the care of Presbyteries; and, according to the best authority, above two hundred and twenty thousand communicants. But this gratifying tide of prosperity was unhappily interrupted by internal dissensions. Affinities and a fraternal confidence between Presbyterians and Congregationalists had led to an admixture of Congregationalism in Presbyterian judicatories. The Old School insisted that

this admixture, as unconstitutional, should cease. The New School contended for its toleration and extension. The Old School preferred strictly ecclesiastical agencies for conducting the missionary and other general evangelical work of the Church, urging, particularly, the establishment of a Presbyterian Board of Foreign Missions. The New School desired, in union with Congregationalists, to confide this work to voluntary associations, the foreign part of it to the American Board of Commissioners. Both professed to be Calvinistic, and to "receive and adopt the confession of faith, as containing the system of doctrine as taught in the Scriptures," but they differed widely as to what was essential to that system. The Old School contended that certain errors, utterly inconsistent with it, were prevalent in the Church, and endeavored to visit with discipline several prominent ministers charged therewith. The New School resisted the discipline proposed, arguing that some of the views alleged to be erroneous were irreconcilable with the Calvinistic system, and denying that the others were really entertained by the parties accused, or were seriously prevalent. This difference as to doctrine was by far the most serious difference between the parties. An open rupture occurred in 1837, when the Old School majority in the General Assembly disowned four Synods, as so far Congregationalized that they could no longer be acknowledged as Presbyterian bodies, whereupon the New School commissioners to the Assembly of 1838 refused to recognize an organization of this judicatory which excluded representatives from the disowned constituency, and formed another assembly. This was but the commencement of the division. The process of separation was not completed for several years. It is but just to add that the New School acquiesced in the separation with great reluctance. While each party adhered firmly to its own view of the questions at issue, the New School body urged that there was no occasion for a disruption. The relative strength of the two, when they separated, cannot be definitely ascertained. The undivided Church made the following report in 1837: Synods, 23; Presbyteries, 135; ministers, 2,140; licentiates, 280, candidates, 244; Churches, 2,865; members, 220,557. The first tabular statement of the denomination called the "New School" appeared in 1839, showed eighty-five Presbyteries; twelve hundred and eighty-six Churches, and one hundred thousand eight hundred and fifty communicants. An examination of the roll reveals the fact that ten Presbyteries are improperly included in this exhibit and must be deducted, which leaves the actual number of Presbyteries seventy-five and of communicants ninety-seven thousand and thirty-three.

The statistical report of the Old School in 1840 showed seventeen synods, ninety-six presbyteries, seventeen hundred and sixty-three churches, and one hundred and twenty-six thousand, five hundred and eighty-three communicants.

To test their claim to the true succession and their title to the funds and institutions of the Presbyterian church, the New School commenced a suit in March, 1839, in the Supreme Court of Pennsylvania, before Judge Rogers and a jury at *nisi prius*. The verdict was in favor

of the New School. A new trial was obtained, in which this decision was entirely reversed, and the whole case settled in favor of the Old School. By being thus judicially declared to be the true Presbyterian church, the Old School were greatly the gainers, in character and influence, while the New School were correspondingly weakened. In the same year the latter proposed a "plan of peaceable division," designed only to secure their constitutional privileges as Presbyterians, while it relinquished to the other body all the chartered rights, institutions and funds of the Presbyterian church. This proposition was not agreed to, and all hope of an amicable arrangement was given up. The two bodies can hardly be said to have fairly started upon their career as distinct denominations until 1843.

Their relative strength at that time was, New School, twelve hundred and sixty-three ministers, and fourteen hundred and ninety-six congregations. Old School—fourteen hundred and thirty-four ministers and two thousand ninety-two congregations. Starting with many points of advantage, it is not to be wondered at that the progress of the Old School was much more rapid than that of the New, yet both exhibited a high degree of prosperity for the next ten years. As a faithful historian we cannot omit to notice a display of Christian feeling on the part of the New School body, which must ever redound to its credit. In 1846 the two assemblies met in Philadelphia at the same time, and the New School made a proposition to the other body for a recognition of each other, as bodies of Christian brethren, by communing together at the Lord's table. This proposition the Old School found it inexpedient to accept, to the general regret of both schools. They rejected it kindly, yet decisively.

From 1840 to 1849 we find the increase of the Old School to have been seven hundred and forty-nine churches and seventy-four thousand two hundred and forty-seven communicants, or an average gain of more than eight thousand per year. The gain of the New School from 1839 to 1849 was two hundred and ninety-five churches and forty-two thousand and fourteen communicants, or an average gain of over four thousand communicants a year. In the next decade we find a still greater increase in the Old School. The report for 1859 shows the total number of churches to have been three thousand, four hundred and eighty-seven, and of communicants two hundred and seventy-nine thousand six hundred and thirty, a gain of nine hundred and seventy-five churches and seventy-eight thousand eight hundred members.

At the same date the New School reported fifteen hundred and forty-two churches and one hundred and thirty-seven thousand nine hundred and ninety communicants, showing a falling off in churches and communicants since 1849, but it must be borne in mind that in the year 1858 the Southern synods, in the heat of the slavery controversy, separated from their brethren of the North, carrying with them about two hundred churches and ten thousand members. Another period of ten years covers the remainder of the separate history of the two branches, and in this decade the Old School were the sufferers. Simultaneously with the attempted secession of the Southern States from the Union,

the Southern synods of this branch of the Presbyterian church withdrew and organized into a separate church. Thus were lost ten synods, forty-five presbyteries, eleven hundred and thirty-four churches, and seventy-six thousand communicants. Again, after the war of the rebellion the action of the Assembly upon the state of the country and of the church gave great offence to many persons, particularly in the border States. The presbytery of Louisville issued a "Declaration and Testimony," to which they solicited the signatures of all who agreed with them. This paper testified against various errors in the acts of the Assembly, growing out of the war, which it attributed to political feelings, charged the Assembly with unjust and scandalous self-contradiction, and even falsehood, and raised avowedly the standard of revolt. The result was that in 1866 the larger portion of the churches in Kentucky, and about one half of those of Missouri, embracing some ten thousand members, ceased to be enrolled as an integral part of the church. Adding this to the other loss of 1861, and we find a total loss of eighty-six thousand members. Yet, to counterbalance these appalling losses, the church, in this decade, gained sixty-five thousand members, thus leaving her, in 1869, but twenty-one thousand members short of her number in 1859. The last report shows two thousand seven hundred and forty churches and two hundred and fifty-eight thousand nine hundred and three members. The progress of this branch of the Presbyterian church, since the separation, was most remarkable. Thus in the three decades—from 1839 to 1869—three hundred and seventy thousand five hundred and eighty-nine members were admitted on profession of their faith. In the first, ninety-three thousand five hundred and forty-six; in the second, one hundred and thirty-nine thousand six hundred and fifty-seven; in the third, one hundred and thirty-seven thousand three hundred and eighty-six. From 1840 to 1860 the increase of population of the country at large was eighty-one and one-half per cent. During the same period the advance in the membership of the Old School church was one hundred and thirty-one per cent.

The last decade was a prosperous one with the New School Church. The summary for 1869 exhibits the following results: ministers, eighteen hundred and forty-eight; churches, sixteen hundred and thirty-one; communicants, one hundred and seventy-two thousand five hundred and sixty—a gain of about three hundred ministers, one hundred churches, and thirty-five thousand members. Thus it will be seen that at the time of re-union both bodies were in a highly prosperous and satisfactory condition. The crudities and objectionable features which were manifest in the early history of the Church were eliminated, and there now appeared no visible reason why they should not become the most influential and effective of Protestant denominations in this country. Their consolidation was all that was needed to accomplish this result, and in 1869 this was consummated.

The causes that led to re-union may be very easily explained. The principal actors in the separation of 1837 had passed away; their gradually increasing intercourse had brought about a friendly feeling between the two bodies; and the issues which led to the separation had

in the main died out. The common agitating excitements, alarms, perils, and sufferings of a struggle for the nation's life drew Old and New School men into closer and more frequent communion, and contributed largely to awaken the feeling which afterwards developed into practical re-union. Yet in 1862 the Old School Assembly still declined to talk of re-union, though it unanimously agreed to open a correspondence by delegates. No doubt this correspondence was a great advance toward organic unity. But, although the subject was brought every year to the notice of both Assemblies, nothing more definite was accomplished until 1866, when the first joint committee was appointed to confer upon "the desirableness and practicability of re-union." The Presbyterian National Union Convention of November, 1867—held in Philadelphia—gave a perceptible impulse to the whole movement. It developed a growing, enthusiastic, and irresistible feeling in favor of re-union, which had the effect to turn many opponents into friends of the measure. In 1869 the report of the Joint Committee on Re-union was perfected and adopted by both Assemblies. The only points in it which we deem it necessary to mention here are the following:

1. The two bodies "shall be re-united as one Church, under the name and style of the Presbyterian Church in the United States of America, possessing all the legal and corporate rights and powers pertaining to the Church previous to the division in 1838, and all the legal and corporate rights and powers which the separate Churches now possess."

2. "The re-union shall be effected on the doctrinal and ecclesiastical basis of our common standards; the Scriptures of the Old and New Testaments shall be acknowledged to be the inspired Word of God and the only infallible rule of faith and practice; the Confession of Faith shall continue to be sincerely received and adopted as containing the system of doctrine taught in the Holy Scriptures; and the government and discipline of the Presbyterian Church in the United States shall be approved as containing the principles and rules of our polity."

Thus was consummated what must be regarded as the most important and auspicious event in the religious annals of our country. It was the occasion of general congratulation and rejoicing throughout the land.

But still there remained an important body of Presbyterians outside the fold—those of the Southern and Border States who withdrew in 1861 and 1866—and were now known as the Southern Presbyterian Church, and in 1870 the United Assembly addressed itself to the task of persuading this body to crown the work of re-union by connecting itself again with the parent Church. A committee was appointed, and armed with resolutions expressive of the cordial desire of the body they represented for the speedy establishment of fraternal relations with the Southern Presbyterian Church, repaired to Louisville, where the last named body was sitting. Their overtures, however, were unsuccessful, and further efforts in this direction were postponed.

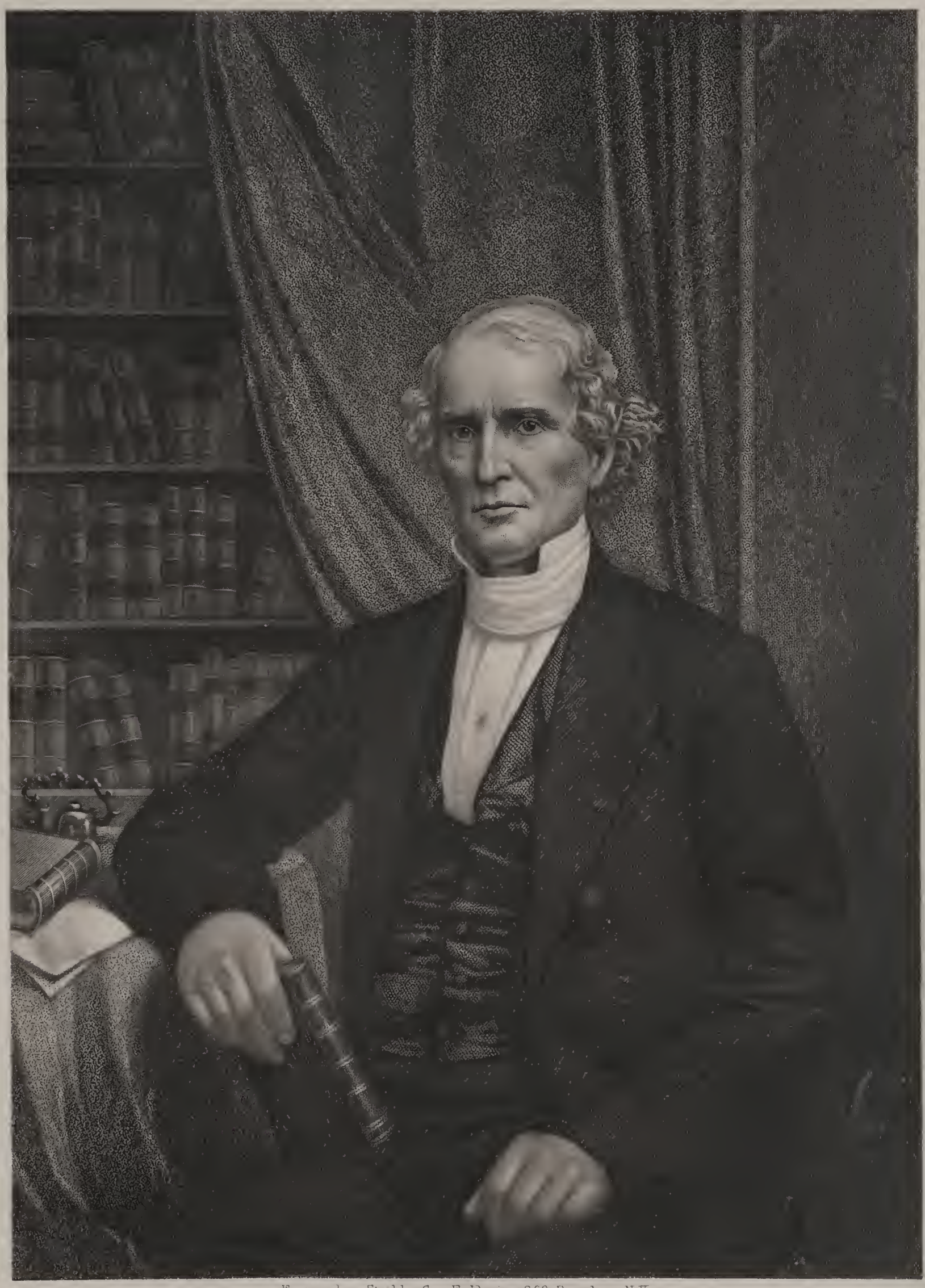
The following statistics will show the condition of the Southern Presbyterian Church in 1870. It then reported eleven synods; fifty-five presbyteries; eight hundred and forty ministers; fifty-three licentiates; one hundred and sixty-one candidates; fourteen hundred and sixty-nine

churches; eighty-two thousand and fourteen communicants, and forty-seven thousand three hundred and seventeen children in Sabbath Schools and Bible Classes. The following were its contributions for the year 1870: To sustentation, $49,002; to foreign missions, $23,269; to education, $34,209; to publication, $10,279; for presbyterial purposes, $12,247; for congregational purposes, $676,432; for miscellaneous purposes, $66,917. Total amount contributed, $872,355.

It now but remains for us to give a brief account of the condition of the re-united Presbyterian Church. Its statistical report for the year ending May, 1870, showed fifty-one synods; two hundred and fifty-nine presbyteries; five thousand and seventeen ministers (including licentiates and candidates); four thousand five hundred and twenty-six churches; four hundred and forty-six thousand five hundred and sixty-one communicants, and four hundred and forty-eight thousand eight hundred and fifty-seven Sabbath School scholars.

Its contributions for the year are deserving of special mention, amounting as they did to the magnificent total of $8,440,121. The net increase in membership for the year was over fifteen thousand, and the gain in churches one hundred and fifty-five. Allowing for the same gain in the year ending May, 1871, and we find at the present time a membership of upwards of four hundred and sixty-one thousand, and four thousand eight hundred and thirty-six churches. The Church has the following theological seminaries under its control, viz.: Allegheny, Auburn, Chicago, Columbia, Danville, Lane, New Albany, Princeton, Union, Union of Va. school for Germans, all of which are ably managed and, we believe, liberally sustained. Upon the day when the union of the two bodies was consummated, the Rev. Dr. Samuel W. Fisher, of the Joint Committee on Union, presented on behalf of said Committee a paper which, after reciting the unparalleled significancy of the important event and the happy influence it was calculated to have upon the country and the world, in effecting corresponding results among all those who love the cause of the Redeemer, said "Let us then as an expression of our devout gratitude to Him who has brought this once dissevered and now united Church up to this Mount of Transfiguration, signalize this most blessed and joyful union, with an offering in some good degree commensurate with the pecuniary gifts he has bestowed upon us." Then followed the resolution, which, as amended and unanimously passed, was in substance, "to make a special offering to the treasury of our Lord, of five millions of dollars; and we pledge ourselves, first of all, to seek in our daily petitions the blessing of God, to make this resolution effectual; and second, that we will, with untiring perseverance and personal effort, endeavor to animate the whole Church with like purpose, and to secure the accomplishment of the great work before the third Thursday of May, 1871."

Upon the assembling of the General Assembly at Chicago, in May, 1871, the result of this effort was reported at $7,607,499.91, which sum was applied to the following objects: New Churches, $3,236,475.61; Manses, $83,884.05; Repairs and Enlargements, $733,707.60; Payments of debts, $1,083,478.72; Institutions of learning, $1,405,548.66; Perman-



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Albert Barnes

ent Institutions in foreign lands, $93,509.96; Special Gifts to the Board, $30,349.40; Hospitals, $48,665.35; Relief Fund and Sustentation, $41,-150.46; Presbyterian Houses, $46,882.37; Amounts not specified by Churches reporting, $162,681.10; Committees' Expenses, $11,175.63.

The Assembly of 1871 was characterized by dignity and harmony throughout. A vast amount of business of importance to the Church was dispatched, and measures were taken in pursuance of the plans of the union of all Presbyterian bodies to which the Church has committed itself, by the appointment of Committees, &c.

BIOGRAPHICAL SKETCHES.

We append to this brief history of the Presbyterian Church in the United States biographical sketches of a few of her representative men, to whom she is in a large measure indebted for her rapid growth and commanding position. Within this denomination there are scores of eminent divines, who, in point of intellectual power and literary attainments, are worthy to be classed with the best minds of the nation. We are compelled, however, by our limited space to pay but this general tribute.

REV. ALBERT BARNES.

One of the brightest lights of the American pulpit; one of the mightiest of men in the cause of the Son of God; one of the most unpretentious yet most manly of men, was Albert Barnes, the subject of this sketch. Born at Rome, N. Y., December 1, 1798, of virtuous and industrious parents, his early training was attended to with more than ordinary care. At an early age he entered upon the occupation of his father, as a tanner, but relinquished this ere long to prosecute his studies, having in view the profession of law. Up to the age of nineteen he was a skeptic in religion, and had no belief in the Bible as a revelation from God. An article from the pen of Dr. Chalmers convinced him of the truth of the Christian religion, but though convinced he was not yet willing to embrace it. In his twenty-first year he entered the senior class of Hamilton College, and while there embraced Christianity, and consecrated himself to the ministry. In 1820 he was graduated, and thereupon entered the Theological Seminary at Princeton, N. J., from which he emerged a licentiate in 1823.

In 1825 he settled as pastor of the Presbyterian Church in Morristown, N. J., where he remained nearly five years. In 1830 he was installed pastor of the First Presbyterian Church of Philadelphia, which office he filled with entire acceptability for thirty-seven years, resigning in 1867, when he was unanimously elected pastor emeritus.

While laboring in his first charge, he was struck with the great need of a plain and simple commentary on the gospels, and at once entered upon a course of careful study, which resulted in the production of his Notes on the Gospels, which are known wherever Christianity is known. His first issue bears date August 25, 1832. Devoting a small portion of each day, year by year, to annotating the Scriptures, book after book appeared until to his own surprise he found himself at the end of the

New Testament. Turning then to the Old Testament, he prepared his annotations successively on Isaiah, Daniel, Job and the Psalms. He lived to see half a million volumes of his Commentaries sold in this country, and perhaps even a greater number in England, Scotland and Ireland, while translations were made into the languages of France, Wales, India and China.

In December, 1870, like a shock of corn fully ripe he passed away, mourned by the whole Protestant world. His funeral on the 28th day of that month was attended by a large concourse of people. The Pall Bearers on the occasion were prominent ministers and laymen representing nearly all denominations. Among the addresses delivered was one by the Rev. William Bacon Stevens, D. D., of the Protestant Episcopal Church, others by Rev. John Chambers, Rev. T. H. Skinner, D. D., and Rev. Herrick Johnson, D. D.

GEORGE JUNKIN, D. D., LL. D.,

Son of Joseph and Eleanor, born in Cumberland County, Pa., November 1, 1790. His parents were of Scotch-Irish descent, and belonged to that branch of the Presbyterian Church called Covenanters. He pursued his studies under great difficulties, and graduated at Jefferson College in 1813. In 1816 he graduated from the Theological Seminary of the Associate Reformed Church. For two years he was engaged in Missionary labor in Pennsylvania and Maryland. In 1818 he became pastor of the united congregations of Milton and Pennell, (McEwensville,) where he continued eleven years. In 1824 he withdrew from the Associate Reformed to the Presbyterian Church. In 1830 he resigned his charge, and became Principal of the Manual Labor Academy at Germantown. After two years he removed with his students to Easton, and Lafayette College was organized, of which he was made President.

In 1833 he received the degree of D. D. from the College at which he graduated, and in 1856 that of LL. D. from Rutgers College. In 1841 he accepted the Presidency of Miami University, Ohio. After three years he resumed his former position at Easton, and continued there until 1848, when he accepted the Presidency of Washington College, Va. Here he continued until 1861, after which date he resided with his son, in Philadelphia. His literary productions were a Treatise on Sanctification; a Treatise on the Ancient Tabernacle of the Hebrews; a Treatise on Justification and Lectures on Prophecy, and some smaller works. In the controversy which separated the Church in 1837, he took great interest, and exerted a commanding influence.

REV. DAVID ELLIOTT, D. D., LL. D.,

Moderator of the General Assembly of 1837, being the last Assembly previous to the division.

Born Feb. 6, 1787, of Thomas and Jane Elliott, at Sherman's Valley, Perry County, Pa., graduated at Dickinson College in September, 1808, and prosecuted his Theological studies under the direction of Rev. John Linn and Rev. Joshua Williams, D. D., licensed by the Presbytery of Carlisle September, 1811; settled at Mercersburg in 1812. In 1829 he

settled in Washington, Pa., succeeding Rev. Obadiah Jennings, D. D. For eighteen months he acted as President of the College there. In 1836 he removed to Allegheny, and assumed the chair of Theology, which he still holds. In 1837 Dr. Elliott was chosen Moderator of the General Assembly. He received the degree of D. D. from Jefferson College in 1835, and that of LL. D., from Washington College in 1847.

REV. MELANCTHON W. JACOBUS, D. D., LL. D.,

Moderator of the General Assembly (Old School,) 1869, being the last Assembly known as Old School.

Born September 19, 1816, at Newark, N. J.; entered Princeton College in his fifteenth year, and was graduated in his eighteenth year with the first honors of the College; entered Princeton Theological Seminary in 1835, and having completed his course, was invited to remain as assistant to Prof. J. Addison Alexander, in the Hebrew department. In 1839 he was installed pastor of the First Presbyterian Church of Brooklyn. His health having failed in 1850, he spent a year in foreign travel in classic and Bible lands. During his absence he was elected Professor of Oriental and Biblical Literature in the Theological Seminary of Allegheny, Pa., upon the duties of which office he entered in 1852. In 1848 he published his first volume of "Notes on the New Testament," entitled "Matthew with the Harmony," and in 1853 he issued "Mark and Luke." In 1856 he published a "Commentary on John," and in 1859 an elaborate Commentary on the Acts of the Apostles. Some of these works were re-published in Scotland. In 1864-5 he issued two volumes on Genesis. In 1852 the degree of D. D. was conferred upon him by Jefferson College, and in 1867 LL. D. by the College of New Jersey. In 1858 he assumed charge of the Central Presbyterian Church, Pittsburgh, which he continues to serve in addition to the duties of his professorship.

REV. PHILEMON H. FOWLER, D. D.,

Moderator of the General Assembly (New School,) 1869, being the last Assembly known as New School.

Philemon H. Fowler, the son of William and Margaret Fowler, was born in Albany, N. Y., February 9, 1814, graduated at Hobart College, (Geneva, N.Y.,) in 1832, and at Princeton Theological Seminary in 1836; ministered to the Second Presbyterian Church of Washington, D. C., from 1836 to the Fall of 1839, when he settled over the First Presbyterian Church of Elmira, N. Y. In 1850 he became pastor of the First Presbyterian Church of Utica, N. Y., in which charge he still continues. The degree of S. T. D., was conferred upon him by both the University of Norwich, Vt., and Williams College, Mass. In 1869 Dr. Fowler was Moderator of the General Assembly which met in May in the Church of the Covenant, N. Y., and in November, in the Third Presbyterian Church, Pittsburgh. At the latter meeting the Re-union of the Presbyterian Church was consummated. Dr. Fowler is a trustee of Hamilton College, N. Y., and of the Theological Seminary at Auburn, N. Y. He is also a corporate member of the American Board of Commissioners for Foreign Missions.

THE REFORMED CHURCH IN THE UNITED STATES OF NORTH AMERICA.

The Reformed Church (late German) dates its origin in America about 1720. Members of this denomination in Europe began to emigrate to Pennsylvania soon after the province was confirmed to William Penn, which event took place in 1681. From this time forward German emigration continued and increased. They formed congregations and schools, and, for want of regular church ministrations, sought to edify each other by singing and listening to sermons and prayers read by the schoolmasters.

In 1727 the Rev. George Michael Weiss was sent over by the classis of the Palatinate, accompanied by about four hundred emigrants. They settled at Skippach, in Montgomery County, Pa.; organized a consistory; built a log church, and placed Mr. Weiss over them as pastor. Through him the wants of the Reformed people in America were made known to the parent church, and the classis of Amsterdam furnished men and means to carry forward the work. In 1730 the number of the Reformed faith in this country was 15,000, and thereafter there was a large annual increase. Settlements were made in the colonies of New York, New Jersey, Maryland, Virginia, and the Carolinas, but owing to a lack of ministers, the work of organizing churches was greatly retarded until about 1746, when the Rev. Michael Schlatter arrived in this country on a mission from the church of Holland. He was commissioned to gather together the Reformed people, organize them into churches, arrange for supplying churches with ministers, and form an annual synod, besides adjusting all difficulties in churches, and visiting them statedly. In September of that year the first synod met in Philadelphia, holding their sessions with the First Reformed Church, now located on Race street, below Fourth, and which still maintains a vigorous existence, and is regarded with veneration as one of the parent churches of the denomination. This synod numbered thirty-one ministers and elders, representing a few thousand members, though it was by no means a full representation of the strength of the denomination, which at that time was forty-six congregations, embracing some thirty thousand members. The meeting of the synod was productive of great good to the church. Its affairs were reduced to an orderly condition, and acquaintance and good fellowship was cultivated among the delegates in attendance. In 1751 Mr. Schlatter, in his report to the Amsterdam classis, gave the following as a complete list of Reformed congregations in America. The first charge was Philadelphia and Germantown (afterward united as the First Church, now on Race street) 2. Goshenhoppen and Great Swamp. 3. Falkner Schwam and Providence. 4. Skippach, Witpen, Indian Creek and Tohicken. 5. Lancaster and Schaffer's Church. 6. York, Kreutz Creek, Conewago and Bermudian. 7. Tulpehocken. 8. Weiseichenland, Modeereek, Cocalico and Zeltenrich. 9. Donegal, Swatara and Quitopehilla. 10. Northampton and Southampton. 11. Great Lehigh, Little Lehigh, Forks of Delaware, Saccony and Springfield. 12. Heidelberg, Egypt and Jor-

dan. 13. Maguncby, Allemangel, Schmaltzgass and Manatawny. All the foregoing were in Pennsylvania. To these must be added: 14. The charge in Virginia, consisting of Misanotti, South Branch and New Germantown. 15. In Maryland, Monocacy and Conogocheague. 16. In New Jersey, Rockaway and Foxhill. These sixteen charges embraced forty six congregations, of which number thirty-two were without ministers, and many of the others were served but once monthly.

From this time forward the progress of the church was very slow. The French and Indian war, and later the Revolutionary war, sadly interfered with its prosperity by breaking off in a great measure its communication with the parent body in Europe, and thus losing its material aid. In 1792 the church severed its connection with the European body, which caused it to languish to a still greater degree. The absence of an educated capable ministry, the great lack of funds, the unfortunate prostration of business and spiritual interests by wars, the separation from the discreet, able, wise and liberal parent Church, all served to prostrate the energies and reduce piety to a low ebb in a denomination which bade fair, in its early history, to prevail over all others in America. This condition of affairs continued until 1812, when the Church began to exhibit a measure of its old energy. In that year it was resolved to extend her borders, and a missionary (Jacob William Dechaut) was sent to Ohio and stationed at Miamisburg, Montgomery county. Shortly afterward two others (Revs. Weiss and Winters) joined him, and their united labors were rewarded with gratifying success. A classis was formed in 1819, followed, in a short time, by others. In 1820 the numerical strength of the entire Church was fifty ministers and about three hundred congregations, in most of which services were held only at intervals of one and two months. In 1824 a majority of the Ohio classes erected an independent judicatory under the name of the "Synod of Ohio," and, for many years thereafter, the Reformed Church consisted of two independent Synods, viz.: the Synod of the German Reformed Church in the United States, which was the Eastern and parent body, and the Synod of Ohio and the adjoining States. These bodies were slightly bound together by a triennial convention, which, however, was not a court of appeal, and possessed none of the powers of a general synod. Until 1825 the Church had no institutions of learning with which to fill its clerical ranks, but in that year a theological school was established at Carlisle, Pa., in connection with Dickinson College. In 1829 this was transferred to York, and in 1835 to Mercersburg, Pa., where it still remains, enjoying a good measure of prosperity. From 1825 onward, the growth of the Church was more rapid, and in 1845 the published minutes of the two Synods made the following exhibit: The Eastern Synod comprised ten classes; one hundred and fifty-five ministers; four hundred and seventy-one congregations, and thirty-one thousand one hundred and seventy communicants. The Western Synod comprised six classes; seventy-two ministers; two hundred and thirty-six congregations, and seven thousand eight hundred and eighty-five com-

municants. The whole Reformed Church, then, consisted of two synods, sixteen classes, two hundred and twenty-seven ministers, seven hundred and seven churches, and thirty-nine thousand and fifty-five communicants. Up to the present time (1871) there has been a steady increase in the numbers of the Church and a measurable improvement in all its departments. Instead of two independent synods there is now one general synod and four particular synods, viz: Eastern, Pittsburg, Ohio and North-western. These comprise thirty two classes, five hundred and forty-seven ministers, twelve hundred and fourteen congregations, one hundred and eighty-nine thousand nine hundred and sixty-four baptized members, of which number, however, only one hundred and twenty-one thousand three hundred and fourteen are communicants, the remainder not having yet been confirmed.

There are one thousand and nineteen Sunday schools, with between fifty and sixty thousand scholars.

The benevolent contributions of the Church, for the year 1870, were $94,019.89, in addition to the amounts applied to the home wants of the congregations.

Considerable zeal has been manifested, of late years, in advancing the educational interests of the denomination, and it may now be said to be fairly supplied with institutions of learning which are generally well sustained; among them Heidelberg College, Franklin and Marshall College, Ursinus College, and Mercersburg Theological Seminary are worthy of special mention.

In the work of foreign missions, the Church has been comparatively inactive. No distinctive denominational effort has been put forth on the foreign field, but for the past twenty-five years it has contributed to the cause through the American Board of Commissioners for Foreign Missions.

In 1869, however, it was decided that the Church should support her own missions, and measures were taken in pursuance of this resolution.

In the department of Home Missions a commendable degree of activity has been displayed. The aggregate number of Missions under the care of the Board during the three years ending with 1869, was ninety-seven. At the end of this time many of these had become self-sustaining congregations, and but forty Missions were left requiring aid. The aggregate appropriation to these was $8,290 annually.

While most of the denominations of European parentage in this country have become, to a greater or less extent, Americanized, the Reformed body has preserved, with singular fidelity, its distinctive German characteristics. Its membership is composed almost entirely of Germans or persons of German extraction. Of its five hundred and forty-seven ministers, four hundred can preach in the English language, and three hundred in the German. A large proportion can officiate in either language as occasion may require. In 1867 a very wise move was made. Up to that time the official name of the Church was the "German Reformed Church in the United States of North America," and a movement was then made to strike out the word "German" therefrom. It was argued that this word could not rightfully be

retained; that the Reformed Church was only German so far as it was confined to people of that nationality; that in America it should be thrown open to all people, in accordance with the free spirit of our Republican institutions and with the precepts of the Divine Master.

There was some opposition to this movement, but in 1869 the word "German" was stricken out. Unimportant as the omission of this single word may seem, its effect upon the future growth and prosperity of the Church cannot be measured. It transforms it at once from a sectional to a world-wide church; it sweeps away the bars that have heretofore circumscribed its operations, and as it enlarges its scope. so will it inevitably enlarge its capacity and its plans.

The government of the Reformed Church is strictly Presbyterian, and identical with that of the Reformed (Dutch) Church in America, which see for course of procedure and explanation of the terms consistory, classis, &c. It would seem that the best interests of both these Reformed Churches pointed toward their union, and with absolutely no material points of difference between them, it is a matter of surprise that this has not been effected. Leading minds in both Churches are directing their attention to this matter, and it is to be hoped that their efforts will succeed in uniting these forces in the cause of our common Master.

In doctrine the Church is closely allied to the Presbyterians. The Heidelberg Catechism is its symbol of faith. This excellent work was prepared and published under the formal authority of Elector Frederick the Third of the Palatinate in 1563, and was universally adopted by the Reformed as embodying the genius and spirit of their faith. In 1859 the General Assembly of the Presbyterian Church endorsed it and sanctioned its use in the churches of that denomination.

The Reformed Church is now spread over most of the States of the American Union. In the West especially it has taken a strong hold, and exhibits all that energy and enterprise for which that section is distinguished.

With harmony within its own borders and a sincere devotion to its great mission of saving souls, an era of unprecedented prosperity is before this branch of the church militant.

THE REFORMED CHURCH IN AMERICA.

(*Late Dutch.*)

This is the oldest body of Presbyterians in America. It descended immediately from the church of Holland, and for about a century from its commencement in this country it hung in colonial dependence on the classis of Amsterdam and the Synod of North Holland, and was unable to ordain a minister or perform any ecclesiastical function of the kind without a reference to the parent country and mother church.

The origin of this church will lead us back to the earliest history of the city and State of New York, for they were first settled by this people, and by them a foundation was laid for the first churches of this persuasion.

The colony of New Amsterdam (now New York) was sett'ed in 1612. Missionaries and pious immigrants arrived here in the very beginning of the colony, but precisely at what time a church was first organized is not known. The collegiate church is supposed to have been formed in 1619, though the earliest period to which its records conduct us is the year 1639. An authentic document is said to be still extant containing a list of its members in 1622.

The Dutch church was the established religion of the colony until it surrendered to the British in 1664, after which its circumstances were materially changed. Not long after the colony passed into the hands of the British an act was passed which went to establish the Episcopal church as the predominant party, and for almost a century afterward the Dutch and English Presbyterians and all others in the colony were forced to contribute to the support of that church.

From this time forward emigration from Holland very materially declined, but for a length of time the Dutch inhabitants had a preponderance in numbers and wealth, and the natural increase aided by a small emigration gradually extended their settlements.

The first judicatory higher than a consistory among this people was a Coetus, formed in 1747. The object and powers of this assembly were merely those of advice and fraternal intercourse. It could not ordain ministers, nor judicially decide in ecclesiastical disputes without the consent of the classis of Amsterdam. The erection of this Coetus was the result of a movement made in 1737 to throw off the authority of the parent classis. For a number of years prior to this time many leading minds in the American church had been discussing the expediency of forming entirely independent church judicatories and training and ordaining their own ministers. The result was a protracted controversy which agitated the church for thirty-four years, embracing the period from 1737 to 1771, and finally resulting in the mutual adoption of the Articles of Union proposed by the classis of Amsterdam. The distinct organization was then unitedly and harmoniously made, since which time the church has had a peaceful history.

The following appears, from the most reliable authorities, to be the order in which the churches of this faith were planted in America. We have before mentioned the collegiate Church as the first; after it followed the churches in Albany, Flatbush, New Utrecht, Flatlands, and Esopus, now Kingston. The first church edifice erected by the colony in New Netherlands (now New York) appears to have been located near the lower end of Stone street, in New Amsterdam. The second stood close down by the water's edge, within the fort of New Amsterdam and on the spot now called the Battery. This was afterward transferred to the site of the late Garden street church. The first minister in New York was the Rev. Everardus Bogardus. The length of his pastorate or the date of his arrival cannot be determined. It is said that he became blind, and (on the authority of the Rev. Dr. Dewitt) that in returning to Holland he was shipwrecked and lost. From the period of his ministry to 1664, we find the names of only two, Dominies, I. and S. Megapolensis. From this time until 1737 the church was

for the most part in a highly prosperous condition, though its efforts were confined chiefly to what is now the State of New York. It had there a large majority over all other denominations, and carried with it a large part of the wealth and influence of the province. It seems also to have been characterized by great piety and strict government.

During the internal trouble that disturbed it from 1737 to 1771, it suffered much in every way. Many of its members were alienated; the legitimate work of the churches in their mission of saving souls was neglected in a great measure, and in the heat of strife the spirit of humble piety which had characterized it before could no longer be regarded as its distinguishing feature.

The church also during this period experienced severe losses from another cause. Despite the fact which was plainly apparent, that the English language was to become the common language of the country, there was an unwise persistence in the use of the Dutch language in the services of the church, notwithstanding that a very large body of the younger members clamored for a change which would accommodate both German and English hearers. Finally, the point was yielded and English sermons permitted, though not until many of their members were driven off into other denominations.

The first minister who preached exclusively in English was the Rev. Dr. Laidlie, a native of Scotland and a graduate at Edinburgh. He was called by the consistory of the collegiate church, and entered on his ministry in 1764. His first sermon, preached to an immense audience, was founded on 2 Cor. v. 11. "Knowing the terrors of the Lord we persuade men." A signal revival of religion soon commenced under his ministration, and the church greatly flourished.

The statistics of the denomination in 1834 were one hundred and sixty-seven ministers; one hundred and ninety-seven churches; twenty-one thousand one hundred and fifteen communicants; about thirty thousand families, and one hundred and fifty thousand souls. In 1847 the minutes of the General Synod showed: particular synods, two; classes, twenty-four; ministers, two hundred and eighty-nine; churches, two hundred and seventy-six; communicants, thirty-two thousand eight hundred and forty; members of congregations, one hundred and ten thousand.

In 1870 the statistics of the church were as follows: churches, four hundred and sixty-four; ministers, four hundred and ninety-three; communicants, sixty-one thousand four hundred and forty-four; families, thirty-eight thousand five hundred and fifty-two; received during the year five thousand nine hundred and twenty-two; number of catechumens, twenty-two thousand four hundred and seventy-six; number under Biblical instruction, twenty-three thousand eight hundred and thirty-six; Sunday school scholars, forty-eight thousand four hundred and eleven; contributions for religious and benevolent purposes, $281,647.36; contributions for congregational purposes, $906,034.27; total contributions, $1,187,681.63.

The doctrines of the church are those handed down by the reformers, and are shared in common by all branches of the Reformed Church.

They hold that the Bible is the only and all-sufficient rule of faith and practice, and reject traditions and expositions of the fathers except only as they strictly and rigidly agree with it:—

They receive the Confession of Faith of the Council of Dort; the Heidelberg catechism; the Compend of the Christian religion; the canons of the Council of Dort on the famous Five Points, (Predestination, Atonement, Man's entire corruption and helplessness, His conversion by grace alone, Perseverance of the Saints in grace,) as their creed.

In government the church is strictly Presbyterian. They only use a different nomenclature in some respects in speaking of ecclesiastical affairs. Their primary court is that of the *consistory*—the same as that called a session in the Presbyterian church. This consists of the three distinct offices: ministers or bishops, elders, and deacons. The pastor and elders meet as a spiritual court to admit members, exercise discipline, &c., and the deacons meet statedly to provide for the poor, &c. The pastors, elders and deacons meet as a consistory for the transaction of all temporal business relating to their own church. On important occasions, such as calling a minister, the *Great Consistory* is called together. This is composed of all those who have at any time been elders and deacons in the church.

The next court is the *classis*, which corresponds precisely with the presbytery in the Presbyterian church. This is composed of a minister and an elder from each distinct church under the care of the classis.

Next is the *Particular Synod*, which consists of two ministers and two elders from each classis within its bounds.

The *General Synod* is the highest court, and from it there is no appeal. It is composed of three ministers and three elders from each classis throughout the entire church. Its meetings are now annual for the transaction of the business of the church.

Until within a few years the official name of the church was the Reformed *Dutch* Church in America, but it gradually became apparent to the majority of the denomination that this name was not only unsuitable to their present condition, but furthermore that it was absolutely a bar to their growth and prosperity; consequently the word "Dutch" was stricken out, leaving the name as it should be, the Reformed Church in America. With this change also passed away the name of Dominie, by which pastors or ministers were formerly styled. Great care is taken by this church in the education of her ministers and religious teachers. Her college and theological seminary at New Brunswick, N. J., are an honor to the church. Amply endowed and furnished with able professors, they exert their full share of influence in raising up a learned and able ministry. The charter of the college was obtained in 1770. The seminary was founded and opened in 1810, with Rev. Dr. John H. Livingston at its head.

ASSOCIATE PRESBYTERIAN CHURCH.

This church originated in a secession from the Established Church of Scotland, in the year 1733. Corruptions in the doctrines of the church and tyranny in her government were the grounds of the secession. At

the revolution of 1688, when Presbyterianism was restored in Scotland, hundreds of the Episcopal incumbents, who had before been thrust upon the people, were retained in their charges. They were ignorant, unsound, worthless men, and many of them clearly vicious. In this way the leaven of corruption was introduced into the Presbyterian Church, and it spread itself until many of the people and a majority of the ministers were leavened. Matters were brought to an issue in 1733 by the presentation of a protest to the General Assembly against certain acts, by Rev. Messrs. E. Erskine, Wilson, Moncrieff and Fisher. This protest excited the wrath of the assembly, and having refused to withdraw it, these four ministers were "suspended from the exercise of the ministerial functions and all parts thereof." This occurred in August, 1733.

In the succeeding November it was found by the commission that the four brethren had continued to exercise their ministry, and the order of the assembly was to proceed to a higher censure. The tyrannical proceedings of the ecclesiastical courts, and the undaunted bearing of the accused, awakened a wide-spread sympathy for them. Seven synods sent up communications to the commission in their favor, and some presbyteries sent petitions of a like character.

Finally the commission decided, by a large majority, to "Loose the relation of the said four ministers to their charges, and declare them no longer ministers of this church, and to prohibit all ministers of this church to employ them in any ministerial function." Seven ministers of the commission protested against this sentence. When the sentence was announced to the four brethren they handed in a paper, declaring themselves under the necessity of seceding from the church. They soon after met as a presbytery, and published what has generally been distinguished as the Extra-judicial Testimony. They declined to act judicially for about three years after their secession, hoping that the breach would be healed, but toward this end no substantial progress was made.

It was soon found that the secession was regarded with favor by the better class of people, and that it afforded a very convenient refuge for those who were oppressed by the system of patronage. When a minister was intruded upon a congregation against its will, it soon came about that the congregation set to work peaceably to build a church of their own and call a seceder minister.

In 1736 the four seceding ministers proceeded to judicial acts, and near the close of that year published their "Judicial Testimony." They appointed Mr. Wilson Professor of Theology, and at his death Mr. Moncrieff filled the chair.

In May, 1739, a libel was framed against them by the commission of the assembly and laid before the assembly itself. It charged, in substance, their secession and their acting as an independent court of Christ. Being summoned, the seceders, now eight in number, appeared as a constituted presbytery at the bar of the assembly and formally denied its authority. The next year the assembly passed an act of deposition against them, and they were violently thrust out of their places of wor-hip.

Notwithstanding these trials in their early history, the associate presbytery had soon increased so much in number that they found it necessary to constitute themselves into a synod, to consist of three presbyteries. This was done in 1714, at which time the whole number of settled ministers was twenty-six.

Not long after this a question came before them in regard to the lawfulness of swearing certain Burgess oaths, containing this clause: "Here I protest, before God and your Lordships, that I profess and allow with my heart the true religion presently professed within this realm and authorized by the laws thereof: I shall abide thereat and defend the same to my life's end, renouncing the Roman religion called papistry."

The synod was nearly equally divided upon this point. Two years of sharp contention ensued, and, in 1747, a breach took place and two distinct synods were formed, the General Associate or Anti-burgher Synod and the Associate or Burgher Synod. After a separation of over seventy years these two branches were re-united September 8, 1820. Having given an account of the rise of this church in Scotland, we must now turn our attention to the church in America.

The Associate brethren were characterized by a missionary spirit from the first, and their particular attention was addressed to the American field.

In 1736 a letter was received from Pennsylvania urgently requesting that either an ordained minister or a probationer be sent over to labor in that district. This the presbytery was not then able to do. In 1750 petitions were again sent, addressed to the Anti-burgher Synod, from some of the colonists of Eastern Pennsylvania. In 1751 urgent applications were again made by Rev. Alex. Craighead, of Pennsylvania, and a number of other persons, earnestly beseeching the synod to send ministers to labor in that part of America. The synod accordingly appointed Mr. James Hume, a licentiate, and Mr. John Jamison, student, after being licensed to be ordained, and sent to Pennsylvania as missionaries. Both these young men, however, were called and settled in congregations at home, and thus the design was frustrated. In 1753, Mr. Alexander Gellatly was appointed to this important work, and had the honor to become the first missionary of the Associate Church in this country, and is entitled to the name of the Father of Secession in the United States. In the latter part of that year he arrived, accompanied by Rev. Andrew Arnot, who was temporarily to assist him.

The two found an extensive field of labor, much larger than they could possibly attend to. Their labors were, for some years, confined chiefly to Lancaster, Chester and York counties, Pennsylvania.

Soon after their arrival, according to instructions, they constituted themselves into a presbytery, named the "Associate Presbytery of Pennsylvania," subordinate to the Associate Anti-burgher Synod. The Presbyterians who had been occupying the field before them, invited them to join with them, and upon their declining to do so they issued a warning against the associate body, denouncing them as schismatics, separatists and hereticals. A protracted controversy between the two bodies ensued.

In 1758 Matthew Henderson arrived as a missionary from Scotland, and was settled at Oxford, and Pencader in Chester county. In 1761 Mr. Gellatly died in the forty-second year of his age. In the same year Mr John Mason, father of Dr. John Mason, of New York, arrived and settled in New York. At this time the Associate Presbytery of Pennsylvania consisted of only three ministers—Proudfit, of Pequa, Henderson, of Oxford, and Pencader and Oxford, of New York.

Hitherto all the missionaries sent had been connected with the Anti-burgher Synod, but, in 1764, Rev. Thos. Clark (known as Dr. Clark) arrived in America with most of his congregation, of Ballibay, Ireland. They were connected with the Burgher Synod. Arriving at New York, part of the people went to Long Cane, South Carolina, and the rest, with their minister, settled at Salem, New York The next year Dr. Clark, having assented to certain articles, was received as a member of the Associate Presbytery of Pennsylvania. This union between Burghers and Anti-burghers was, by instructions from the Anti-burgher Synod, dissolved in 1771.

In 1776 an associate presbytery was so far strengthened that it was found expedient to divide it into two presbyteries. The Presbytery of Pennsylvania consisted of ten ministers, and the Presbytery of New York consisted of three ministers. These two were co-ordinate but both subordinate to the Synod of Edinburgh. During the Revolutionary war their allegiance to the church of the mother country was sensibly weakened. A movement was set on foot to unite the two associate bodies and the reformed presbyteries into one ecclesiastical body. This resulted in the union at Pequa, June 13, 1782. Several ministers and elders protested and appealed to the Associate Synod of Scotland, and their protest not being admitted they withdrew, claiming to be the true Associate Presbytery of Pennsylvania. The united body took the name of the Associate Reformed Church.

Our present business is to follow the history of the protesting body (which still retained its former name) down to the present time. The church was now greatly weakened, and missionaries were soon sent to its aid from Scotland. The first of these were Messrs. Anderson and Beveridge, and a number of others followed before the close of the century. In 1784 the presbytery issued a narrative and testimony. Subordination to the Synod was found inconvenient and disadvantageous, and the testimony was adopted without consulting with the synod. This called forth expressions of dissatisfaction, but practically subordination became gradually a dead letter thereafter.

In 1794 the church established a theological seminary in Beaver county, Pennsylvania, of which Dr. John Anderson continued to be the sole professor until 1819, when he resigned, owing to age. The number of students was very small, the average attendance being not more than four or five and the highest number nine. In 1800 a Synod was constituted, consisting of four presbyteries—Philadelphia, Cambridge, Chartiers and Kentucky (now Miami.) Its first meeting was at Philadelphia, May 20, 1801. The evil of slaveholding had engaged the attention of the church for many years, and, in 1811, at the synod in

Canonsburg, an act was passed declaring it a moral evil to hold negroes in bondage, directing the members of the church to set them at liberty or to treat them as free in the matters of food, clothing and wages. Those who refused were declared unworthy of church fellowship. These provisions not being complied with, the synod, in 1831, passed an act by which all slaveholders were forthwith excluded from her communion. The effect of this was to entirely extinguish the Associate Presbytery of the Carolinas, and at the same time to purge the church of the sin of slaveholding.

In 1820 the theological seminary in Beaver county, having been given up, two others were established; one at Philadelphia, of which Dr. Banks was chosen professor, and the other at Canonsburg, with Dr. Ramsey, as professor.

The union of the two branches of the secession in Scotland at this time caused considerable controversy in the American church, which was not finally ended until 1835. In 1826 the synod condemned the union "as a defection from a covenanted Reformation," and they subsequenty agreed to continue in union with the protesters.

In 1820 overtures were made by the Associate Reformed Synod of the West for a union of the two bodies, and correspondence and meetings of committees followed for two years. Finally, however, through a very trifling cause, the whole matter fell through.

In 1822 the presbyteries of the church were seven in number, embracing sixty-one congregations and 7,378 communicants. In 1825 the church commenced missionary operations in the West, which were continued from year to year until they had been the means of organizing six presbyteries, some of them the largest in the denomination. In 1826 the Eastern Seminary ceased to exist, owing to the death of Dr. Banks, its professor. In 1842 the synod commenced missionary effort in the foreign field. Two missionaries were appointed to labor on the island of Trinidad. Others were sent to California and Oregon. They also established a presbytery in Hindoostan.

In 1851 the Reformed Dissenting Presbytery proposed a union with this church, which was effected. In 1854 the presbyteries of Cambridge, Albany, and Vermont (which, in 1840, had withdrawn from the church and claimed to be the true associate synod) reunited with it. In 1858 a union was effected between the Associate and Associate Reformed churches, and they chose as their name the "United Presbyterian Church." For an account of their union and the doctrines of the church the reader is referred to the sketch of that church which will be found in its proper place.

When the two bodies united the Associate Church consisted of 21 presbyteries, 293 congregations, and 23,505 members.

ASSOCIATE REFORMED CHURCH.

The Associate Reformed Church had its origin in a union which was agreed upon at Pequa, Pennsylvania, June 13, 1782, between the Associate and the Reformed Presbyterian churches, and took its title from a union of the names of the two bodies. The Associate was the older of

these churches in this country, and until the war of the Revolution it continued in subjection to the Synod of Scotland. The war interrupted their intercourse with the Synod, and the Associate people, the earliest and warmest advocates of American independence, began to agitate the question of a separation from the Synod and a union of the different Presbyterian bodies in this country. First, the Burgher and Anti-burgher portions of the Associate church united. Next, overtures were made to the Presbyterian Synod of New York and Philadelphia for a union, but these resulted in failure. Afterwards a union with the Reformed (Covenanter) Presbytery was proposed. Some twenty conventions were held in reference to it, and at length the Reformed Presbytery, the Associate Presbytery of New York, and nearly all the members of the Presbytery of Pennsylvania united in one organic body which constituted the Associate Reformed Church. This was consummated at Pequa, and the Synod was formally constituted in Philadelphia on the 30th of October, 1782. The basis of the union consisted chiefly in a modification of the doctrine of the Westminster Confession of Faith concerning the power of civil magistrates in matters of religion, and an adaptation of the form of church government to the Word of God and the circumstances of the church in this country. The united body then consisted of three presbyteries and fourteen ministers.

On the 31st of May, 1799, the Synod issued its formal standards at Greencastle, Pennsylvania.

From this time forward the church prospered and grew rapidly. Soon its churches were scattered over the country from the Canadas to the Carolinas and southwest as far as Kentucky. In October, 1802, the Synod was divided into four subordinate Synods, viz: New York, Pennsylvania, Scioto and the Carolinas. On May 30th, 1804, the first General Synod met in Greencastle, Pennsylvania, of which Rev. Alex. Dobbin was chosen Moderator.

The province of the General Synod was declared to be to preside over the religious interests of the church at large. It was also the highest court of appeal. It soon began, however, to transact all the important business of the church, so that the subordinate synods being of little interest or importance, were given up. This centralizing of power produced trouble; unhappy feelings were excited, and in 1820 the entire Synod of Scioto withdrew all connection with the General Synod, and the following year the synod of the Carolinas asked to be constituted an independent synod.

About this time propositions were made for a union with the Reformed Dutch Church, but this result was not accomplished. In 1821 overtures were made by the General Assembly of the Presbyterian Church for an organic union. A basis of union was prepared by a joint committee, and in 1822 it was adopted by the General Synod of the Associate Reformed Church by a vote of seven to five. The General Synod was then declared dissolved and its members invited to seats in the General Assembly. Thus terminated the General Synod, but the great mass of the ministry and membership did not acquiesce in the union and set themselves at once to the work of perpetuating the Associate Reformed body on true and proper grounds.

The Associate Reformed Synod of the West had, in 1820, constituted itself an independent Synod. It was then composed of fourteen ministers and eight elders. This now became the nucleus of the church in the West, and her interests again advanced rapidly. Numerous churches were organized, new presbyteries were formed, and in October, 1839, a new Synod was formed, styled the Second Associate Reformed Synod of the West, which held its first meeting at Hamilton, Ohio, the following year.

In October, 1852, a third Synod was organized, named the Associate Reformed Synod of Illinois, whose first meeting was held at Oquacoka, Illinois. These several Synods were placed under the care of the General Synod of the Associate Reformed Church of the West. In 1858 it had three subordinate Synods; twenty-two presbyteries; 360 churches and congregations; 23,916 communicants; two theological seminaries, several colleges, higher schools and academies, and three foreign missionary fields.

The Synod of the Carolinas which in 1821 became an independent synod, called the Associate Reformed Synod of the South, numbered in 1858 eight presbyteries and sixty-five ministers, and had an efficient college and theological seminary under its care at Due West, South Carolina.

The Synod of New York having never withdrawn from the General Synod, and not having acceded in any way to the act of union with the Presbyterian Church in 1822, upon that event occupied the ground and claimed the rights of the General Synod. It now numbers six presbyteries, forty-seven churches, and 7,368 communicants. It has a theological seminary and an efficient band of missionary laborers in the foreign field.

Until 1855 these different Synods had been independent, though adhering to the same standards, but on May 17th of that year a union was effected between the Synod of New York and the General Synod of the West, under the name of the General Synod of the Associate Reformed Church. The Synod of the South continued its separate existence.

In 1858 a union was effected between the Associate and Associate Reformed churches, and the united body assumed the name of the United Presbyterian Church. In this union there was no sacrifice of essential points of doctrine on the part of either body, as there were before but slight differences between them. Therefore, the reader is referred to the article on the United Presbyterian Church for a *resume* of the doctrines of this church.

REFORMED PRESBYTERIAN CHURCH.

The sixteenth century saw the beginning of that glorious revival of evangelical religion, the Protestant Reformation. In Scotland it may be said to have assumed practical shape in 1559, when, under the preaching of John Knox, the people were brought to regard the Church of Rome with such hostility that the Queen Regent avowed her intention

to suppress the Reformation with fire and sword. This precipitated the crisis, and induced the Reformers to combine and arm themselves in self-defence.

The Protestant movement had no political character prior to this. Its friends did not desire to overthrow the existing government. All they sought was to reform the abuses in the Church, and practise their own religion without molestation. This was refused them, and their non-conformity to the Papal establishment was proclaimed to be a crime to be punished by civil pains and penalties. Thus the alternative was forced upon them either to abandon their faith and submit to the bondage of Anti-Christian superstition without reserve or inquiry, or to assert, defend, and maintain their conscientious liberties against all opposers. They chose the latter course.

From this time forward the progress of the Reformation was rapid. In 1560 the authority of the Pope was renounced, the Bible was declared free to all, and a Confession of Faith and Book of Discipline, giving to the Church a Presbyterian constitution, were adopted. In 1580 the Scottish Reformers entered into a solemn covenant, which was subscribed and sworn to by the king and people of all ranks. This was called the "National Covenant," and it defined and gave stability to the First Reformation. In subscribing to it the covenanters solemnly bound themselves to adhere to and defend the true religion, as expressed in the Confession of Faith, and to forbear from the practice of the innovations recently introduced, which, in their belief, were "contrary to the Word of God and tending to the re-establishment of the Popish religion and tyranny." Thus arose the Reformed Presbyterian Church.

The union of the crowns of Scotland and England in 1603 resulted in a hierarchy which was deemed dangerous in the last degree to the Presbyterian interests. This united in still closer bonds the friends of ecclesiastical liberty. When King James VI, on the death of Queen Elizabeth of England, became monarch of that kingdom also, he laid aside his Presbyterian principles and became one of the strongest asserters of arbitrary power. He held that the King is the Head of the Church, and "that Presbytery was fit only for a nation of republicans."

In 1617 James endeavored to impose on the Church of Scotland the whole system of superstitions and fantastic rites observed in the English Church, but upon the first attempt to introduce the carved and tinselled images, so unmistakable were the murmurings of the people that the bishops took the alarm and wisely laid them aside. The English liturgy was, however, read every day in the Royal Chapel, and for the first time since the Reformation the sound of instrumental music was heard there. What was first introduced into the Royal Chapel was but a prelude to foisting the same upon the people.

In 1618 an assembly held in Perth passed certain acts for the introduction to Scotland of some English ceremonies. These were, kneeling at sacrament; the private administration of baptism; private communicating; the observance of holidays; and confirmation. They are known as the "Five Articles of Perth;" they were ratified by Parlia-

ment and became the law of the land. Their rigorous enforcement followed, which resulted in the banishment of many ministers eminent for piety, learning, and eloquence. Some of these repaired to Germany, and others to the north of Ireland, where they laid the foundation of the Presbyterian Church of that country.

In 1633 King Charles imposed upon Scotland a "Service Book," which destroyed the last vestige of the ancient worship of the Reformation Church. In 1637 the liturgy of the "Service Book" was ordered to be introduced into the churches of Scotland. It was at the first service of this kind at Edinburgh that an old woman named Janet Geddes seized the stool on which she had been sitting and discharged it at the dean's head, saying, "Villain, dost thou say mass at my lug?" Her example was followed by others, and the dean was obliged to flee. This was the signal for a most determined resistance to the innovations from all parts of Scotland, and the result was the great moral revolution of 1638. In this year, while Charles I and Parliament were contending, the Protestants of Scotland entered into a solemn league and covenant with the English Parliament, by which the independence of the Presbyterian churches was confirmed. It was at this time that the Scottish Presbyterians began to be styled "Covenanters."

At the accession of William and Mary in 1689, Episcopacy was established in England and Ireland, and Presbyterianism in Scotland. This retained the very obnoxious feature against which the Covenanters had so long struggled—royal supremacy over the church—and a portion of them dissented from it, urging, 1st. That the Solemn League and Covenant, which they considered the constitution of the empire, was entirely disregarded in its arrangements; and, 2d. That the civil rulers usurped an authority over the church which virtually destroyed her spiritual independence, and was at variance with the sole headship of the Redeemer.

For more than sixteen years these remained without a ministry, organizing themselves into praying societies and meeting statedly for religious worship. In 1706 the Rev. John MacMillan left the established church and joined them. The Rev. Mr. Nairne followed, from the secession church in 1743, and these two, with ruling elders, constituted the "Reformed Presbytery." Through this body the Reformed Presbyterians in America received their present ministry.

From the early part of the eighteenth century the persecutions at home had gradually driven a number of Covenanters and their families to America. In 1743 the Rev. Mr. Craighead collected the Covenanters of Pennsylvania together and induced them to bind themselves to abide by and maintain their principles. In 1752 the Rev. Mr. Cuthbertson arrived in America from the Reformed Presbytery of Scotland, and being joined by Messrs. Lind and Dobbin, from the Reformed Presbytery of Ireland, in 1774 a presbytery was constituted and the Church took her stand as a distinct visible community in the North American Colonies.

Her growth was slow until 1782, which year was signalized by the union of the presbyteries of the Associate and Reformed Churches,

which gave origin to the "Associate Reformed Church in the United States." A portion of the Associate Church and one of her ministers, however, did not approve of the union, and a large number of the people of the Reformed Presbyterian Church were also opposed to it. Neither of these bodies would enter into it when consummated, and thus both, though diminished in numbers, retained their distinctive organizations. Hence, instead of the consolidation of two bodies into one, there resulted but the addition of a new body to the original number.

Within ten years from this time four ministers emigrated from Europe to aid in maintaining the Reformed Presbyterian cause. They were the Revs. Reid, McGarragh, King, and McKinney. In 1798 the Rev. Messrs. McKinney and Gibson, with ruling elders, proceeded to constitute the "Reformed Presbytery of the United States of North America." Thus the Church took her stand on American ground. Some Reformed Presbyterians have, from time to time, entertained the opinion that the Constitution and government of the United States are essentially infidel and immoral, and that, therefore, they should be dissenters from both, and principally on the ground of maintaining this opinion a number of ministers with adherents, in 1833, seceded from the General Synod, and up to the present time the two bodies have maintained a separate existence, each claiming to be the original church. The seceding party of 1833 assumed the name of the "Synod of the Reformed Presbyterian Church," while the other body retains the name which the church had before the division, viz.: "The General Synod of the Reformed Presbyterian Church."

The doctrinal principles of the Church are thoroughly Calvinistic. Their leading doctrines and order of worship are substantially the same as those of the Presbyterian Church (to which the reader is referred,) except in the following respects:

1. That in singing God's praise the Psalms are to be used in social worship, to the exclusion of all imitations and uninspired compositions.

2. Sacramental communion is not to be extended to those who do not approve the principles of this particular church or submit themselves to her authority. Not that she designs by this to unchurch any other denomination, but she does not feel at liberty to allow every man to be the judge of his own qualification for sealing ordinances.

This church possesses a high character in respect to the training of children to fear God, and is a self-denying missionary body. Among its ministers are men eminent for piety and learning. Its growth in this country has been slow. The following statistics will show the condition of the two branches respectively in 1871:

The General Synod of the Reformed Presbyterian Church (which was the name before the division) has presbyteries, 7; ministers and licentiates, 41; congregations, 66; communicants, 6,670; theological seminaries, 1; foreign missions, 1.

The Synod of the Reformed Presbyterian Church has presbyteries, 8; ministers and licentiates, 86; congregations, 87; communicants, 8,577; theological seminaries, 1; foreign missions, 1; Sunday-school

scholars, 2,306. Contributions for the year—foreign missions, $7,465.10; home missions, $4,146; freedmen's mission, $2,359.21; theological seminaries, $3,062.80; church building, $28,355.09; pastors' salaries, $59,442.66; all other objects, $40,311.61. The churches of the Reformed Presbyterian Church are located principally in the Middle and Western States.

UNITED PRESBYTERIAN CHURCH OF NORTH AMERICA.

The United Presbyterian Church was formed in Pittsburgh, Pennsylvania, May 26, 1858, by a union of the Associate and Associate Reformed Churches of North America. These churches claimed as their common parent the Church of Scotland, and were substantially one in doctrine, worship, and church government.

Of the same family was the Reformed Presbyterian Church. The members composing these different churches were intermingled all over the country, and in their divided condition their congregations were so small as to be unable in many cases to support pastors. The consequence was that in many portions of the country these people were not able to enjoy the preached word by ministers of their own faith.

To remedy this evil, and, if possible, to bring these Churches into a closer relation, a call for a convention was issued, and delegates from the three denominations assembled in Pittsburgh, October 17th, 1838. This convention contemplated only a "nearer approximation preparatory to organic union," and measures were taken for a fraternal exchange of pulpits and a union in meetings for prayer and other religious exercises.

The second convention was held in Philadelphia, on September 29th, 1839. On this occasion there was a free interchange of opinions upon subjects on which it was supposed there existed a diversity of views, which might present some difficulty in the way of union, such as psalmody, communion, slavery, testimony bearing, and covenanting, but it appeared that there existed a remarkable degree of harmony. Further than a full discussion no steps toward union were taken at this time.

Other conventions followed in 1841 and 1842, and at the latter one it was resolved that there was such a degree of harmony and unanimity on the more prominent subjects as to encourage the convention to take further measures toward a visible ecclesiastical union. In 1845 the convention met for the seventh time, and adopted a Confession and Testimony as a basis of union. This basis was submitted to the supreme judicatories of the respective churches, but, after consideration, it did not prove entirely acceptable. The eighth meeting of the convention was marked with discouragement, and it adjourned *sine die*, after resolving "That this Convention finds nothing more that it can do at present in furtherance of the object of its appointment."

This action had a salutary effect upon the people, who were, with few exceptions, strongly favorable to union. They redoubled their

efforts to create an overwhelming sentiment in favor of the measure. The General Synod of the Associate Reformed Church took up the matter and appointed delegates to attend a future convention, should the sister churches or either of them concur in the measure. At this time the Reformed Presbyterian Church withdrew and no longer co-operated in the efforts to effect a union of the churches.

At length a basis, framed in accordance with the general principles which had been approved by the supreme judicatories of the Associate and Associate Reformed Churches respectively, was prepared by a committee, which, being presented to the Synods, was by them transmitted in overture to the Presbyteries. After revising the reports of the Presbyteries at the annual meeting of the supreme judicatories the basis was adopted by them both, with the understanding that the formal consummation of the union should take place at the time of the annual meeting in 1858.

On Wednesday, May 26, 1858, the union of the Associate and the Associate Reformed Churches was consummated in Pittsburgh, Pa., and the measure was hailed with rejoicings by the people of both churches throughout the land. Of the "Testimony of the United Presbyterian Church," we give the following as the substance:

Article 1. The Scriptures are in every part the inspired Word of God both in language and in sentiment, and are the only rule of faith and practice.

Article 2. Jesus Christ is Supreme God, being one in essence with the Father, and also the Son of God in respect of his natural, necessary, and eternal relation to the Father.

Article 3. God created man in a state of perfect holiness and with perfect ability to obey him, and entered into a covenant with him, in which covenant Adam was the representative of all his natural posterity, so that in him they were to stand or fall as he stood or fell.

Article 4. Our first parents, by breach of covenant with God, subjected themselves to his eternal wrath and brought themselves into a state of depravity wholly inclined to sin, and unable, of themselves, to perform a single act of acceptable obedience to God; that their posterity are born in the same state of guilt, depravity, and inability, and so will continue until delivered therefrom by the grace of our Lord Jesus Christ.

Article 5. That Jesus Christ, by appointment of the Father and by his own voluntary act, placed himself in the room of a definite number who were chosen in him before the foundation of the world; so that he was their proper and legal surety, and, as such, in their behalf, satisfied the justice of God and answered all the demands which the law had against them, and thereby infallibly obtained for them eternal redemption.

Article 6. That in justification there is an imputation to the believer of that righteousness, or satisfaction and obedience, which the Lord Jesus Christ, as surety of his people, rendered to the law; and it is only on the ground of this imputed righteousness that his sins are pardoned or his person accepted of God.

Article 7. That the gospel in its strict and proper sense, as distinguished from the law, is a revelation of grace to sinners as such; and that it contains a free and unconditional offer and grant of salvation through Christ to all who hear it, whatever may be their character or condition.

Article 8. That saving faith is not merely an assent of the mind to the proposition that Jesus Christ is the Saviour of sinners; but also a cordial reception and appropriation of him by the sinner as his Saviour, with an accompanying persuasion or assurance corresponding to the degree or strength of his faith that he shall be saved by him.

Article 9. That repentance is one of the *fruits* of a justifying faith; and, of course, cannot be regarded as a ground of the sinner's pardon, or as necessary to qualify him for coming to Christ.

Article 10. That although the moral law is of perpetual obligation, and ever binds the believer as a rule of life, yet as a covenant, he is, by his justification through Christ, completely and for ever set free from it, and, consequently, is not required to yield obedience to it as a condition of life and salvation.

Article 11. That the Holy Spirit accompanying the word so acts upon the soul as to quicken, regenerate, and sanctify it; and that without its direct operation the soul would have no ability to perceive in a saving manner the truths of God's Word or yield to the motives which it presents

Article 12. That Jesus Christ has a two-fold dominion besides that which belongs to him as God. These are over the Church, of which he is the living Head and Lawgiver, and over all created persons and things.

Article 13. That the law of God is supreme in its authority and obligations, and where commands of Church and State conflict we are to obey God rather than man.

Article 14. That slaveholding is a violation of the law of God and contrary to the letter and spirit of Christianity.

Article 15. That all associations which impose an oath of secresy or an obligation to obey a code of unknown laws, are inconsistent with the genius and spirit of Christianity, and church members ought not to have fellowship with them.

Article 16. That the church should not extend communion in sealing ordinances to those who refuse adherence to her profession or subjection to her government and discipline, or who refuse to forsake a communion which is inconsistent with the profession she makes; nor should communion in any ordinance of worship be held under such circumstances as would be inconsistent with the keeping of these ordinances pure and entire, or so as to give countenance to any corruption of the doctrines and institutions of Christ.

Article 17. That public social covenanting is a moral duty, not at stated times, but upon extraordinary occasions, in times of danger to the Church, in times of exposure to backsliding, and in times of reformation. Such covenant transactions bind posterity faithfully to adhere to and prosecute the object for which they were entered into.

Article 18. That it is the will of God that the songs contained in the Book of Psalms be sung in his worship, both public and private, to the end of the world; and in singing God's praise these songs should be employed to the exclusion of the devotional compositions of uninspired men.

The foregoing declarations cover the views of the United Presbyterian Church "in relation to certain articles of divine truth which have been either denied by not a few professing Christians, or permitted to lie in obscurity." By them they did not design to displace the Confession of Faith, but rather to direct attention to it as a document to which the church had solemnly declared its adherence.

With these as its leading principles the United Church started upon her career in 1858. The combined strength of the two bodies out of which she was formed in that year was 54,789 communicants. On coming together some of the members of both bodies dropped off, and the new church may be said to have consisted of fifty thousand members upon its formation.

Its progress has been reasonably rapid up to the present time. It now (1871) has eight Synods, fifty-six Presbyteries, 553 ministers, 729 congregations, 58 mission stations, 69,805 communicants, 43,227 Sabbath school scholars, 6,820 officers and teachers; contributions, Home Missions $25,999; Foreign Missions $40,079; Freedmen's Missions $10,066. Total contributions $812,553; average contributions per member $11.64. The United Presbyterians are a God fearing people, strict in the education of their children, and conscientious in all their dealings. They have ever been earnest in the work of the Lord, in their peculiar way, both at home and in the missionary fields, and in preserving simple piety, and unostentatious forms of worship, their influence has been for good.

PRESBYTERIAN CHURCH, U. S. (SOUTH.)

General View of the Church During the Year ending April 1, 1870.

Synods	11	Children baptized	3,555
Presbyteries	55	Sabbath School Scholars	47,317
Ministers	840	Contributed to Sustentation	$49,002
Licentiates	53	Contributed to Foreign Missions	23,269
Candidates	161	Contributed to Education	34,709
Churches	1,469	Contributed to Publication	10,279
Licensures	16	Contributed for Presbyterial purposes	12,247
Ordinations	14	Contributed for Congregational purposes	676 432
Installations	52	Contributed for Miscellaneous purposes	66,917
Pastoral relations dissolved	40	Whole amount contributed	872,355
Churches organized	33	Churches not reporting number of members	206
Churches dissolved	14		
Members added on examination	5,048		
Members added on certificate	2,851		
Total number of communicants	82,014		
Adults baptized	1,529		

SECTION IX.—AMERICAN BAPTISTS.

Having given, in section fifth, a statement of what Baptists claim respecting their existence prior to the Reformation of the sixteenth century, we will not say anything here of them previous to their appearance in the United States, but refer our readers to what we have there said. And, as the creed of American Baptists is substantially the same as that of Baptists in England and on the continent, we will not repeat the statement of that creed here, but shall, in matters of doctrine or practice, confine ourselves to those points alone in which the several bodies of Christians coming under the description "American Baptists" differ from each other. By the name Baptist, when not preceded by any qualifying term, we mean that largely predominating class of Baptists in the United States and the British Provinces who are Calvinistic in their doctrines, and who maintain close communion. These we will notice first, giving a more particular account of them, as they comprise the great body of that large number of Christians in America known as Baptists.

As the Baptists of America and of England and the continent have "one Lord, one faith, and one baptism," so they are bound together by strong bonds of sympathy. This is yearly strengthening. Last year (1870) a delegation representing the Baptists of England, Wales, Scotland, and Ireland, visited the Baptists of America, bringing fraternal greetings. The delegation consisted of Rev. Dr. Price, of Abedare, Wales, Rev. Dr. Todd, pastor of the Baptist Church, Sydenham, London, and Rev. Dr. R. M. Henry, pastor of the First Baptist Church, Belfast, Ireland. This was not the first delegation of the kind visiting America, but it contributed very greatly in awakening and strengthening the bonds of sympathy, and promises good results.

Roger Williams.

The name of Roger Williams must have the honor of being placed at the head of every account of the introduction of Baptists into America, and of the establishment of Baptist churches. In our article on English Baptists, in alluding to the history of this people in Wales, it will be remembered by our readers we referred to the proportionally large membership there now, and the claim made by Welsh Baptists to great antiquity. The mention of Roger Williams turns our thoughts again to the little mountainous Principality of Wales. Here Roger Williams was born in the year 1598. At an early age he was sent to Oxford College, and educated through the munificence of Sir Edward Coke. He was a member of the Church of England, and was designed for the priesthood. But he became a Puritan, and emigrated to America in 1630, settling at Salem, Massachusetts, and was soon after called to the office of teacher in connection with the Rev. Mr. Skelton. He was not here long before his liberal views on the question of conscience in matters of belief rendered him obnoxious to the Puritan settlers of the colony. He contended against religious persecution in all forms. He protested against the union of church and State, which then and long after existed in both Massachusetts and Connecticut. He was not then a Baptist,



Adoniram Judson

though in advocating these views he was defending principles of which Baptists had ever been the representatives. This the authorities of the colony would not tolerate. He was therefore condemned for no other reasons than holding those opinions which now none think of questioning, but all love. In the enjoyment of civil and religious liberty, we think it was always so. But it was not. It cost much heroic suffering and noble sacrifice to obtain it for us. To none is the world more indebted than to Roger Williams. They sentenced him to banishment, and expelled him in 1635 from the colony. In the spring of 1636 he settled in what is now the State of Rhode Island on the site where the opulent city of Providence stands. Here he founded a colony, obtaining a charter from the King. A fundamental principle of this colony was, that there should be no persecution for conscience' sake in matters of religion, but that every man was to have perfect freedom to worship God after his own conviction of truth and duty. It was not *toleration* he established which implies the right to punish, but magnanimously withholds it. It was *perfect freedom which denies the right.* This is just the difference between Rhode Island Colony, and that of Lord Baltimore in Maryland. The latter granted toleration, only a privilege they retained power to revoke at their pleasure. The former incorporated religious liberty into the fundamental law of the Commonwealth. It was the first time the world ever beheld such a sight. That little Colony of Rhode Island was the first government that ever was based upon it. The Puritans who fled from religious intolerance knew not how to be tolerant. Roger Williams fled from their intolerance and established a colony in which perfect freedom was guaranteed by the law to all its inhabitants.

It was after he arrived in Rhode Island, but before he obtained the charter, that he was baptized, though in theory he was a Baptist when he was banished.

Bancroft's Testimony.

We will here introduce the testimony of the eminent American historian Bancroft to the character of this man, and the importance of that place he occupies as a contributor to those free institutions now the glory and strength of our land: "In the unwavering assertion of his views he never changed his position. The sanctity of conscience was the great tenet which, with all its consequences, he defended as he first trod the shores of New England, and in his extreme old age was the last pulsation of his heart. It was his glory to found a State upon that principle, and to stamp it upon its rising institutions in characters so deep that the impress has remained to the present day, and can never be erased, without the total destruction of his work. He was the first person in modern Christendom to assert in its plenitude the doctrine of religious liberty, of conscience, the equality of all before the law, and in its defence he was the harbinger of Milton, and the precursor of Jeremy Taylor. His philanthropy compassed the earth. Williams would permit the persecution of no religious opinion, of no religion, leaving heresy unharmed by law, and orthodoxy unprotected by penal enactments."*

* History of United States, vol. 1, chap. 9.

Such was Roger Williams, the first of American Baptists. Possibly a few were in the other colonies before he avowed himself one, but we hear of Baptists first in connection with him.

Influence of Principles.

The principles he advocated were destined to spread, and have exerted a mighty influence in moulding the free institutions of our nation. All now defend religious liberty; but American Baptists claim to have been its first and stanchest defenders. In England they stood alone as representatives of the right of all men to worship God according to the dictates of their own conscience. The same was true of them for a time in America, though soon after their appearance the Quakers became their zealous co-operators in this good cause, now so triumphant, but which our fathers were so slow to accept, and to give others the benefit of. Dr. Bushnell says of the Pilgrim Fathers: "They as little thought of raising a separation of Church and State as of planting a new democracy."* The feeling of the Puritans of New England toward all dissent from the standing order may be gathered from these lines, found, at death, in the pocket of a Mr. Dudley:

> "Let men of God in court and churches watch
> O'er such as do a toleration hatch."

But principles live, and in due time triumph. So Baptists claim it has been with them, as the representatives of liberty of conscience, and the denial of the right of the civil magistrate to coerce for religious dissent. What they claim has been conceded by high authority among those not of them. In 1789, George Washington, who was an Episcopalian, in a letter addressed to the Virginia Baptists, said: "While the Baptists have always defended the principles of religious liberty, they have never violated them. They have had but one opportunity of forming a system of civil government, and they so formed it as to create an era in the history of civilization. In the little Baptist State of Rhode Island was the experiment first attempted of leaving religion wholly to herself, unprotected and unsustained by the civil arm. The principles which were here first planted have taken root in other lands, and have borne abundant fruit. The world is coming nearer to the opinions of Roger Williams; and so universally are his sentiments now adopted in this country, that, like other successful philosophers, he is likely himself to be lost in the blaze of his own discovery."

The influence of their principles at this time and for years previous must have been great to call forth such a testimony from "the Father of his country."† Mr. Jefferson resided in Virginia within a few miles of a Baptist church. He was accustomed often to attend its service. As is now often the fact, so then, when business was to be attended to it was done by the church in the presence of the whole congregation. The pastor one day asked Jefferson what he thought of the working of the democratic form of government in the Baptist Church. He replied,

* Quoted by Dr. Belcher, History of Denom. p. 146.
† Winebrenner's History of Denom p. 58.

"It interests me much, I consider it the only form of true democracy now existing in the world, and have concluded it would be the best form for the government of these American Colonies."* This was before the declaration of independence. How far the practical workings of the democratic principles of Baptists as illustrated under the eye of Jefferson, among the little band of Baptists worshipping within a few miles of his residence, influenced his political views, we do not say. But, undoubtedly, it was not inconsiderable. And through him how far it aided in making the genius of our government what it is none can tell. In August, 1789, a delegation of Virginia Baptists waited on General Washington to express their fears that the principle of religious liberty was not as well guarded as it ought to be. In one month after the expression of those fears by this delegation of Baptists, that portion of our National Constitution was adopted which provides that "Congress shall make no law establishing articles of faith, or modes of worship, or prohibiting the free exercise of religion, or abridging the freedom of speech, or of the press, or the right of the people peaceably to assemble and to petition to the government for a redress of grievances."†

Thus was the principle of religious liberty stronger than all its foes. Struggling long it won its way to the favor of statesmen by its essential justice. But while it made that progress the extracts we have given show, yet, the emancipation of Church and State was not complete, for, though the fundamental law of the land had incorporated into it the provision just quoted, making it for all time illegal and impossible for the general government to intermeddle with the subject of religion, in favor of any denomination, yet, in New England, the Congregationalists remained by statute law the standing order, for support of which all others were taxed. Nor was this odiously unjust law repealed in Connecticut until 1838. In Virginia the Church of England was not established by law until some years after the Revolution. While as late as 1785, through the influence of Episcopalians, the legislature of Georgia enacted a law on the subject of religion against which Baptists protested, and in consequence of which it was repealed at the next session. At length the principle triumphed in every one of the original thirteen colonies, in which Church and State had been united in any form, so that now the Constitutions of every State in the Union accord with the Amendment to the National Constitution passed, as is believed, through the influence of the protest of the Virginia Baptists in 1789. And to-day the Republic of the United States and its daughter, the Republic of Liberia, are the only two governments in the world where Church and State are completely divorced, and where perfect religious freedom exists. Others did nobly, especially the Quakers, but Baptists claim to have been the leaders and the largest contributors. The statistics, to be given further on in our article, will show that their influence in the United States to-day is very great; perhaps numerically greater than any other body.

* Curtis' Progress of Baptist Principles, p. 356.
† Curtis' History of Baptists, p. 206.

This position was not easily gained. It cost the early churches and preachers much suffering. As we have seen, Roger Williams was banished from Massachusetts Colony for its defence, in the midst of the rigors of a New England winter, and compelled to track his way across the wilderness in search of a home for himself and followers on the banks of the Narragansett, seeking an asylum among Pagan savages, when banished from the civilization of Christian men who had themselves fled from persecution.

Persecution.

The laws of Massachusetts Colony against Baptists and Quakers were severe. John G. Whittier has quaintly written,

> "The Baptists felt their iron heel,
> And Quakers quaked with unaccustomed zeal."

The more their principles prevailed the more violent became the punishment. The penalties inflicted were the severest the spirit of the age—which had softened down as compared with previous years—would allow; banishment, whipping, fine, and imprisonment, beside being taxed to support the clergy of the "Standing Order." For failure or refusal to pay this tax, regarding it as unjust, they "oftentimes had their bodies seized upon and thrown into the common jail, as malefactors, and their cattle, swine, horses, household furniture, and implements of husbandry, forcibly distrained from them and shamefully sold, many times at not quarter of their first value."* In 1723 a law was passed by the general Court relieving Baptists from this tax. But it relieved their *persons* only, not their property. Hence it was of little service, retaining and enforcing the unjust principle on which all such laws rest. In Connecticut Baptist ministers were put in the stocks, and afterward thrown in prison for preaching the Gospel contrary to law. In Virginia Dr. Hawks, an Episcopalian, says: "No dissenters experienced for a time harsher treatment than did the Baptists. They were beaten and imprisoned, and cruelty taxed its ingenuity to devise new modes of punishment and annoyance."† This spirit of persecution long lingered after the strength of popular feeling had bound it hand and foot, and the laws it enacted remained unrepealed on the statute books of the New England Colonies and of Virginia years after public sentiment had made their execution impossible.

Into the details of persecution suffered in the effort to force compliance with those iniquitous laws we are forbidden by our limits to enter, though they are more numerous than our readers may at first suppose, and exhibited, on the side of the persecuted, a nobleness of heroism worthy of all praise, and of intolerance and cruelty and utter disregard of the conscience of others, on the part of the persecutors, we are surprised to find existing in the very morning of the day in which we live. We will mention a few, however. In Virginia, on June 4, 1768, only 103 years since—men are living, no doubt, whose fathers remember it—three Baptist ministers, John Walker, Lewis Craig, and James Childs, were brought before the magistrates in Spottsylvania County,

* Dr. Hovey's Life and Times of Backus, p. 167.
† History of Prot. Epis. Church in Virginia, p. 161.

and bound over for trial as "disturbers of the peace," charged with preaching the Gospel, their accusers saying they could not meet a man "without putting a text of Scripture down his throat."

This trial has been made memorable in history because of the part taken in it by the eloquent Patrick Henry, who, on hearing of their arrest, rode sixty miles, that he might be present at their trial, and volunteer in their defence. Seating himself in the court room, he listened to the reading of the indictment. The words "For preaching the Gospel of the Son of God," caught his ear. Rising immediately on the concluding of the reading, he stretched out his hand, received the paper, and then addressed the Court. He dwelt on the charge "*For preaching the Gospel of the Son of God.*" He asked, at the close of a most eloquent appeal, "WHAT LAW HAVE THEY VIOLATED?" And then, for the third time, in a slow, dignified manner, he lifted his eyes to heaven, and waved the indictment about his head. The effect was electrical. The Court and audience were at the highest pitch of excitement. The prosecuting attorney and the witnesses against these three men grew pale and trembled. The Judge shared in the excitement, now becoming extremely painful, and with tremulous voice gave the authoritative command, "*Sheriff, discharge those men.*"

Patrick Henry defended those men from ardent love for religious liberty, and not because they were Baptists. His descendants are now Baptists, and the inhabitants of the counties of Virginia where Baptists were most harrassed and persecuted by those unjust laws against them are now almost all connected with them. Baptists have now in Virginia 948 churches, and 122,120 communicants, having, it is said, more members in the City of Richmond alone, than the Episcopalians, once established by law, have at present in the entire State. But none rejoice more than Baptists that Episcopalians and all others now enjoy that perfect liberty once denied to them.

In New England their sufferings were longer in duration, because commencing at an earlier period, but were much more severe. In 1649, John Clark, Obadiah Holmes, and John Crandal, were arrested and imprisoned in Boston, each well whipped, and fined, in the order in which we have written their names, twenty, thirty, and five pounds each. Judge Endicott, in sentencing them, said: "You go up and down, and secretly insinuate things into those who are weak, but you cannot maintain it before our ministers, you may try and dispute with them." No wonder such opinions prevailed when those who forsook infant baptism were regarded as deceived by the Devil.

About this time Dr. Dunstar, President of Harvard College, an able preacher, and learned in Hebrew, Greek and Latin, became a Baptist. He was not only removed from his Presidency, but the feeling against him in the colony was so bitter that he was compelled to go to Plymouth Colony, where he died in 1659. But, as we have said, it is impossible to give extended details. We will, therefore, dismiss this part of our history with a single additional case. In the seventeenth century, Dr. Hezekiah Smith, "a godly and learned man," of imposing personal appearance and of eloquent speech, became a Baptist. He was

full of zeal for the Lord and for the new principles he had embraced. A few Baptists lived in Haverhill, Massachusetts. Dr. Smith visited them that he might preach the word to them, and confirm their faith. The authorities dreaded the possible consequences of the coming of a man of so much power, whose antecedents would necessarily create a widespread popular interest in him. They therefore took measures to prevent his preaching in the place. Orders were accordingly issued by the town authorities to that end. The order prohibiting him from preaching, and designed to expel him from the place, was put in the hands of a constable to read to Dr. Smith and urge him to depart, and certainly to desist from preaching. When that worthy official was confronted by the commanding presence of Dr. Smith, he was overcome with amazement. He attempted to read his paper to him but utterly failed. He stammered—became confused. His brain swam, and his vision grew dim. Gazing at Dr. Smith, he forgot his paper, and began: "Mr. Smith, I warn—I warn—I warn—I warn you off God's earth," and then, turning, beat a hasty and inglorious retreat, leaving Dr. Smith master of the field. Dr. Smith preached often in Haverhill, and his labors bear fruit to-day in the strength and influence of Baptists there.

But, thank God, those days of persecution are now passed, and we will not linger among their sad stories of suffering and injustice. We rejoice that we live in other days, and this glance backward serves to show how great progress has been made in religious as well as civil freedom.

Early Churches.

The first Baptist Church was organized in America, in 1639, in Providence, Rhode Island, though the first Baptist Church of Newport disputes this claim. The verdict of opinion in the controversy that sprung up a few years since, on this question of priority between the two churches, is, we believe, generally in favor of the first church of Providence.

Of this church Roger Williams was a member. It originally consisted of twelve members. This small body was soon increased by the addition of twelve others, whether by baptism in Providence, or by letter, having been members of Baptist Churches in England, we have no means of knowing. It yet exists, vigorous and influential, under the able ministry of Rev. Dr. S. L. Caldwell. Its present edifice was erected nearly a century since and is the largest church edifice in the city. It stands in the centre of an open square, surrounded by spreading elms, the favorite shade tree of New England cities.

Other churches were soon after organized in the different colonies. The First Newport, in 1644; Second Newport, in 1656; First Boston, in 1665; Middletown, New Jersey, in 1688; and the Piscataway and Cohansy Churches, in the same State, the former in 1688 and the latter in 1689; First Philadelphia, in 1698; Brandywine, Pa., in 1715, and First Church in New York City, in 1724. Churches were organized at many other points where new settlements sprung up, so that within about a century after Roger Williams became a Baptist there were about seventy-five in existence, notwithstanding the oppressive laws against them. Connected with some of these early churches were laymen who

became prominent in civil positions, and, while the ministry of that early day among Baptists was not, as a whole, a well educated body, they comprised some who ranked high as scholars.

Those early churches became centres of influence, and sent out, in time, colonies that in a few years became rigorous churches, and these again became fruitful vines. The pastors of those bodies were earnest men of God, even their bitterest adversaries acknowledging them to be godly and earnest men, mighty in word and deed. From these churches missionaries went out into destitute settlements, and, preaching the gospel, baptized those who believed and organized churches. The record of their labors is on high, and being dead their works still follow them.

Growth.

From the early churches the transition of our inquiries to the growth of Baptists is natural and easy. From the planting of the First Baptist Church of Providence, Rhode Island, to this date, 1870, 241 years have elapsed. Within the first century we found about 75 churches planted under most adverse conditions. During the remaining 141 years the Baptists have grown to be, probably, the first denomination, in point of numbers in the United States. This is undoubtedly true, when, as we now do, we include all denominations coming under the general classification of Baptists. "A little more than 100 years ago, Dr. Ezra Stiles, of Newport, R. I., afterwards President of Yale College, published an estimate of the relative strength of the different denominations then existing in New England, and what their numbers might be in 100 years, *i. e.* in 1860. He reckoned the Baptists then at one-twentieth of the Congregationalists (his own people,) and estimated that they would be in about the same proportion in 1860. But, though sanguine and mathematical, he has proven, now that 1860 has come and passed, a false prophet. Baptists equal the strongest if they be not the most numerous, while the relative proportion of the Congregationalists to Baptists is as 1 to 7 when we include all who practice immersion and deny the validity of infant baptism, and as 1 to 4½ when we confine ourselves to the regular Close Communion Calvinistic Baptists, with whom Dr. Stiles compared them in 1760.

Baptist churches are to be found in all parts of the United States and Canada, while the strength of Presbyterians, Dutch Reformed and Episcopalians is limited to certain districts rather than general. At present the aggregate of all coming under the general name of Baptist in the United States, embraces a membership of 2,014,524, gathered in 21,790 churches and having 18,391 ministers. The proportion of these figures belonging to the several subdivisions of Baptists will be given in their proper place and relation.

Having given this general view of the history of the American Baptists, we now proceed to give our readers some account of that largely predominating body among them, usually and properly designated Baptists without any qualifying term, being Calvinistic in doctrine, and adhering rigidly to the practice of close communion.

Baptists.

Their membership is now 1,419,493, gathered into 17,745 churches, having 10,818 ordained ministers; like all Baptists, their church government is strictly congregational, each

church being a perfect community within itself, and under no amenability to any other body or church, none having the right to legislate for it, but governing itself by the will of a majority of all its members, male and female. True, these churches are banded into associations, of which there are 799 in the United States. To these bodies each church reports its condition annually by letter, and is represented by delegates in its sittings. These associations, however, are purely voluntary, and have no legislative functions whatever. The most they can do is to advise and recommend. They can enact nothing binding any church connected with them.

This large body are close communionists. They complain of the unfairness of the representations often made of their views and practice on the communion question. They, in common with all the leading evangelical denominations, regard baptism as a prerequisite to communion. The real question at issue is baptism. Baptists say immersion only is Scripture baptism; others accept immersion, sprinkling, or pouring as equally valid. The early churches we have already noticed were the American parents of this body, and were close or strict in their communion. Their mode of worship is identical with Congregationalists and Presbyterians, while the tone and doctrine of the preaching heard in their pulpits is the same.

Education.

While there were exceptions, it is true that the majority of the early ministers of this body were men who knew nothing of the learning of the schools, not having received a classical training. Nor do Baptists believe it *ought* to be made a requisite, but that if a man feel himself called of God to preach, and is either too far advanced in life, or has been educated for another pursuit, the absence of a regular classical and theological education ought not to be made a bar to his preaching. They, however, encourage all young men to obtain the most thorough training possible, and have in most of the States education societies to aid worthy but indigent young men. Many men among Baptists who felt called to the work of the ministry, but were without the culture of the schools, by diligent application became eminent in scientific and classical knowledge, and eloquent as preachers. Baptists may, therefore, be classed, both in their past and in the present, among the friends of education, and when we take into account their early history, and the difficulties against which they have struggled, they have done much in this direction.

Brown University, located at Providence, Rhode Island, is their oldest institution, having been in existence more than one hundred years, and now having personal property and real estate the combined value of which is near $1,000,000. But previous to the planting of this venerable institution they had an academy at Hopewell, New Jersey, out of which Brown University sprang. Many eminent men have been students of Brown. Chief Justice Chase, Bishop Clark, Horace Man, Dr. Angel, President of Michigan University, and many others are among her alumni. They now have 29 colleges and universities, the aggregate value of properties and endowments being $2,737,000; and aggregate volumes in libraries 125,721; Brown contains 38,000. Beside Brown

their best known colleges are Rochester and Madison in New York, Lewisburg in Pennsylvania, Chicago University in Illinois, and Waterville in Maine. The others are in flourishing condition also.

Of Theological Seminaries they have nine. Two of these are quite handsomely endowed. Newton, Mass., has endowment and real estate worth $400,000, and Crozier, at Upland, Delaware connty, Pa., recently established, $317,000, the gift of one family, the heirs of the late John P. Crozier, a prominent, wealthy and liberal Baptist, well known for his abundant liberality towards the Christian Commission, and his ardent friendship for its President, G. H. Stuart, Esq.

Their Colleges contained, in 1870, 3,455 students, and their Theological Seminaries, 560. Of course the latter are all preparing for the ministry, while many of the former have the same vocation in contemplation.

In addition to the Colleges, Universities and Theological Seminaries mentioned, they have a number of other institutions of lesser grade. We must not omit, however, to mention the Vassar Woman's College, located at Poughkeepsie, New York, and founded by the princely munificence of Matthew Vassar, Esq., whose entire gift amounted to $825,000. It had nearly 400 students in 1870. It is designed to be for young ladies what Harvard, Yale and Brown are for young men. A great impetus has recently been given, through the untiring energy of Rev. S. S. Cutting, D. D., to the establishment of Academies in all the States. Much interest is shown in the movement and already munificent donations have been made. Hon. E. Cook, of Havana, N. Y., has given $150,000.

Periodicals.

Of religious periodicals this body have 25 weeklies, 1 bi-weekly, 3 semi-monthlies, 6 English monthlies, three German monthlies and 1 quarterly. Of the weeklies, the "Watchman and Reflector," of Boston, the "Examiner and Chronicle," of New York, and the "Standard" of Chicago, have the largest circulation. Next to these, in circulation, but the equal of the best, is the "National Baptist," of Philadelphia. These four papers are conceded among the best religious weeklies of the country. There are none better. The Baptist Quarterly is one of the most scholarly publications of its kind in America.

Missions.

This body have been and are now pre-eminently a missionary body. The origin of the Foreign Mission work among them was most providential. Rev. Adoniram Judson and Luther Rice left this country in 1812, sent out by the Congregationalists of New England as missionaries to India. On the voyage the study of the New Testament made both them and their wives Baptists, and on landing at Serampore they were all baptized by Rev. William Ward, an English Baptist Missionary, at that place. Rice returned to lay the matter before the Baptist churches of America and urge the formation of a Mission Board among them. Judson remained, but God led him to Burmah. His sufferings and his work there are too well known to justify recital here. Judson toiled in Burmah. Rice, with trumpet tones, roused the churches here. The work has moved

on gloriously. The American Baptist Missionary Union now has in Asia 20 stations, 328 out stations, 319 churches and 17,426 members. Including those in Burmah not under immediate supervision of the Board, the number of the members is about 20,000. Of the laborers among these 100 are American, 48 male, 52 female and 476 natives, of whom 80 are ordained ministers of the gospel. The union has missions in Africa and Europe as well. The total statistics for 1870 are 1,919 stations, 630 churches, 957 preachers and teachers, 4,600 baptized last year, and 46,964 members—the whole sustained at an annual cost of $210,000.

Beside the Foreign Mission they have a Home Mission Society, the object of which is to send the Gospel to destitute portions of the West, and now to the freedmen of the Southern States. This society is doing a grand work. Its receipts in 1870 were $230,000. Beside sustaining missionaries it has a building loan fund designed to aid feeble churches in erecting places of worship. It is designed to increase this fund to $500,000, a considerable portion of which has been secured by Rev. Dr. E. E. L. Taylor, who has the matter in charge.

They have a Publication Department sustained by a separate society, for the publication of Sunday school books and denominational literature. This society now has large assets and does a business of about $350,000 annually, and is constantly increasing.

Old School Baptists.

The movement in favor of missions awakened hostility at the time of its inception and formation. This led to a secession of a number of churches from the great body. These churches are found chiefly in Delaware and Maryland, and farther south, and in the Southwest. They are generally feeble, have but little influence, are opposed to missions, to Sunday Schools, and to an educated ministry. They number, it is thought, about 60,000. But this is only an approximation, as they pay little attention to the collection of their statistics.

Baptists of the British Provinces and Canada.

As the Baptists of the British Provinces are in perfect accord with the great body of whom we have just given an account, a word respecting them is fitting at this point. The first Baptist church was constituted in New Brunswick, October, 1778, at Horton. Soon after churches were organized at various points; and on June 23, 1800, the first Baptist Association of British North America was organized in Lower Granville, Nova Scotia. Baptists now have 567 churches, and 41,000 members. Their growth has been quite rapid. They have four colleges, and publish three English, and one French periodical, each weekly. They co-operate in Foreign Missions with the American Baptist Missionary Union. In Nova Scotia they predominate.

FREEWILL BAPTISTS.

Origin.

This body of Christians, though one of the smallest of those in the United States coming under the general classification "Baptists," is one of the most active in the promotion of spirituality of personal religious character.

They appeared for the first time, as organized and distinctive, in the year 1780. The causes leading to their separation were two. The first is found in the Arminian tendencies, existing, to a limited extent, among some of the early Baptist churches. It is true that, generally, the early Baptist churches of this country were Calvinistic, yet, there were members, and some ministers, who having belonged in England to that division of Baptists called "*General*," and who have always been moderate Calvinists, and some of them Arminian, brought those views with them and sought to propagate them in the churches here. This would, of course, awaken opposition, and in time cause just such a separation as we are now describing. The second is found in the Antinomianism evidently spreading to a considerable extent about this time, and which, in a quarter of a century later, caused the secession of another body, heretofore alluded to, and known as Old School Baptists, leaving the great body of Baptists, of whom we have given an account, Calvinists, without falling into Antinomianism on the one hand, or Arminianism on the other. Against the former, the principles of the body we are now giving a sketch of were the natural and inevitable reaction.

The founder of this body was the Rev. Benjamin Randall. He was an uneducated man, but of sound sense and fervent piety. He was converted at New Castle, New Hampshire, under the preaching of the celebrated George Whitefield, when twenty-two years of age. About four years after his conversion, in 1776, he united with the Calvinistic Baptist Church in Berwick.

Feeling called to preach, license was granted him by the Church to "exercise his gift," which he did with remarkable success. He was instrumental in the promotion of an extensive revival of religion in Dover, N. H., the place of his birth, and in many other places. He imbibed Arminian notions, thus dissenting from the body with which he had connected himself. The Baptist Church in Berwick met, considered his case, and withdrew the hand of fellowship from him.

There was not a denomination in existence in America to which he and his followers could naturally ally themselves. On the mode and subjects of baptism they were Baptists, but Baptists were Calvinists, while they were Arminians. The first church organized was at New Durham, N. H. Like all new sects, terms of reproach were used in describing them. They were called Randallites, General Provisioners, New Lights, and Freewillers, the last of which has clung to them, and which they have accepted, being known now as Freewill Baptists.

Peculiarities.

They are a unit with the great body of Baptists on the subject of baptism and the question of church government, but they do not accept the doctrines of Cavinism. They

deny personal, unconditional election to eternal life in Christ, in consequence of an eternal decree. Hence, they repudiate the doctrine of final perseverance, as explained in harmony with the Calvinistic theory, but that election is made sure by perseverance only. They differ also on the subject of communion, practising what is known as "open communion," and not, like the Regular Baptists, regarding immersion as essential to communion. In fact, they do not regard baptism as a scriptural prerequisite to the Lord's table. In this they differ from others, as much as from the great body of their Baptist brethren. They have also always been unflinching opponents of slavery. For this reason they had no churches in the South prior to the late rebellion. Now they have missionaries at various points, and have established, on a liberal basis, a school at Harper's Ferry, Virginia.

Schools and Periodicals.

Their early ministers were men without the advantages of a thorough collegiate training, having received only such an education as the common schools of New England afforded at that time. In a few instances, a few months at an academy may have supplemented this. But the cause of education has received their hearty support, as they have increased in numbers, wealth, and influence. We have mentioned the college founded by them at Harper's Ferry. Beside, Bates' College, in Maine, is under their control, and liberally endowed by Mr. Bates, after whom it is named. At Hillsdale, Michigan, they have a college largely attended. They have academies at other points. Their principal periodicals are the "Morning Star" and the "Baptist Union," of New York.

Numbers.

They have not grown rapidly, and for a few years past they have been stationary, and by some thought to be retrograding. At present they number 1,875 churches, 1,141 clergymen, and 66,691 ministers.

CAMPBELLITE BAPTISTS, OR DISCIPLES.

The designation by which this body have chosen to be known is that of disciples. They regard the title "Campbellite Baptists," as a reproach; for, though Rev. Alexander Campbell was their founder, they claim to be the restorers of "Primitive Christianity," and hence object to denominating a church by any other designation than is found in Scripture. The followers of Christ having been termed disciples, they have chosen this as their appellative; sometimes, we believe, they employ the phrase "the Church of the Disciples." They are by far the largest body (after the Regular Baptists,) in America. They have had a rapid growth, and in many sections of the United States, and in parts of the British Provinces, they are now numerous and influential. It is common to cite the growth of the Methodist Episcopal body as most surprising in its rapidity, but we think it probable that a careful comparison of statistics would show no less rapidity, if, indeed, not much greater, in the progress of the Disciples, who from a feeble origin, far within the lifetime of many now living, have become strong—in some sections almost controlling.

Rev. Alexander Campbell.

The character and life of a man who possessed the mental abilities, and force of character to originate, organize and establish such a monument as this, and whose followers in a few years after his death number hundreds of thousands, are worthy of study. His memoir has recently been issued in two large volumes, and will well repay perusal.

A brief sketch of this eminent man is all our limits allow; he was of Scotch-Presbyterian education, and parentage. His father, Rev. Thos. Campbell, had long been a Minister of high standing in the "Secession" branch of the Presbyterian Church, in the North of Ireland, who, with his family, emigrated to this country early in the beginning of the present century. His liberal views soon rendered him the object of persecution among his Presbyterian brethren, for which reason he encountered much opposition. He was at one time formally arraigned before an ecclesiastical tribunal of his brethren, on the charge of heresy. His fundamental position, while yet in connection with the Presbyterians, was, that the divisions existing among Christians were caused by a want of conformity to Scripture, and that the true and certain way to insure such unity, was to cast aside all creeds, and follow only the teachings of the Bible. The more rigorously he advocated his peculiar views, the stronger the opposition to him became, until on September 7th, 1810, he and his family and a considerable number of others, who had imbibed his sentiments, separated from the Presbyterians, and organized a church at Brush Run, in Washington County, Pennsylvania, where a house of worship was erected. Of this church, Rev. Thos. Campbell and his son, Alexander, became joint pastors. In this church much devotion was manifest, and perfect concord prevailed; at length a subject of difficulty presented itself—a member raised the question "Is Infant-baptism Scriptural;" Mr. Campbell and his son entered into the discussion occasioned by this query, and having been educated in its belief, undertook the defence of "Infant Baptism." The result of the investigation was, that they both, and many members of the Brush Run Church, were convinced not only that Infant Baptism was without Bible authority, but that Immersion alone was Scriptural Baptism. They, at the conclusion of the investigation, were Baptists.

True to their convictions they became Baptists; and on the 12th of June, 1812, were immersed by Rev. Mr. Luce, and forming a Baptist church, were admitted, in the fall of 1813, into the Redstone Baptist Association. About this time Rev. Alexander Campbell comes prominently into notice. He was educated at Glasgow University in Scotland, and was, from a student, eminent for energy of character, brilliancy of talents, and love of learning, together with a wonderful ability in debate. He first attracted attention by a speech in the Redstone Baptist Association in defending the position that "no terms of communion should be required other than the Holy Scriptures required." He subsequently became famous as a debater. Perhaps America never saw his superior in this. He loved what he regarded truth, and brought to its defence rare abilities, wide reading, and much learning. A debate with Rev. J. Walker, in Mount Pleasant, Ohio, on

the subject of baptism, raised him high in the estimation of Baptists, and gave wide celebrity to his talents and knowledge for the first time. Three years after he held a debate with Rev. Mr. McCalla, of the Presbyterian Church, in Washington, Kentucky, which contributed largely to increase his fame and extend his influence among the Baptists. Beside these, he held other debates in the course of his remarkable career. The two most prominent being those with Rev. Mr. Purcell, now Archbishop of Cincinnati, Ohio, on the Romish question, and with Rev. Dr. N. L. Rice, at Lexington, Kentucky, on the subject of baptism. Mr. Campbell having at this time founded, and being in the zenith of his leadership of that large body whose history we are tracing. This was one of the most noted of his numerous encounters with theological opponents, while his opponent, Dr. Rice, was one of the ablest disputants the Presbyterian Church in America ever produced. Henry Clay, the great statesman of Kentucky, presided at this debate, and thousands gathered to hear it.

Origin.

From the time of his union with the Baptists in 1812, and especially his speech before the Redstone Association, it was evident that while he was in his views essentially a most decided Baptist, yet he was not, on some points, in full sympathy. Those points he pressed. Perhaps his growing popularity, and his remarkable abilities made him an object of jealousy with some, and thus caused his points of dissent to be magnified beyond their true value.

Peculiarity.

The chief point of dissent is on the design of baptism. The Baptists require of all candidates for admission into their churches the relation of what they term "Christian experience." That is, they require a statement in evidence of the power the truth in which belief has been avowed has had upon the heart, as an indispensable condition to baptism. The Disciples oppose this as unscriptural, and refer to the confession of the Eunuch (Acts viii, 37,) as all we are to demand. Like Baptists, they do not require submission to a creed as a condition of membership. They, however, attribute to the act of immersion an effect Baptists will not allow, and which, in the judgment of the latter, is regarded as akin, if not identical, with the ritualistic theory of baptismal regeneration. We will, however, give their peculiar conception of the efficacy of baptism in their own language. "No one is taught to expect the reception of that heavenly monitor and comforter (the Holy Spirit) as a resident in his heart until he obeys the Gospel. Thus, while they proclaim faith and repentance, or faith and a change of heart, as preparatory to immersion, remission of sins, and the gift of the Holy Spirit, they say to all penitents, or all those who believe and repent of their sins, as Peter said to the first audience addressed, after the Holy Spirit was bestowed after the glorification of Jesus, 'Be immersed every one of you, in the name of the Lord Jesus, for the remission of sins, and you shall receive the gift of the Holy Spirit.'"

Baptism, they teach, is designed to introduce the subjects of it into the participation of the blessings of the death and resurrection of Christ,

who died for our sins, and rose again for our justification. But it has no abstract efficacy without previous faith in the blood of Christ, and deep and unfeigned repentance before God; neither immersion in water nor any other action can secure to us the blessings of peace and pardon. It can merit nothing; still to the believing penitent it is the *means* of receiving a formal, distinct, and specific absolution, or release from guilt. Formed for a new state, by faith and repentance, the believer enjoys its heavenly adaptations the moment he enters the Kingdom, by being baptized in the name of Christ. The waters of Baptism, in connection with the death of Jesus, afford him as great an assurance of safety, as did their type, the waters of the Red Sea, to redeemed Israelites, when they engulphed Pharaoh and his hosts. Thus we are taught, that penitent believers are born the children of God by baptism; that salvation is connected with baptism when accompanied by faith, that remission of sins is to be enjoyed by baptism, through the blood of Christ; that persons having previously believed and repented, wash away their sins in baptism, calling on the name of the Lord; that men are saved by baptism, in connection with the renewing of the Holy Spirit; and, that the answer of a good conscience is obtained in Baptism through the resurrection of Jesus Christ.*

They call Bible things by Bible names. This has led to the calumny that they have been exposed to, of denying the Divinity of Jesus Christ, and of the Holy Spirit. They will not use the current Theological technicalities as applied to the Godhead. They repudiate the terms "trinity," "eternal generation," "eternal filiation," "eternally begotten," "co-essential and consubstantial," and all others of a like character. But they are believers in the Trinity, and with the exception of their peculiar and seemingly mystical conceptions on the design of baptism are orthodox. Their statements on this subject are the chief cause of their denominational severance from Baptists.

Recent movements in the Western States, where they are numerous, look towards their future identification with the great Baptist body. Whether such a consummation be reached or not, it is certain, from the account we have given of them, there are points of union, while the ground of disagreement and separation is mainly on the effect of Baptism—Baptists denying baptismal regeneration, and regarding all statements in definition of its effects implying baptismal regeneration as dangerous.

The strength of this body is found in Western Pennsylvania, in Kentucky, in Virginia, and in the Western and Northwestern States. They are found in the British Provinces, and hav' Missions in the Holy Land; Dr. Barclay, author of the "City of the Great King," is their Missionary at Jerusalem. They have 5,000 Churches, 45,000 Ministers, and 500,000 members.

Institutions and Periodicals.

Rev. A. Campbell, in the incipiency of the formation of this body, founded the Christian Harbinger. The Quarterly issued at Cincinnati, under their auspices, is one of the ablest

*Christian Baptist.

in the United States. Besides, they publish several weeklies, and minor periodicals. They have a College at Bethany, Va., among the best in our country, and other Institutions of minor grade, but popular, at other points. The Homestead of Henry Clay, in Kentucky, is owned by them. Here, they have laid the foundations of a first-class College.

BAPTISTS—MINOR DENOMINATIONS.

Under this Section we group several divisions of the Baptist family, of less importance than those we have just noticed.

Winebrennarians.

We begin with that body popularly known as Winebrennarians, but who call themselves "The Church of God." They agree with Baptists on the mode and subjects of Baptism; regarding believers as the only Scriptural subjects, and immersion as the only Scriptural mode. They dissent from Regular Baptists on Calvinism, being strongly Arminian in their doctrinal views, approaching more nearly the Methodists than to Baptists, or to the Presbyterians. They practice feet-washing generally, but not regarding it as an ordinance in the same positive sense as Baptism, and the Lord's Supper, they do not hold it as a Church ordinance, and therefore do not regard its non-observance as sufficient cause for discipline. Its general observance is the result of the strength of sentiment in the denomination in its favor, rather than of any law. Their Church government is somewhat similar to that of the Methodists, excepting that they have no Bishops. They have local Elderships, and a General Eldership, the latter owning and controlling all property, superintending printing, having charge of the publication of hymn books, and all periodical literature. From this statement it is evident that on the subject of Baptism they are Baptists, but on doctrine and Church government they are Methodists.

Origin.

They take their popular name from their founder, Rev. John Winebrennar. This divine became, in 1820, pastor of the German Reformed Church in Harrisburg, Pennsylvania. His ministry was remarkable for the extensive revivals of religion that occurred under it. These were not confined to Harrisburg, but, as he preached and labored in all the region round about, they were shared by numerous other German Reformed churches. During those revival scenes the mind of Mr. Winebrennar underwent a radical change on some important points, and his sentiments were accepted by many who had been awakened under his preaching. This led to the call for a convention to consider the duty of a separate organization. This convention met at Harrisburg in October, 1830, and resulted in the formation of "The Church of God," agreeing on the great subject of salvation through Christ, with all evangelical Christians, and holding those peculiar views we have stated. They are numerous in parts of Pennsylvania, in Ohio, in Indiana, and are found in Illinois, Michigan, Iowa, Missouri, and the Territories. They have one eldership in

Texas. They have in all 350 churches, about the same number of preachers and Sunday schools, and a membership of 35,000. They have a Board of Publication located at Harrisburg, and issue the "Church Advocate," circulation 4,000, and "Sunday School Gem," circulation 10,000. They have no churches in the Eastern States, and none in the British Provinces.*

Dunkards.

This body derive their popular name, Dunkards, from the German word *Tunker*, which signifies Tumbler, in allusion to their peculiar form of baptism. They have the candidate, when in the water, go upon his knees, and then immerse him by pushing him forwards, and thus under the water. This they repeat three times. Hence, they are called trine-immersionists. They appeared in Germany about the close of the sixteenth century. A few are still found there, the lineal descendants of those fathers. Many emigrated to America between 1718 and 1730, and subsequently many others arrived. They settled chiefly in Pennsylvania, Maryland, and Virginia, and are now found in the older Western States, especially Ohio, Indiana, and Illinois. They are a quiet, peaceable, industrious, pious people. They are remarkably simple in their habits, plain in dress, and spiritual in their worship. They are generally wealthy, kind to the poor of their own number, and have ever been decided in their testimony against slavery. They regard the term Dunkard as a reproach, and call themselves German Baptists. They publish no very definite statistics, but, from the most reliable information we can gather, we judge their number about 10,000, mostly in Pennsylvania.

Sabbatarians or Seventh-day Baptists.

The description of the Regular Baptists is a description of the tenets of the Sabbatarian Baptists, except on a single point. The Sabbath day. They dissent from the body, and from all Christians, in continuing the observance of the Jewish Sabbath. They appeared in England soon after the Reformation. They appeared in this country first in 1665, organizing a Church at Newport, Rhode Island, other Churches were soon after organized in that State, and in New York and New Jersey, several of which still exist. They have Churches in Virginia, and Ohio, and perhaps a single Church in each of a few other Western States. They are generally a people of ardent piety, and of deep devotion. They have several Missionaries in China, and at other points. They have 75 Churches, 82 Ministers, 7,336 members, one weekly periodical; "The Sabbath Recorder," and two Academical Institutions, one in New Jersey and another in New York.

Six Principle Baptists.

There is a fragmentary body of Baptists, now nearly extinct, called Six Principle Baptists. They hold to the six principles Paul lays down in Hebrews vi, 1. They once had some influence in Rhode Island, and perhaps churches at other points, but in 1845 they had but 19 churches, 14 ministers, and 3,000 members. Since then they have been gradually declining, and now make no report of statistics, though having a few churches.

* I am indebted to Rev. C. H. Forney, Harrisburg, Pa., for statistics, &c.

PROTESTANT EPISCOPAL CHURCH.

ITS COLONIAL CONDITION.

The Protestant Episcopal Church in the United States is the daughter of the Church of England. She retains, in substance, the articles of faith and the ritual of the mother Church.

The members of the Church of England in the Colonies were comparatively few. The nothern Colonies had been established by Puritans, in order to escape from the persecutions and disabilities to which they were subjected in the mother country. But they did not learn from their sufferings the lesson of toleration. They retaliated upon the members of the Church of England, and upon all other dissentients from "the common order," the persecutions to which they themselves had been subjected.* In Maryland, Virginia, and the Carolinas, the number of adherents to the Church of England was more numerous; and in those Colonies it was protected and fostered by the Governors and the laws of the local Legislatures.† Yet even in these southern Colonies the Episcopalians were outnumbered by members of other denominations. When the Revolutionary War began there were not more than eighty parochial clergymen to the north and east of Maryland. In Connecticut the Episcopal Church received an impulse, in the early part of the eighteenth century (1722-27), from the accession to its ranks of several eminent Presbyterian clergymen—some of them members of the faculty of Yale College—and soon became "rooted" in that State "amid storms and persecutions."‡ The larger part of the clergy were supported by the Society for the Propagation of the Gospel in Foreign Parts. In the cities of Boston, Newport, New York, and Philadelphia alone, were the Episcopalians able to support their clergymen without assistance from this society.

The Church of England in the Colonies labored under many disadvantages. In the absence of bishops, its ministry could be replenished only by emigration from the mother Church of England, or by a double voyage of candidates across the Atlantic. The same cause naturally led to a relaxation of discipline. Although many of the clergy in the Colonies were exemplary and devoted men, yet the condition of things, in those distant dependencies, was such as to open a refuge there for clergymen of doubtful reputation and antecedents in the Church of England. The evils resulting from this state of things led to early, but unsuccessful, attempts to secure the introduction of bishops into the American Colonies.

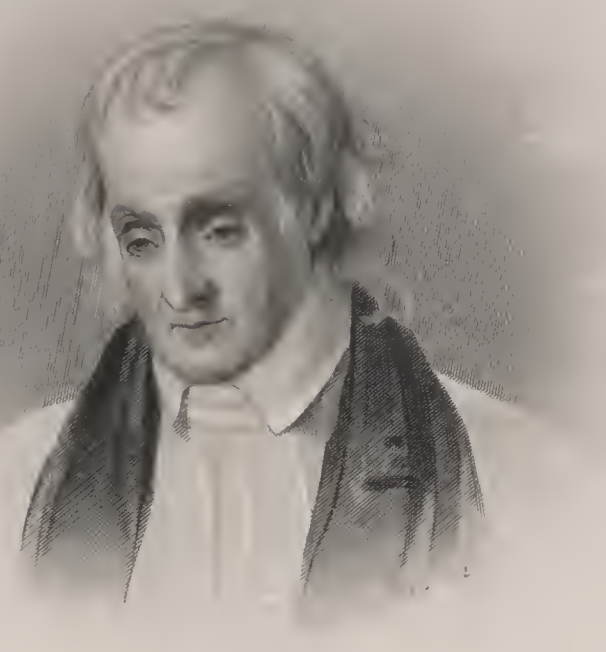
"Letters and memorials,"⁋ says Bishop Wilberforce, "from the Colonies supply, for a whole century, a connected chain of expostulations; yet still the mother country was deaf to their entreaties. At home they were re-echoed from many quarters. Successive Archbishops

* The American Church and American Union, Henry Caswell, p. 35. Beardsley's History of the Church in Connecticut, pp. 14, 59. Coit's Puritanism, p. 177.

† Bishop White's Memoirs of the Church, p. 18.

‡ Beardsley's History, p. 32-60.

⁋ History of the American Church.



pressed them on successive administrations; and the Society for the Propagation of the Gospel during almost every year made some effort in the same cause. The records of these memorials show how earnestly and with what strength of argument it pressed this great cause upon the notice of the government."

The Episcopal oversight of the Colonies was committed to the Bishop of London. Commissaries of the Bishop, who were charged by him with authority to enforce the discipline of the Church, were appointed for Virginia, Maryland, New York, and South Carolina.* But the effort on the part of the clergy of the Colonies to secure the Episcopacy not only encountered the indifference of the mother Church, but was also met by violent resistance on the part of the other denominations. They declared that Bishops from England would come into the Colonies possessed of all the prerogatives which they enjoyed at home, and would thus bring other churches under Episcopal jurisdiction, and subject them to the action of ecclesiastical courts. "What would have been the event," says Bishop White, "in this respect, had the Episcopal clergy succeeded in their desires, is a problem which it will be for ever impossible to solve. In regard to the motives of the parties in the dispute, there are circumstances which charity may apply to the most favorable interpretation. As the Episcopal clergy disclaimed the designs and expectations of which they were accused, and as the same was done by their advocates on the other side of the water, particularly by the principal of them, the great and good Archbishop Secker, they ought to be supposed to have had in view an Episcopacy purely religious. On the other hand, as their opponents laid aside their resistance to the religious part of it, as soon as American independence had done away all political danger, if it before existed, it ought to be believed that in their former professed apprehensions they were sincere."†

ORGANIZATION OF THE CHURCH AFTER THE REVOLUTION.

The Episcopal Churches in the American Colonies established, as we have seen, by the Society for the Propagation of the Gospel in Foreign Parts, and placed under the jurisdiction of the Bishop of London, were called collectively "the Church of England in America." When the Colonies became independent, the Episcopal Churches became, of necessity, severed from all connection with the Church of England. Their organic *union* with it was dissolved, but their essential *unity* in the ministry, creeds, liturgy, and articles was maintained.‡

The position of the several Episcopal congregations toward each other was peculiar. They were not united in any organization. Each parish stood alone. All the congregations dropped off from the authority which had hitherto united them, and each congregation became, for a time, an independent church. But it was the recognized principle of them all that they should be united not only in faith and worship but also in ecclesiastical union in one body. Providentially left as separate

* American Church and Union, p. 61.
† Bishop White's Memoirs, p. 19.
‡ Hawk's Constitution and Canons, p. 5-8.

churches, it was their duty and desire, on Gospel principles, and in accordance with primitive usage, as they believed, and on the ground of their own historical derivation, to be united as one National Church in several Dioceses under the Episcopate.

The existence of separate States in a Federal Union, furnished a providential provision for realizing the theory of the Episcopal Church, viz.: that of a National Church consisting of separate dioceses united in one representative body. The proper mode of proceeding, in order to carry out this theory, was obvious, and was immediately adopted. The several congregations in each State met and adopted a constitution and canons which made them separate and independent dioceses in each State. This was the first step toward the union of all the churches in the United States in one organization.

At the close of the Revolution the Episcopal Church was in an exceedingly feeble state. Most of its clergy in the Northern States had adhered to the parent government, and had fled to England, or to other Colonies, on the breaking out of the war. Those who remained and refused to omit the prayers for the King, or to pray for Congress, were treated with much violence. In many of the northern Colonies not one church remained open; and in Pennsylvania only the one church, of which Dr. White (subsequently Bishop White,) was rector, was left undisturbed.* In Virginia the loyal clergy were ejected from their livings. The consequence of this state of things was that when peace was proclaimed in 1783, the Episcopal Church was found to have been almost destroyed. Virginia had entered in the war with one hundred and sixty-four churches and chapels, and ninety-one clergymen spread through her sixty-one counties. At the close of the war ninety-five parishes had become extinct, and of the ninety-one clergymen only twenty-eight remained.† The churches had been desolated by the war, and the character of many of the clergy was worldly, and religion at a low ebb among the congregations. A similar state of things existed in Maryland. But twenty of the clergy remained there, and the parishes had suffered in an equal proportion with those of Virginia. In North and South Carolina the Church was, if possible, in a still worse condition. It was also exceedingly unpopular with the people, in consequence of having been more largely than other churches identified with the Tory cause.

The first step toward the union of all the churches of the United States in one body was taken at a meeting of a few clergymen from New York, New Jersey, and Pennsylvania, at Brunswick, New Jersey, on the 13th and 14th of May, 1784. They had assembled for the purpose of reviving a society, formerly existing in the Colonies, for the support of the widows and children of deceased clergymen. A meeting was appointed to be held in October, to confer upon some general principles of union.‡

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* Bishop Wilberforce, p. 175.

† Dr. Hawks' History of the Church in Virginia, p. 154.

‡ General Convention, with Notes, &c., Hawks & Perry, 377 et seq.

The meeting was accordingly held in October of the same year. It consisted of fifteen clergymen and eleven laymen from New York, New Jersey, Pennsylvania, Delaware, Maryland, and Virginia. The general principles which they agreed should be the basis of the union were as follows: The continuance of the three orders of the ministry—the use of the Book of Common Prayer—the establishment of a representative body of the church, consisting of the clergy and laity, who should vote in separate orders. They recommended to the churches to send clerical and lay deputies to a meeting to be held in Philadelphia, on the 27th of September, 1785.

A delegate from Connecticut attended this convention, but took no part in its proceedings. The clergy of Connecticut refused to unite in the general organization, until they should have a Bishop at their head. As soon as peace had made it possible (March, 1783,) the clergy had met in convention and elected Dr. Samuel Seabury, of Staten Island, to be their Bishop. Dr. Seabury had sailed for England to obtain consecration there, before the British troops had evacuated New York. He made application for consecration to the Archbishop of York—the see of Canterbury being then vacant—but the Archbishop could not consecrate a citizen of the United States without a special Act of Parliament. Hence Dr. Seabury had recourse to the Scottish bishops, who were not connected with the State, and who could, therefore, if they were so disposed, consecrate a Bishop for the United States. The application of Dr. Seabury was readily granted; and he was consecrated at Aberdeen by Bishop Kilgour, of Aberdeen, Bishop Petre, of Ross, and Bishop Skinner, of Moray.

The first General Convention of the Protestant Episcopal Church, agreeably to the suggestion made in the meeting in Philadelphia in October, 1784, was assembled on the 27th of September, 1785, in Philadelphia. It was composed of clerical and lay deputies from seven of the thirteen States of the Union, viz.: New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia, and South Carolina. They made such changes in the Prayer Book as were necessary to accommodate it to changes in the State. A general Constitution was proposed; measures were taken to obtain the Episcopacy; changes in the Prayer Book and Articles were proposed and published in a volume called "the Proposed Book." It remained to be seen whether the Episcopacy could be obtained from England, and whether the union would be ratified, and the constitution adopted in a subsequent convention. A committee was appointed with power to re-assemble the convention at Philadelphia.

In this Convention of 1785 there were some decided differences of opinion, and some warm discussions as to the terms of union. Three distinct parties were developed in the course of the debate upon the terms of union. (1.) The Southern States, and particularly South Carolina, would have greatly restrained the power of bishops; made them subject to their own conventions; refused them the privilege of presiding, *ex officio*, in the convention; and would have distinguished them from presbyters only by the prerogatives of ordaining and confirming. (2.) The Eastern States, under the lead and influence of Con-

necticut, would have given to bishops all spiritual government; the presidency, *ex officio*, of conventions; the exclusion of the laity from all agency in the legislation and government of the church; and an unqualified veto upon the enactments of their conventions. (3.) Dr. White and the other representatives of the Middle States would have given the presidency of the conventions, *ex officio*, to the bishops, and admitted the laity to a co-ordinate rank in legislation and government. Similar differences appeared in the proposed revision of the Prayer Book. The deputies from Virginia proposed that the first four petitions of the Litany should be omitted, and objected to the rubric which allowed ministers, at their own discretion, to expel notorious evil livers from the communion. On the other hand, deputies from the Eastern States would have restored to the communion service those portions of the office of Edward VI, which had been omitted in the English, but retained in the Scotch Liturgy, and which were regarded as attributing higher honor and efficacy to the sacrament. These differences, however, were either harmonized or adjourned. The presidency, *ex officio*, of the Bishop in the convention remained undetermined; but it was conceded in practice and afterwards adopted as law. The preparation of the Proposed Book, and its submission to the dioceses, saved it from many direct proposals of alterations which might have been warmly pressed and obstinately resisted.

The outlines of the Constitution, as finally agreed upon, were as follows: There shall be a triennial convention, consisting of a deputation from each diocese of not more than four clergymen and four laymen; they shall vote by dioceses, each order having a negative on the other; when there shall be a Bishop in the State he shall be *ex officio* a member of the convention; the different orders of the clergy shall be accountable only to the ecclesiastical authority of their own dioceses; previous to ordination there shall be a declaration of belief in the Holy Scriptures and conformity to the doctrines and worship of the Church.

There was more harmony in the convention as to the measures to be taken to secure the Episcopate. Bishop Seabury, indeed, and his clergy declined to attend the convention because they apprehended that it would (as it did) sanction the representation of the laity, and refuse the veto to the Bishop on the proceedings of his diocesan convention. The convention appointed a committee to correspond with the Archbishops and Bishops of the Church of England, with a view to obtain the Episcopate. The convention then adjourned to meet in Philadelphia on the 20th of June of the following year.

The address of the committee to the English prelates was forwarded to John Adams, then the American Minister in England, with the request that he should present it to the Archbishop of Canterbury. The Governors of New York, Maryland, Pennsylvania, and Virginia, for which States it was contemplated that Bishops should be consecrated, also sent certificates testifying to and approving the acts of the convention, and enforcing its application. In the spring of 1786, the committee received an answer signed by two Archbishops, and eighteen of the twenty Bishops of England. It was courteous in its tone, and

expressed a desire to comply with the request, but delayed compliance until they could be advised of the alterations which were to be made in the Prayer Book. The General Convention held in June, 1786, and the subsequent one which met in Wilmington in October, made such satisfactory representations to the English Bishops that all obstacles to the consecration of the American Bishops were removed. Accordingly, Dr. White, of Pennsylvania, and Dr. Prevost, of New York, sailed to England; and were consecrated in the Chapel of Lambeth Palace on Sunday, February 4, 1787, by the two Archbishops and the Bishops of Bath and Wells, and Peterborough. In the Convention of 1789, in Philadelphia, after the provision for the power, on the part of the House of Bishops, of originating acts and of a negative on the proceedings of the lower house, Bishop Seabury and the clergy of Connecticut and Massachusetts took their seats in the convention. The Prayer Book received certain modifications—some of which had long been desired by many eminent bishops and divines in the English Church—and thus the Protestant Episcopal Church in the United States was finally established with the Constitution, Ritual, and Discipline which it has since, with a few unimportant modifications, retained.

SUBSEQUENT HISTORY AND PRESENT CONDITION OF THE CHURCH.

Since the final settlement of the Episcopal Church in the United States it has made rapid progress. At that period there were but three bishops, and the number of the clergy was less than two hundred. In the present year (1871) there are fifty-two bishops, and nearly three thousand clergymen. The number of communicants is upwards of two hundred thousand; and the *reported* contributions for the year (which are always much less than the actual contributions,) fell but little short of five millions of dollars. The number of dioceses and missionary jurisdictions in the United States is forty-five. There are also three foreign missionary fields—Africa, China, and Japan—with their respective bishops; and also a Greek mission at Athens, a mission at Hayti, and parishes at Paris and at Rome, which are under the jurisdiction of the Presiding Bishop.

In accordance with the provisions of the Constitution, a General Convention has been regularly held every three years, and a few special conventions, which are also provided for in cases of emergency, have also been convened. Until within the last thirty years the Church pursued an even tenor; and the controversies and doctrinal differences which arose among its ministers and members were not such as greatly to disturb its peace and progress. In the Northern States its increase was steady and rapid. But in the South it still continued feeble. In the General Convention of 1811 the Church of Maryland was reported as "still in a deplorable condition," and the Church in Virginia was declared to be "in danger of her total ruin." In the next General Convention of 1814 the same representations, with regard to the Southern dioceses, are repeated. In Delaware the condition was "truly distressing, and the prospect gloomy." In Maryland the Church still continued "in a state of depression;" in many places "her ministers had

thrown off their sacred profession," "her liturgy was either contemned or unknown," and "her sanctuaries desolate." From the reports made in the convention in 1820 the Church appears to have received a new impulse. A theological school, subsequently transferred to New York, had been established at New Haven, and a General Missionary Society organized. "The Church was now rapidly extending on every side. and the clergy lists record over three hundred names."

In the Convention of 1829 seventeen dioceses were represented by forty-seven clerical deputies, and thirty-seven lay deputies, from fifteen dioceses, and by nine bishops. Thirteen bishops, fifty-one clerical and thirty-eight lay deputies made up the Convention of 1832, which convened in New York on the 17th of October. The Convention of 1835 was one of the most important that was ever held; and was a turning point in the policy, and a starting point for an accelerated progress of the Church. Fourteen bishops and one hundred and twenty deputies, sixty-nine clerical and fifty-one lay, representing twenty-one dioceses, composed the convention. Illinois, with the Rt. Rev. Philander Chase, was received into union. The Constitution of the Board of Missions was established, making every baptized member of the church a member of the missionary organization. Provision was made for Missionary Bishops, and for the divisions of dioceses. The Canons were revised and reported in one body. Arrangements were made for securing historical documents of the churches, and the Rev. Dr. Hawks was appointed their conservator.

From this period the progress of the Church was much more rapid than before. Under the zealous and Apostolic labors of Bishops Moore and Meade, the Church in the diocese of Virginia revived, and became one of the most prosperous in the union. In Maryland, also, and in North and South Carolina a similar revival of spiritual life and of missionary zeal was awakened.

"The Convention of 1844 met in Philadelphia. Twenty-four bishops, ninety-three clerical and eighty-four lay deputies were in session for eighteen days. In the words of the late Bishop of Maine (Bp. Burgess): "The recent resignation and suspension of one bishop, (Ben. T. Onderdonk, of N. Y.,) the overhanging rumor that foreboded the trial and suspension of another, (Henry U. Underdonk, of Penn.,) the personal discussion which arose out of the election to the Episcopate of Missouri;* the effort to procure a declaration against the doctrine of the Oxford Tracts; the consecration of Bishops Chase, of New Hampshire, Cobbs and Hawks,† the nomination of the missionary bishops, Freeman, Southgate and Boone; the renewed but unsuccessful efforts to require a longer delay before the ordination of ministers from other denominations; the inquiry into the state of the General Theological Seminary; and the adoption, not without controversy, of the principle

*Of the Rev. Dr. Hawks, of New York, whose election was negatived by the House on account of the pecuniary embarrassments in which he had been involved in the management of a school at Flushing.

†Rev. Cicero Hawks, Bishop of Missouri.

of an unlearned Diaconate in certain cases; all concurred to make this the busiest and most exciting of all our General Conventions."*

The Convention of 1853 was memorable for the memorial presented by the Rev. Dr. Muhlenberg and other prominent divines, in favor of Liturgical relaxation and Church comprehension. It resulted in the appointment of a commission having the consideration of these subjects committed to them. Notwithstanding the earnest desire of some of the most eminent of the bishops and clergy for the promotion of this object, nothing further was effected than the development of the fact that some of the first minds of the Church anxiously desired larger liberty in the use of the Liturgy, and more flexibility in all the agencies for Church extension. A record of the feelings and views of those who favored this movement is contained in the "Memorial Papers," edited by the late Bishop Potter, of Pennsylvania.

The Convention of 1862 met in New York in troublous times. No bishops or delegates, of course, appeared from the seceded States. The introduction of resolutions having reference to the disturbed state of the country, occasioned lengthy debate, and absorbed a large part of the session. One portion of the Convention desired that an emphatic testimony should be given to the sin of rebellion, and to the duty of supporting the government in putting it down; and another portion were anxious that the Convention should limit its action to strictly ecclesiastical and religious questions; and thus interpose no obstacles to the subsequent reunion of the separated dioceses. This reunion in fact took place in the next Convention of 1865. The Churches in the seceded States had become formally separated by their independent action during the civil war, in organizing a Council, framing a Constitution and Canons, and proceeding to the consecration of a Bishop, with an express disavowal of the authority of the General Constitution of the Church. But a reconciliation was effected; and the Bishop of Alabama, who had been consecrated during this period, was received into the Episcopate of the Church of the United States, by signing an equivalent to the promise of conformity taken by the other Bishops at their consecration.

The organization of the Protestant Episcopal Church in the United States is singularly analogous to that of our Republic. There is nothing which belongs essentially to Scriptural Episcopacy which is adverse to, or inconsistent with civil freedom. The prevalent impression that the system of the Church, as contained in her Constitution and Articles, is priestly and monarchical; that the laity are more excluded than those of other churches from participating in its government; and that Bishops wield a vast, undefined, irresponsible authority, is an entire misapprehension. That such claims are sometimes urged in its behalf, is unfortunately too true; but they are wholly unsupported by the laws and standards of the Church. Our entire Church scheme is singularly analogous to our State and National governments. It is essentially republican. It is democratic and representative. The doc-

* Perry's Churchman's Year Book for 1870.

trine that the Bishop is, by Divine appointment, the chief officer and ruler of the Church, does not, in the least degree, interfere with the establishment of a representative system, which shall not diminish or take away those powers, but shall define and regulate their exercise by law, and shall secure to all other orders and degrees of men in the Church, the maintenance of their own liberties and rights, as set forth in the Word of God.

Let us make good our assertion that the Episcopal Church organization is eminently republican and free.

Begin with the parish. Every regular member of a parish is a voter for the Vestry, which administers the affairs of the parish. This is analogous to town and district elections, of civil officers to administer civil affairs.

The Vestry, thus elected, select a clergyman, fix his salary, and manage all the temporalities of the Church. No Bishop, convention, or other power, can prescribe whom they shall elect, what salary they shall give, or how they shall manage their affairs. These Church vestrymen are analogous to the select men and Common Councilmen of our towns and cities.

At an annual meeting of the Vestry lay delegates are appointed to a Diocesan Convention, in which the clergy and laity have an equal voice, and which legislates for the Church in the diocese. A diocese bears the same relation to the Church at large as a State bears to the United States; a Diocesan Constitution has the same relation to the General Constitution as a State Constitution has to that of the United States; a Diocesan Convention stands to the General Convention as State legislatures do to Congress.

Again—the General Convention is composed of two houses—the House of Bishops and the House of Clerical and Lay Deputies—each house having a veto on the other; just as Congress is composed of a Senate and a House of Representatives, which have each the same power of negative. Both legislate under a Constitution of granted, specified, limited powers, which neither may transcend.

Let us look at some other features of our system, with more special reference to the supposed power of bishops. A young man wishes to become a minister. The Bishop cannot, of his own will, authorize him to become so. The young man cannot even become a candidate for orders until he receives the testimony of some of his fellow parishioners, that by their judgment he is fit, by his character and talents, to enter the ministry.

Let us look at the administration of a Diocese by the Bishop. He does not administer its affairs alone. A standing committee is appointed by the diocese, consisting usually equally of clergymen and laymen, without whose sanction he cannot admit a candidate for the ministry; cannot ordain him; cannot discipline or punish him. In short, he can perform no governmental act without the assent of this committee, and then only according to written law—law made not by his order, but by all the orders in the Church.

Let us look at the condition of laymen in the Church. The clergy-

man can administer discipline over them only in accordance with the specifications of the rubrics and canons; and when it is exercised an appeal to the Bishop is always in their power. The clergyman cannot say to the layman: "I do not believe you are a true Christian, and therefore I suspend you from the communion of the Church." He must proceed on something *done*, and that something *must be specified in the laws.*

Again, let us look at the power of the Bishop, by some supposed to be so formidable and despotic. What is it? How did the Bishop receive—how does he hold—how can he exercise his office?

He became a Bishop by the election of a majority of the clergy and laity of the diocese, and by the sanction of a majority of the bishops and standing committees of the Church. His powers are all defined by law. He only can confirm or ordain; but he can do either only as the law directs. He presides in the conventions, and administers the affairs of the diocese, but only as the law provides and the standing committee sanctions. He can do nothing of his mere will; he cannot reverse the action of his conventions; he cannot censure or discipline a clergyman, but upon trial and condemnation by his peers; he cannot come into a parish and set aside the clergyman except upon occasions of visitation, prescribed by canons. From these facts it appears that the power of a Bishop in the Church can become exhorbitant, only when the clergy and laity choose to surrender their well guarded rights. It appears also from the history of the Episcopal Church in the United States, that its alliance, in the past, with monarchy, and its tendency to support arbitrary power, *was an accident of its position*, the consequence, in large part, of its union with the State, and *not the necessary result of its own organization.*

The *doctrines* of the Church are found systematically stated in the creeds and the XXXIX Articles of the Church. The articles are, many of them, taken from the Augsburgh Confession; and in them the great doctrines of the Trinity, the Atonement, and of justification by faith alone, are emphatically presented.

The *Liturgy* of the Church is substantially the same as that of the Church of England. The changes that have been made in it have been such as to prevent repetitions, to shorten the service, and to remove some obsolete and some doctrinally objectionable phraseology, which many of the most eminent divines in the Church of England have desired to see removed.

Different parties and schools of theology have existed in the Episcopal Church in the United States, as in the Church of England. Until the publication of the Oxford tracts in this country, about thirty years ago, there had been two parties, designated respectively *high* and *low* Churchmen, whose divergence had increased from the period of the consecration of Bishop Hobart, of New York, (1811,) who was an earnest champion of the exclusive and *Jure divino* right of the Episcopacy. The great leaders of these parties respectively in the earlier periods were Bishops White and Griswold, and Bishops Hobart and Ravenscroft; and in a later period the two Bishops Onderdonk, of

New York and Pennsylvania; and Bishop Mead, of Virginia, and Bishop McIlvaine, of Ohio. The former school contended for the exclusive validity of Episcopal orders, exacted strict compliance with the rubrics, and the exclusive use of the Liturgy on all occasions, discountenanced meetings for social and extempore prayer, presented the church and the fathers as the authoritative interpreters of scripture, exalted the sacraments as channels of grace, rested salvation equally upon faith and works, and declined union with the ministers of other evangelical denominations in worship and in work. The latter school for the most part admitted that Episcopacy was of Apostolic institution, under the guidance of the Holy Spirit, and that it was necessary to the perfection, but not to the being of the Church. They admitted the obligation to use the Liturgy alone as prescribed, in the public services upon Sundays and Holy Days; but claimed the liberty of extempore prayer, or of using portions of the service only, on occasions of weekly lectures and of social worship. They advocated the right of private judgment in interpreting the scripture; regarded the sacraments as signs and seals, and not sources of grace; proclaimed with emphasis the doctrine of justification by faith alone; and freely joined with Christians of other denominations in social worship, in the circulation of Bibles and of tracts, and in many other methods of extending the knowledge and power of the Gospel in the world. They also claimed with equal emphasis, and with powerful argument, that they truly represented the Reformers by whom the prayer book was formed; and that the exclusive and unchurching dogma of Episcopacy and the whole connected High Church system, was unknown in the Church until the middle of the seventeenth century.

Since the introduction of the Oxford tracts a still higher Ritualistic and Churchly party has appeared in the Church of England, and in the Protestant Episcopal Church in this country. Hundreds of clergymen of this party in England, and a score or more in this country, have joined the Church of Rome. This party have introduced into the worship of the Church many ceremonies which were carefully excluded by the framers of the Anglican formularies of faith and worship. Their theology, their phraseology, their whole tone of thought and feeling is far more Mediæval and Romish than Protestant. The progress of this party has been watched with painful solicitude by the conservative members of the Church. At the last General Convention (Oct. 1871), in Baltimore, the Protestant sentiment of the Church found full and emphatic expression; the extremes of Ritualism were vindicated by only a small minority; and the House of Bishops, in their admirable Pastoral Letter to the churches, uttered solemn warnings against the introduction of Romish errors and superstitious innovations. It is now hoped that the parties known as the Evangelical and Conservative may come into more complete harmony in their doctrinal views, more cordial fellowship of spirit, and more earnest co-operation in works of faith and labor of love; and that their united Christian intelligence and zeal will discountenance and arrest the further progress of high and superstitious Ritualism in her community.

EPISCOPALIANS.

BISHOPS OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

	P. O.	Cons. Tr.
BENJAMIN BOSWORTH SMITH, D. D., Bishop of Kentucky	*Frankfort*	1832
CHAS. P. McILVAINE, D. D., D. C. L., LL. D., Bishop of Ohio	*Cincinnati*	1832
SAMUEL A. McCOSKRY, D. D., D. C. L., Bishop of Michigan	*Detroit*	1836
WM. R. WHITTINGHAM, D. D., LL. D., Bishop of Maryland	*Baltimore*	1840
ALFRED LEE, D. D., Bishop of Delaware	*Wilmington*	1841
JOHN JOHNS, D. D., Bishop of Virginia	*Theo. Sem*	1842
MANTON EASTBURN, D. D., Bishop of Massachusetts	*Boston*	1842
CARLTON CHASE, D. D., Bishop of New Hampshire	*Claremont*	1844
HORATIO SOUTHGATE, D. D., late Bishop at Constantinople	*New York*	1844
GEORGE UPFOLD, D. D., LL. D., Bishop of Indiana	*Indianapolis*	1849
WILLIAM MERCER GREEN, D. D., Bishop of Mississippi	*University Place, Ten.*	1850
JOHN PAYNE, D. D., Missionary Bishop of Cape Palmas (Africa)	*New York*	1851
JOHN WILLIAMS, D. D., Bishop of Connecticut	*Middletown*	1851
HENRY JOHN WHITEHOUSE, D. D., LL. D., Bishop of Illinois	*Chicago*	1851
THOMAS FREDERICK DAVIS, D. D., Bishop of South Carolina	*Camden*	1853
THOMAS ATKINSON, D. D., LL. D., Bishop of North Carolina	*Wilmington*	1853
WILLIAM INGRAHAM KIP, D. D., Bishop of California	*San Francisco*	1853
HENRY WASHINGTON LEE, D. D., LL. D., Bishop of Iowa	*Davenport*	1854
HORATIO POTTER, D. D., LL. D., D. C. L., Bishop of New York	*New York*	1854
THOMAS MARCH CLARK, D. D., LL. D., Bishop of Rhode Island	*Providence*	1854
ALEXANDER GREGG, D. D., Bishop of Texas	*Galveston*	1859
WILLIAM HENRY ODENHEIMER, D. D., Bishop of New Jersey	*Burlington*	1859
GREGORY THURSTON BEDELL, D. D., Assistant Bishop of Ohio	*Gambier*	1859
HENRY BENJAMIN WHIPPLE, D. D., Bishop of Minnesota	*Faribault*	1859
HENRY CHAMPLIN LAY, D. D., LL. D., Bishop of Easton	*Easton, Md*	1859
JOSEPH C. TALBOT, D. D., LL. D., Assistant Bishop of Indiana	*Indianapolis*	1860
WM. BACON STEVENS, D. D., LL. D., Bishop of Pennsylvania	*Philadelphia*	1862
RICHARD HOOKER WILMER, D. D., Bishop of Alabama	*Mobile*	1862
THOMAS HUBBARD VAIL, D. D., Bishop of Kansas	*Lawrence*	1864
ARTHUR C. COXE, D. D., Bishop of Western New York	*Buffalo*	18 5
CHAS. TODD QUINTARD, D. D., LL. D., Bishop of Tennessee	*Nashville*	1865
ROBERT HARPER CLARKSON, D. D., Bishop of Nebraska	*Omaha*	1865
GEORGE M. RANDALL, D. D., Missionary Bishop of Colorado	*Denver*	1866
JOHN BARRETT KERFOOT, D. D., LL. D., Bishop of Pittsburgh	*Pittsburgh*	1866
C. M. WILLIAMS, D. D., Missionary Bishop of China and Japan	*Osaka, Japan*	1866
JOS. PERE BELL WILMER, D. D., LL. D., Bishop of Louisiana	*New Orleans*	1866
GEO. DAVID CUMMINS, D. D., Assistant Bishop of Kentucky	*Pewee Valley*	1866
WILLIAM EDMOND ARMITAGE, D. D., Bishop of Wisconsin	*Milwaukee*	1866
HENRY ADAMS NEELY, D. D., Bishop of Maine	*Portland*	1867
DANIEL S. TUTTLE, D. D., Missionary Bishop of Montana	*Salt Lake City, U. T.*	1867
JOHN FREEMAN YOUNG, D. D., Bishop of Florida	*Fernandina*	1867
JOHN WATRUS BECKWITH, D. D., Bishop of Georgia	*Macon*	1868
FRANCIS McNEECE WHITTLE, D. D., Assistant Bishop of Va		1868
WM. HENRY AUGUSTUS BISSELL, D. D., Bishop of Vermont	*Burlington*	1868
CHARLES FRANKLIN ROBERTSON, D. D., Bishop of Missouri	*St. Louis*	1868
BENJ. WISTAR MORRIS, D. D., Missionary Bishop of Oregon	*Portland*	1868
ABRAM NEWKIRK LITTLEJOHN, D. D., Bishop of Long Island	*Brooklyn, N. Y.*	1869
WILLIAM CROSWELL DOANE, D. D., Bishop of Albany	*Albany, N. Y.*	1869
FRED. D. HUNTINGTON, D. D., Bishop of Central New York	*Syracuse, N. Y.*	1869
OZI W. WHITAKER, D. D., Mis'y Bishop of Nevada and Arizona	*Virginia, Nev.*	1869
HENRY NILES PIERCE, D. D., Missionary Bishop of Arkansas		1870
WILLIAM WOODRUFF NILES, D. D., Bishop of New Hampshire		1870
WILLIAM PINKNEY, D. D., Assistant Bishop of Maryland		1870
M. A. D. WOLFE HOWE, D. D., Bishop of Central Pennsylvania		1871

THE GENERAL CONVENTION.

This Body, which meets triennially, is composed of the House of Bishops, consisting of all the Diocesan and Missionary Bishops in the American Church; and of the House of Clerical and Lay Deputies, consisting of four Clergymen and four Laymen from each Diocese. It legislates for the American Church within the limits of the United States, but can make no alteration in the Constitution, or in the Liturgy and Offices, unless the same has been adopted in one Convention, and submitted to all the Dioceses, and afterwards adopted in another Convention.

Presiding Bishop: The Right Rev. Benjamin Bosworth Smith, D. D., Frankfort, Ky.

Secretary of the House of Bishops: The Rev. Henry C. Potter, D. D., New York, N. Y.

Assistant Secretary of the House of Bishops: The Rev. William Tatlock, Stamford, Ct.

President of the House of Clerical and Lay Deputies: Rev. James Craik, D. D., Louisville, Ky.

Secretary of the House of Clerical and Lay Deputies: The Rev. William Stevens Perry, D. D., Geneva, N. Y.

Assistant Secretary of the House of Clerical and Lay Deputies: The Rev. J. Sebastian B. Hodges, D. D., Newark, N. J.

Second Assistant Secretary of the House of Clerical and Lay Deputies: The Rev. John M. Mitchell, Savannah, Ga.
Treasurer of the General Convention: F. Ratchford Starr, Philadelphia, Pa.
Registrar of the General Convention: The Rev. John H. Hobart, D. D., Summit, N. J.
Deputy Registrar of the General Convention: The Rev. William Stevens Perry, D. D.
Custodian of the Standard Prayer Book: The Rev. Benjamin I. Haight, D. D., LL. D.
Historiographer of the Church: The Rev. William Stevens Perry, D. D.
Trustees of the Missionary Bishops' Fund: Messrs. Cyrus Curtiss, Horace White, and Samuel H. Hun'ington.

The last General Convention met at Baltimore, October 4th, 1871. The next General Convention is to meet at New York, on the first Wednesday in October, 1874.

SUMMARY OF THE DIOCESES.

No.	DIOCESES AND MISSIONS.	Clergy.	Parishes.	Baptisms. Infants.	Baptisms. Adults.	Baptisms. Total.	Communicants. Confirmations.	Communicants. Present Number.	Sunday Schools. Teachers.	Sunday Schools. Scholars.	Contributions for Missionary and Church Purposes.
1	Alabama	28	26				286				
2	Albany	86	104			1,343	767	7,887	915	6,708	$186,342 58
3	California	43	40				128				
4	Central New York	65	98	626	319	945	623	8,093	925	6,795	181 425 84
5	Connecticut	158	137	1,382	450	1,832	1,119	16,609	1,713	11,780	471,124 97
6	Delaware	26	31	299	47	346	177	1,576	318	2,981	23,738 13
7	Easton	25	32	309	31	351	240	1,581	140	904	
8	Florida	*16	*14								
9	Georgia	30	31	316	62	378	309	2,616	222	1,823	34.289 96
10	Illinois	89	84	975	236	1,211	750	5,815	943	6,168	215,473 11
11	Indiana	36	32	382	123	505	351	2,418	437	3,491	42,039 84
12	Iowa	35	54	255	107	368	236	1,931	365	2,596	60,205 67
13	Kansas	15	14	79	33	112	98	486	61	418	8,126 87
14	Kentucky	48	35			753	565	3,468	462	3,759	89,005 53
15	Long Island	87	70	1,605	345	1,950	1,255	10,307	1,438	12,780	318,786 70
16	Louisiana	29	48	501	109	610	351	2,351	285	2.397	29.107 92
17	Maine	19	21	323	117	440	248	1,751	218	1,765	64,767 01
18	Maryland	135	107				1,347				
19	Massachusetts	122	85	1,117	230	1,347	821	10,965		8 902	139,531 95
20	Michigan	67	78	936	302	1,241	622	6,021	807	5,673	89,813 87
21	Minnesota	42	42	391	127	518	247	2,400	256	2,053	45,666 42
22	Mississippi	*27	*44								
23	Missouri	34	34			571	447	2,509			
24	Nebraska	22	16			186	90	843			6,429 52
25	New Hampshire	22	22	75	34	106	86	939	111	778	4,600 70
26	New Jersey	123	116	1,455	321	1,959	1,109	9,499	1,271	10,960	338,325 31
27	New York	287	170	3,133	511	3,644	2,560	20,000	1,894	20,867	565,329 69
28	North Carolina	*49	*73								
29	Ohio	105	106	899	269	1,168	786	8,310	1,053	8,793	200,772 18
30	†Pennsylvania	209	177	3,244	531	3,775	1,705	20,196	2,808	11,176	613,820 70
31	Pittsburgh	47	51	654	97	751	437	3,012	412	2,814	98,455 00
32	Rhode Island	40	35	381	133	514	272	4,533	601	4,786	134,867 85
33	South Carolina	*57	*59								
34	Tennessee	38	32			556	420	2,066			16,793 42
35	Texas	20	35	255	80	375	239	1,520	188	1,321	12,959 60
36	Vermont	28	42	236	132	368	372	2,421	200	1,502	16,984 88
37	Virginia	135	172					8,600		6,500	63,747 00
38	Western New York	*78	*82				1,070				
39	Wisconsin	70	58	856	272	1,128	618	5,580	564	4,343	106,696 74
40	Oregon and Washington	12	13			120	33	233		526	13,835 80
41	Arkansas										
42	Dakota										
43	Colorado										
44	Montana	7	5	65	12	77	19	130	37	316	12,014 67
45	Indian										
46	Nevada										
47	Western Africa	13									
48	China and Japan	9									
49	Greece	1									
50	Haiti	3									

General Summary.—Dioceses, 51; Bishops, 53; Priests and Deacons, 2,710; Parishes, 2,512; Baptisms of Infants, 20,749; of Adults, 5,030; not specified, 3,760; Confirmations, 20,793; Communicants, 176,686; Sunday School Teachers, 18,644; Scholars, 185,975; Contributions, $1,205,029. Reports are wanting, as the asterisks (*) show, from several Dioceses.

† Central Pennsylvania.

EVANGELICAL LUTHERAN CHURCH.

No church possesses a more honorable history than the Lutheran Church, for she justly claims the glory of the Reformation. She is the mother church of Protestantism, and is in regular succession from the first Lutheran Reformers.

The preceding pages have treated of the European Church, and it now remains for us to glance briefly at the American Church, from its establishment down to the present time.

The earliest settlement of Lutherans in this country was made by emigrants from Holland to New York, soon after the first establishment of the Dutch in that city, then called New Amsterdam, which took place in 1621.

This fact, which is of some historical interest, rests upon the authority of the venerable patriarch of American Lutheranism, Henry Melchior Muhlenberg. In his report to Halle he says:—"As I was detained in New York I took some pains to acquire correct information concerning the history of the Lutheran Church in that city. This small congregation took its rise almost at the first settlement of the country. Whilst the territory yet belonged to Holland the few Low Dutch Lutherans were compelled to hold their worship in private, but after it passed into possession of the British, in 1664, liberty was granted them by all the successive governors to conduct their worship publicly, without any obstruction."

Indeed, so great was the number of Lutherans, even at this time, that the very next year (1665) after the English flag had been displayed from Fort Amsterdam, they petitioned for liberty to send to Germany a call for a regular pastor.

This petition Governor Nicols of course granted, and in February, 1669, two years after he had left the government, the Rev. Jacobus Fabricius arrived in this colony and began his pastoral labors.

On the thirteenth of October, 1669, Lord Lovelace, who had succeeded Governor Nicols, publicly proclaimed his having received a letter from the Duke of York, expressing his pleasure that the Lutherans should be tolerated.

But, although the first settlement of Lutherans was in New York, that city cannot claim the distinction of having established the first Lutheran churches. On the excellent authority of Rev. J. C. Clay, in his "Annals of the Swedes on the Delaware," and of Schubert, in his "Schwedische Kirchenverfassung," we find that the first Lutheran churches in the United States were established by the Swedes, who emigrated to this country and settled on the banks of the Delaware during the reign of Queen Christina, and under the sanction of her prime minister, Oxenstiern, about the year 1636, sixteen or seventeen years after the settlement of New England by the pilgrim fathers, and about thirty years after the establishment of an English colony in Virginia.

As these churches were few in number and received no accessions from the mother country, the Swedish language was soon lost by the rising generation, and preaching in the English tongue was necessary

long before any of the German pastors officiated in that language. Under these circumstances recourse was had to Episcopalian clergymen for English ministrations, and thus these churches gradually became connected with that denomination, though by their charters they are still styled Swedish *Lutheran* churches.

In 1703 a Lutheran church was erected in the city of New York by Lutherans from Holland, in which worship was conducted in the Dutch, the English, and afterwards also in the German tongue. This Church made one with the congregation previously alluded to, of which Jacob Fabricius was the first pastor. To preserve the chronological order of the establishment of Lutheran Churches in America then we have first, the Churches of the Swedes on the banks of the Delaware; second, the Church at New York; and third, the German Lutheran Churches in Pennsylvania, of which we are now to speak.

From the date of the grant of Pennsylvania to William Penn, in 1681, until 1700, many hundred German families emigrated to that colony.

It was not until a few years later, however, that the tide of German emigration fairly set in. In the year 1710 about three thousand Germans, chiefly Lutheran, who went from the Palatinate to England in 1709, to escape Romish intolerance, were sent over to New York by Queen Ann. In 1713, one hundred and fifty families of these settled in Schoharie, in New York, and so rapidly did German settlers flock into Pennsylvania that in 1717 the Governor felt it his duty to call the attention of the Provincial Council to the fact "that great numbers of foreigners from Germany, strangers to our language and constitution, had lately been imported into the province."

In 1727 large numbers of Germans came to Pennsylvania from the Palatinate, Wurtemberg, Darmstadt, and other parts of Germany. This colony was long destitute of a regular ministry, and until they were supplied the Swedish ministers labored among them as far as their duties to their own churches would permit.

The first *German* Lutheran churches in this country were regularly organized by the Rev. Messrs. Bolzius and Gronau in 1733, in Pennsylvania.

Others were gradually formed, not only in that State, but in Maryland, Virginia, the interior of New York, and the Western States.

In 1733 a number of Lutherans established themselves in Georgia, and to designate the gratitude of their hearts to God, who had protected them, styled their location Ebenezer.

These emigrants were from Saltzburg, formerly belonging to Bavaria, and restored to the Austrian dominions at the peace of 1814.

Through the aid of the British Society for the Promotion of Christianity these people were enabled to find a refuge in the wilds of America from the persecutions of the Romish Church. Those two able and faithful ministers, Messrs. Bolzius and Gronau, came to them shortly after their arrival, and settled among them as pastors, in which capacity they continued to serve them until their death. Gronau died twelve years after his arrival in Georgia, but Bolzius was spared to the Church about thirty years.

In 1738 these colonists erected an orphan house at Ebenezer, to which work of benevolence important aid was contributed by the distinguished George Whitefield, who also furnished the bell for one of the churches erected by them. The descendants of these colonists are still numerous, and are connected with the Lutheran Synod of South Carolina and adjacent States.

Soon after the above colonization numerous Germans, coming from Pennsylvania and other States, settled in North Carolina, and there enjoyed the services of many excellent ministers, among whom were Nussman, Arndt, Storch, Roschen, Bernhard and Shober. The descendants of these colonists constitute the present numerous Churches in the Carolinas.

In 1735 a settlement of Lutherans was formed in Spottsylvania, as Virginia was then sometimes called. A Church was formed, and the pastor, the Rev. Mr. Stoever, visited Germany for aid. He obtained three thousand pounds, part of which was expended in the erection of a church, the purchase of a plantation and slaves to work it for the support of the minister, and the balance for a library or consumed by the expenses of the town. This is supposed to be the Church in Madison County, of that State. It seems to have enjoyed but a small measure of prosperity.

In 1739 a few Germans emigrated to Waldoborough, Maine, to whose number an addition of fifteen hundred souls was made thirteen years thereafter. But the title to the land given them by General Waldo proving unsound, many left the colony, and its numbers never greatly increased.

Heinsius speaks of a colony of Swiss Lutherans who, tired of the persecutions of the Church of Rome, also sought a refuge in this Western world. They came by way of England, under the direction of Colonel Purry, who established them in a place called after himself, Purrysburg.

This colony, if we mistake not, was in Beaufort County, South Carolina, but we have not been able to find any account of its progress or present condition.

We have now given an account of the first planting of the Lutheran faith in America. Of all these colonies, that which in the providence of God has most increased, and has hitherto constituted the great body of the Lutheran Church in this country, is that in the Middle States, Pennsylvania, interior of New York, Maryland, &c.

The year 1742 was a memorable one for the Church. It was signalized by the arrival of Henry Melchior Muhlenberg, the patriarch of the Americal Lutheran Church. He possessed high intellectual and moral qualifications, and his whole life had been one of indefatigable zeal and arduous and enlightened labor for the Master's cause. His education was of the very first character. In addition to his knowledge of Greek and Hebrew, he spoke English, German, Hollandish, French, Latin and Swedish. But what was still more important he was educated in the school of Francke, and had imbibed a large portion of his Heavenly spirit.

He first landed in Georgia, and spent a week with his brethren,

Bolzius and Gronau, to refresh his spirit and learn the circumstances of the country. He then pursued his course by a dangerous coasting voyage, in a small insecure sloop, which had no accommodations for passengers, until he arrived in Philadelphia November 25, 1742.

Here he surmounted the opposition of Count Zinzendorf, (who, under the assumed name of Thornstein, had passed himself off as a Lutheran minister and inspector,) and was cordially received and entered upon his labors with comprehensive and well directed views for the benefit of the whole Church. He continued his labors for near a half century with indefatigable zeal.

Soon after his arrival Muhlenberg was joined by other highly respectable men, of excellent education, and of spirit like his own, the greater part of whom came like himself from Germany. Among them were Brunnholtz and Lemke, in 1745; Handshuh, Hartwick (the founder of the flourishing Seminary which bears his name,) and Weygand, in 1748; Heinzelman and Schultz, in 1751; Gerock, Hausil, Wortman, Wagner, Schartlin, Shrenk and Rauss, in 1753; Bager, in 1758; Voigt and Krug, 1764; Helmuth and Schmidt, 1769; and Kunze, in 1770. In 1743 Naesseman, the Swedish minister, reported to Sweden that there were at that time twenty German Lutheran congregations in America.

The number of ministers increased but slowly. The first Synod was held in 1748, and there were then only eleven regular Lutheran ministers in the United States.

In 1751 the number of congregations was rated at about forty, and the Lutheran population in America at sixty thousand.

But the ministers, though few in numbers, were for the most part earnest and indefatigable workers.

The difficulties that beset their way were numerous and arduous. The population was unsettled, ever tending farther into the interior; intemperance had already made sad havoc in the land; the semi-civilized habits, so natural to pioneers in colonization, were formidable obstacles to religion. Inadequate ministerial support; difficulty of traveling for want of roads; and not unfrequently the tomahawk and scalping knife of the savage impeded their progress.

In common with all other religious denominations the Lutheran Church suffered severely from the disastrous influences of the wars that followed close upon this period. First came the French and Indian war, and later the war of the Revolution. Christianity is a religion of peace, and the tempests of war never fail to blast and scatter the leaves which are for the healing of nations. During the wars many of the churches were destroyed throughout the land, and especially in New England.

While the war of the Revolution was in progress no regular reports were forwarded to Halle, and consequently our acquaintance with the particulars of the Church's history is necessarily limited.

We learn from the "Kirchenagende," published in 1786, three years after the independence of the United States was acknowledged by Great Britain, that the Lutheran ministry in the Middle States then embraced the following twenty-four persons: Henry Melchior Muhlen-

berg, D. D., senior of the ministerium, Nicholas Kurtz, William Kurtz, Lewis Voigt, John Andrew Koag, Christian Imanuel Schultze, John George Bager, Just Christian, Henry Helmuth, D. D., John Frederick Schmidt, John Christopher Kunze, D. D., Gotthilf Henry, Ernst Muhlenberg, D. D., Conrad Wildbohn, Jacob B. Buskirk, John Frederici, Christian Streit, John George Jung, Conrad Boeller, Jacob Goering, Daniel Schroeter, Daniel Lehman, Henry Moeller, Frederick Ernst, Frederick Valentine Melsheimer and Daniel Kurtz, D. D.

From this time forward many other able and efficient ministers entered the field from year to year, and assisted greatly in carrying forward the work of the Church, but owing to the want of a suitable institution for their education and to other causes, the proportion of men destitute of a thorough education in the ministry was also greatly augmented; and although the number of congregations was largely increased the standard of piety materially declined, and was until 1820 at a low ebb, though it must be borne in mind that all the denominations shared alike in this falling off of spirituality. The cause of this was the war of the Revolution and the war of 1812, together with the almost universal thirst for riches which characterized the people of this new country at that early period. In their eagerness to take advantage of the unprecedented opportunities then offered to accumulate wealth, they were too frequently unmindful of the welfare of their souls.

In 1786 the Kirchenagende ("Directory of Worship,") was published, which continued in use until 1818, when the one now in use in the German Churches was published.

In 1787 the Legislature of Pennsylvania, out of gratitude for the revolutionary services of the Germans, and respect for their industry and excellence as citizens, endowed a college in Lancaster for their special benefit, to be forever under their control. Of this institution Dr. Muhlenberg, then pastor in Lancaster, was chosen president.

In 1791 the same body passed an act appropriating five thousand acres of land to the flourishing free school of the Lutheran Church in Philadelphia, in which at the time eighty poor children were receiving gratuitous education.

In the year 1820 the General Synod of the American Lutheran Church was formed. The formation of this noble institution was a starting place and a central radiating point of improvement in the Church, and its influence has been uninterrupted and most propitious.

Prior to this era the Church had gradually become divided into five or six different distant and unconnected Synods. Having no regular intercourse with each other these several portions became more or less estranged, and lost all the advantages of mutual consultation, confidence and co-operation. The formation of the General Synod was the precursor of union and improvement, and though much prejudice and hostility were encountered in the effort to institute this body, yet by the prudence and kindness of its leaders, and particularly by the good fruits which were soon seen to result from it, these obstacles were overcome.

This Synod tended to diffuse a spirit of brotherly love, of union and piety. It established a theological seminary, in which several hundred laborers have been trained for the vineyard of the Lord.

Its influence in introducing scriptural discipline into the Churches and promoting correct views of Church government has been powerful and extensive. It published a selection of ardently pious and evangelical hymns which have doubtless had a most salutary influence, and by which hundreds of thousands of souls have been aided in their devotions.

In other Synods not connected with the General Synod, a similar spirit of improvement was manifested, and upon the whole, the Lutheran portion of the Redeemer's kingdom in America. from 1820 to 1840, made rapid strides in improvement.

This period was also distinguished by the establishment of the theological seminaries at Hartwick, (which is the oldest of all,) at Lexington and at Columbus, all of which have done and are doing an important work for the Church and the age.

The general progress of the Church may be seen from the fact that while in 1820 there were but one hundred and forty Lutheran ministers in the United States, in 1841 they numbered four hundred and six, of which the Synod of Pennsylvania, including Maryland and Virginia, contained seventy-four; the Synod of Ohio, twenty-three; North Carolina, fifteen; South Carolina, ten; and New York, ten. In 1851 the total number of ministers was seven hundred and seventy-one.

From that date to the present (1871,) the Church has experienced a steady and gratifying increase, and has evinced a remarkable degree of energy in prosecuting its Church work. The earnestness manifested by this body in the education and training of youth is an evidence of its wisdom in providing for the future growth of the Church, a point too often neglected by protestant denominations.

It is stated upon undoubted authority that the Lutheran Church has more educational institutions under its control than any religious body except the Roman Catholics.

The "Statistical View" of the Church for 1871 makes the following exhibit: District Synods in the General Synod of the United States of America, twenty-one; number of Ministers, six hundred and forty-seven; Churches, eleven hundred and fourteen; Communicants, ninety-eight thousand and seventy seven. District Synods in the General Synod in America, twelve; Ministers, five hundred and forty-four; Churches, nine hundred and sixty-two; Communicants, one hundred and twenty-four thousand eight hundred and nineteen. District Synods in the (Southern) General Synod in North America, six; Ministers, one hundred and fourteen; Churches, one hundred and ninety-five; Communicants, sixteen thousand six hundred and eleven. District Synods not connected with any general body, fourteen; Ministers, nine hundred and six; Churches, twelve hundred and sixty-six; Communicants, one hundred and fifty-three thousand, two hundred and fourteen. Grand total, Synods, fifty-three; Ministers, two thousand two hundred and eleven; Churches, three thousand five hundred and thirty-seven; Communicants, three hundred and ninety-two thousand, seven hundred and twenty-one.

Of the benevolent contributions of the Church we can only give but a partial account. The General Synod, in its report in 1870, gives the

following account of the contributions of that particular body for the year: Beneficiary Education, $9,992.01; Home Missions, $14,205.02; Foreign Missions, $3,920.20; Local Objects, $282,608.38; General Benevolence, $29,248.27. In regard to the contributions of the General Council, the General Synod of North America, and of that larger body than either which is not connected with General Synod or Council, we have no statistics, but estimating contributions of these the bodies at the same rate with those of the General Synod of the United States of North America, we reach the approximate total of $1,500,000, as the contributions of the whole Church.

The following are the general benevolent institutions of the Church: Parent Education Society; Foreign Missionary Board; Home Missionary Board; Church Extension Board; Pastor's Fund Board; Board of Publication; Historical Society.

We have before referred to the zeal manifested by the Lutheran Church in the cause of education, and we here give a list of her educational institutions.

Theological Seminaries: Hartwick; Theol. Sem. of Gen'l Synod; Theol. Dep't Wittenberg College; Theol. Dep't Capital University; Theol. Sem. of Philadelphia; Theol. Sem. of Gen'l Synod; (Southern) Theol. Sem. Missouri Synod; Theol. Dep't M. Luther College; Augustana Seminary; Theol. Seminary, St. Sebald, Iowa; Scandinavian Theol. Seminary. Colleges: Pennsylvania; Muhlenberg; Thiel; Wittenberg; Capital University; Roanoke; North Carolina; Newberry; Concordia; Carthage; St. Paul's; Augustana; Mendota; Luther; North Western University; Martin Luther; Colorado. Female Seminaries: Lutherville; Hagerstown; Susquehanna Col.; Burkittsville; Mont Amoena; Staunton; Lexington; St. Joseph's; Conestoga; Hartwick; St. Matthew's; Missionary Inst.; Washington Hall; The "Hill" School; Conoquenessing; Greenville; Bethel; Swatara; Overlea; Tableau; Normal Scientific School; Teacher's Sem'y; St. Ansgar; Marshall; Stoughton; Holden; Classical Seminary, Miss. Eleemosynary Institutions: Tressler's Orphan Home; Orphans' Farm School; Orphans' Home, (Rochester); Wartburg Orphans' School; Passavant's Infirmary; Emmaus Institute; Immigrant Mission; Scandinavian Orphan House; Deaconness' Hospital; Soldier's Orphan School; Infirmary, (Milwaukee); and Orphan Homes at the following points: Germantown, Toledo, Buffalo, Jacksonville, Wasa and St. Louis.

The following are the periodical publications of the Church:

In the English language: The Lutheran Observer; The Lutheran and Missionary; The American Lutheran; The Lutheran and Visitor; The Lutheran Standard; The Lutheran S. S. Herald; Busy Bee; The Quarterly Review.

In the German language: Der Lutherische Kirchenfreund; Der Lutheraner; Die Lutherische Kirchen-Zeitung; Der Lutherische Herold; Das Kirchenblatt; Das Lutherische Gemeindeblatt; Das Kirchliches Informatorium; Die Wachende Kirche; Die Lebre und Wehre; Das Luth. Schulblatt; Das Lutherische Kirchenblatt; Der Jugend-Freund; Der Sonntagsschul-Lehrer; Die Lutherische Zeitschrift; Die Theologische Monatshefte; Der Pilger.

In the Norwegian language: Kirkelig Maanedstidende; Den Norske Lutheraner; Lutheraneren; Missions Bladet; Ebenezer.

In the Swedish language: Ratta Hemlandet aud Augustana Missionaren.

Outside of the denomination there exists a wide-spread misconception of the strength and character of the Lutheran Church, and the foregoing particulars are entered into to show what a mighty power that body is in the land. Through her press, her institutions of learning, her churches, she is wielding a vast and growing influence among our whole population; and in her Christian effort she has received signal evidences of the Divine favor.

To render this sketch complete we have now but to notice very briefly the doctrines and government of the American Lutheran Church.

The great and leading principle of the Lutheran Church is that the holy Scriptures are the only source whence we draw our religious sentiments, whether relating to faith or practice. The books subsidiary to the Bible were the Apostles' Creed, the Nicene Creed, and the Athanasian Confession, the Augsberg Confession, the Apology or Defence of this Confession, and the Smalcald Articles and Luther's Catechisms. The prominent doctrines taught in these books are:

First. The *Trinity*—"There is one Divine essence which is called and is God, eternal, incorporeal, indivisible, infinite in power, wisdom and goodness, and yet there are three persons who are of the same essence and power, and are co-eternal, the Father, the Son, and the Holy Spirit."

Secondly. The proper and eternal *divinity of the Lord Jesus Christ.*

Thirdly, The *universal depravity of our race.* "All men are born with a depraved nature and with sinful propensities."

Fourthly. The *Atonement.* "The Son of God truly suffered, was crucified, died and was buried that he might reconcile the Father to us, and be a *sacrifice* not only for original sin but also for all the sins of men."

Fifthly. *Justification*, which is through faith.

Sixthly. A *Holy Life* or *Good Works.* "This faith must bring forth good works."

Seventhly. The *Ministerial Office* and the *Means of Grace.* "Through the instrumentality of the Word and the Sacraments as means of grace the Holy Spirit is given."

Eighthly. The *Future Judgment* and *world of retribution.* "At the end of the world Christ will appear for judgment; he will raise all the dead; that he will give to the pious and elect eternal life and endless joys, but will condemn wicked men and devils to be punished without end."

Dr. Schmucker gives the following points of progressive development or improvement of the Lutheran Church. 1. The entire rejection of the authority of the Fathers in ecclesiastical controversy. 2. Assent to the doctrine of the real presence of the Savior in the Eucharist is no longer required. 3. The relinquishment of private confession. 4. The entire rejection of every remnant of papal superstition in the administration of baptism.

The government and discipline of each individual Church is substantially like that of the Presbyterians. The Synods in structure and powers most resemble their Presbyteries. The General Synod is wholly an advisory body, resembling the consociation of the Congregational Church. In addition to these regular ecclesiastical bodies constituting the system of government the Lutherans have special conferences for the purpose of holding stated protracted meetings. These are subdivisions of Synods, containing five to ten ministers each, who are annually to hold several protracted meetings within their district. This feature mainly resembles the quarterly meetings of the Methodists.

GENERAL SUMMARY.

I. General Synod.

NAMES OF SYNODS.	Ministers.	Congregations.	Infant Baptisms.	Additions to full membership.			Communing Members.	Sunday Schools.		Contributions.				
				Adult Baptisms.	Confirmations.	By Certificate.		Teachers.	Scholars.	Benefic'y Ed'tion.	Home Missions.	Foreign Missions.	Local Objects.	Gen. Benevolence.
1. Maryland,	39	51	1,333	49	703	295	8,526	881	6,208	$1,312 36	$3,155 73	$155 15	$24,441 64	$2,066 63
2. W. Penna.,	50	101	1,172	158	972	342	14,093	1,333	8,478	1,941 42	1,537 88	1,065 94	27,678 35	2,750 00
3. Hartwick,	23	31	116	45	124	43	3,994	302	2,364	380 16	380 16	178 14	40,721 15	1,166 50
4. New York,	19	10	94	8	61	64	1,445	153	875	320 49	456 55	235 50	29,901 75	3,298 60
5. East Ohio,	43	65	222	218	379	194	4,333	647	5,545	462 02	740 39	382 35	12,606 97	2,905 06
6. Allegheny,	44	112	768	192	669	327	7,823	637	4,341	919 15	1,229 79	212 02	23,840 44	988 36
7. East Penna.,	53	90	1,162	142	615	261	9,828	1,507	10,533	2,211 85	2,944 39	865 17	50,783 14	3,696 85
8. Miami,	30	39	179	70	152	128	3,058	379	3,178	216 74	39 44	65 91	16,130 30	2,357 00
9. Central Illinois.	18	22	122	75	110	73	1,370	171	1,389	38 10	40 06	5 08	1,000 00	55 00
10. Wittenberg,	36	44	154	235	379	179	4,214	671	5,478	572 43	585 87	193 50	27,261 07	1,398 50
11. Olive Branch,	17	30	148	32	39	73	1,556	194	1,498	51 36	266 86	33 00	4,910 16	122 50
12. North Illinois,	30	37	202	37	12	185	2,039	279	2,001	52 05	336 35	54 88	1,757 10	355 00
13. Pittsburgh,	17	42	237	17	80	71	2,780	268	2,260	333 00	671 89	42 79	4,476 00	130 00
14. Central Penna.,	35	90	770	145	702	326	7,456	605	4,114	421 72	905 04	70 37	34,567 00	2,490 00
15 Northern Ind.,	31	76	163	194	258	209	3,210	374	3,168	126 25	205 75	50 00	9,936 50	1,531 26
16. Southern Ill.,	21	20	64	71	155	16	1,302		240					
17. Iowa,	11	17	78	40	122	45	731		750	65 00	33 00		12,142 00	590 00
18. Melanchthon,	12	33	382	52	191	67	3,898	509	3,270	459 00	272 96	225 25	5,620 00	520 00
19. New Jersey,	9	13	74	14	57	8	1,621	192	1,374	4 00	113 78	32 15	1,211 25	1,163 03
20. Franckean,	21	26	35	59	107	12	1,782						13,911 56	1,054 98
21. Susquehanna,	25	48	252	78	422	155	4,661	511	3,668	104 91	289 12	53 00	19,712 00	190 00
22. Kansas,	12													
	591	997	7,727	1,931	6,409	3,074	91,720	9,613	71,832	$9,992 01	14,205 02	3,920 20	282,608 38	29,428 27

II. General Council.

	Ministers.	Churches.	Communicants.
1. New York Ministerium	50	50	13,000
2. Synod of Pennsylvania	141	305	51,800
3. Pittsburgh Synod, (Penn.)	58	103	8,605
4. English District Synod of Ohio	38	90	10,000
5. English Synod of Ohio	12	26	2,280
6. Synod of Illinois	35	48	4,746
7. Synod of Michigan	15	27	3,300
8. Synod of Iowa	60	105	8,000
9. Synod of Minnesota	26	60	3,742
10. Scandinavian Augustana Synod	48	96	13,203
11. Synod of Texas	20	28	2,920
12. Synod of Canada	24	60	7,920
	527	998	129,516

III. General Synod of North America.

1. Synod of Virginia	30	61	3,200
2. Synod of South-West Virginia	21	40	2,179
3. Synod of North Carolina	18	34	3,716
4. Synod of South Carolina	33	44	4,817
5. Synod of Georgia	5	10	750
6. Holston Synod, (Tenn.)	14	25	2,000
	121	214	16,662

IV. Not Connected with General Synod or General Council.

1. Joint Synod of Ohio	142	295	35,500
2. Joint Synod of Missouri	335	362	50,000
3. Synod of Wisconsin	52	103	15,200
4. Norwegian Synod, (Wis., etc.)	50	220	31,480
5. Tennessee Synod	30	82	7,000
6. Eilson's Synod	9	25	2,000
7. Union Synod, (Ind.)	17	17	2,110
8. Buffalo Synod, (N. Y.)	15	22	1,850
9. German Synod of New York	10	11	1,800
10. Concordia Synod of Virginia	9	15	1,000
11. Synod of Mississippi	7	11	2,000
12. Missionary Synod of the West	11	20	700
	687	1183	150,640

Grand Total—52 Synods, 1,926 Ministers, 3,392 Churches, 388,538 Communicants.

THE METHODIST EPISCOPAL CHURCH OF AMERICA:

The name given to a denomination of Christians (Arminian in theology) which sprang from Wesleyan Methodism of England.

HISTORY.

The "United Societies" arose in England under the Wesleys in 1739, and although they had preachers traveling over the United Kingdom, it was not until thirty years later, in 1769, that their first missionaries were sent to the Colonies. The true introduction of Methodism in America, however, dates three years earlier, and was in this wise: In 1758 John Wesley visited the county of Limerick, Ireland, where he found a singular community, settled in several villages, that were not native Irish, but of German descent; and being for nearly half a century without pastors who could speak their own language, had become greatly demoralized and noted for drunkenness, profanity, and utter neglect of religion. The Methodist itinerants penetrated to their homes and preached to them the Word of God. Many were converted, and the entire community were now a reformed and devout people. These German-Irish were called "Palatines," from the fact that they had been driven from the Palatinate on the Rhine, by the Papal troops of Louis XIV. They found refuge under the kindly government of Queen Anne. In the spring of 1760 a company of these Palatines sailed from Limerick to America. A large company gathered on the quay to say farewell for the last time. One of their number, a young man with thoughtful look and resolute bearing, is evidently the leader of the party. He was their spiritual adviser and helper, and had often preached to them the Word of Life; many had been converted under his preaching, and now, surrounded by his spiritual children, he once more breaks to them the bread of life. His name was Philip Embury, the first class leader and preacher of Methodism in America. The company landed at New York August 10, 1760, and were scattered abroad. It is not known that any meetings were held by them until in 1766 they were joined by other relatives and fellow countrymen, and although the religious life of many had declined, Embury, at the earnest solicitation of his cousin, Mrs. Barbara Heck, called them to worship in his own house, on Barrack street, now Park place, where after a stirring sermon a class was organized. They continued to meet weekly thereafter, and in a short time Embury's house could not accommodate all the hearers, and he hired a large room in the neighborhood, providing for the rent by gratuitous contributions, and preaching to them regularly on the Sabbath.

In the year following they were visited by Captain Thomas Webb, a Quartermaster in the British army, stationed in New York City, who was also licensed by Wesley as a local preacher.

In 1767 a rigging-loft, sixty by eighteen, on William street, was rented, where Webb and Embury preached twice a week to crowded assemblies. It could not contain half the people who desired to hear the Word of the Lord and to join in the services of his devout company.

In 1768 the first effort was made to build a church; a site was selected and leased on John street, and purchased two years later, and a stone building, faced with blue plaster, sixty feet by forty-two was erected. Embury was chief architect, and also worked on its walls with other voluntary or paid workmen. On the 30th of October, 1768, he ascended its pulpit, and dedicated the building by the name of "Wesley Chapel," preaching a sermon on the occasion from Hosea X, 12: "Sow to yourselves in righteousness, reap in mercy, break up your fallow ground; for it is time to seek the Lord till He come and reign righteousness upon you."

Thus was Embury the originator of Methodist meetings in the New World, being its first preacher, first class leader, first treasurer, and first trustee of the first Society organized. Captain Webb made frequent excursions to other parts of the country, preached, and formed classes in Philadelphia, Wilmington and New Castle, and extended his labors as far as Baltimore.

While these two local preachers were laying the foundations of a great work in New York and elsewhere, Robert Strawbridge, another Methodist Irish emigrant, had arrived in the country and settled on Sam's creek, in Frederick county, Maryland. As an Evangelist he preached through all that neighborhood, and formed a Methodist Society, and not long after built a log meeting-house on Sam's creek, and also founded Societies in Baltimore and Harford counties. The first chapel in the county was built near Baltimore, and here Richard Owen was converted, who, after laboring as a local preacher for some years, entered the itinerant rank and died in it, being the first native Methodist preacher in this country.

Joined by Sater Stephenson, Nathan Perigo, Richard Webster and others, they carried Methodism into the heart of Pennsylvania, aroused the population of the Eastern Shore of Maryland, thence passed to Georgetown and Alexandria, on the Potomac, through Fairfax county, Virginia, and winning great victories through Delaware and Maryland, and the entire peninsula.

In 1769 Robert Williams, one of Wesley's preachers, came to America and gave himself up wholly to the work of an Evangelist, and labored with great success in Petersburg, Norfolk, and through Eastern Virginia and North Carolina. John King, a local preacher, came from England in the same year and began his labors in the Potters' field, now Washington square, Philadelphia, and extended them through Delaware, Maryland and New Jersey.

On the third of August, 1769, Wesley announced in their Conference in England the cry that came from America for help, and asked "Who is willing to go?" Richard Boardman and Joseph Pilmoor responded to the call, and were set apart and returned on the Conference Journal as Missionaries to America. They arrived in Philadelphia in 1769, and were warmly welcomed by Rev. George Whitefield, who was then laboring in that city. They set themselves at once to systematize the work, and in 1770 "America" appears for the first time on Wesley's printed minutes, with four preachers, Boardman, Pilmoor, Williams and King; and the following year records 316 church members.

In 1771 two other regular preachers were sent over by the Conference, Francis Asbury and Richard Wright. The former, then a young man of twenty-six, was destined to be the most influential and successful of laborers, and the most historical of its preachers.

Other ministers arrived in 1772, and on the 14th of July, 1773, the first American Methodist Conference was held at Philadelphia, consisting of ten preachers, with a church membership of 1,160. All the preachers agreed to labor under the authority of Mr. Wesley, and to abide by his doctrine and discipline, and not to administer the sacraments. The Second Annual Conference met again in Philadelphia, May 25, 1774, Thomas Rankin presiding, with 17 preachers, and 2,073 members.

In the succeeding ten years the Societies were very much distracted by the political excitements growing out of our Revolutionary contest. The Societies were still identified with the Wesleyans of England, and many of the preachers had left the country. In 1776 all had returned to England except Mr. Asbury, who found retirement at the home of Governor Bassett in Delaware.

In 1779 the Seventh Annual Conference assembled in Virginia. The ordinance question again came up. A former Conference had passed a resolution by which they had agreed to "exhort the people to attend the established Church and receive the ordinances there only." This was very obnoxious to the people; the ministers not being ordained could not administer the sacraments; hence in many places they were destitute of the Lord's Supper, and their children were growing up without baptism. After much discussion a committee of four of the oldest preachers were appointed to ordain ministers. They first ordained each other, and then some of the other members of the Conference. Those thus ordained administered the ordinances during the year. The question continued to agitate the Conferences until the close of the war, when a special Conference was called by Mr. Wesley to take measures to adapt this religious Society to the new condition of affairs.

Up to this time Wesley had enjoined at home and in the Colonies the necessity of loyalty to the Church of England. No sacraments were received or administered by them outside of the churches of the establishment. All the Methodist preachers except the Wesleys and a few other clergymen were unordained lay preachers. Episcopal churches are still standing in New York and elsewhere in which Embury, Pilmoor, Boardman, Rankin and Asbury received the sacrament. Wesley now foresaw that an independent Society was inevitable, and he at once set to work to give direction to the important movement that was now assuming definite shape in the new Republic. The preachers were clamorous for ordination, and satisfying himself that a Presbyter and a Bishop were one and the same order in the Church of Christ, Wesley assumed the office of Bishop, and, assisted by other Presbyters of the Church of England, he set apart and ordained Rev. Thomas Coke, LL. D., already a Presbyter of the Church of England, as "General Superintendent" of the American Societies. He arrived in America November 3, 1784, and summoned all the preachers to meet him at Baltimore on the 24th of December.

On that day sixty preachers assembled in a special, though not a regular General Conference. "After some deliberation," says Mr. Asbury, "it was agreed to form ourselves into an Episcopal Church." Rev. Richard Whatcoat, afterwards Bishop, says, "We agreed to form a Methodist Episcopal Church."

Here the "Methodist Episcopal Church of America" was launched forth as a separate and distinct church, with Superintendents, Elders and Deacons.

Dr. Coke and Mr. Asbury were chosen Superintendents, the former being already in orders, proceeded to ordain Francis Asbury. On Saturday he was ordained Deacon, on Sunday Elder, and on Monday was set apart as General Superintendent. Three Deacons and twelve Elders were also ordained. Articles of religion were adopted, and a general system of government established. The work was divided into three Conferences, and the following year, 1785, the Bishops met them, transacted the usual Conference business, and stationed the preachers.

Although the church endured severe struggles in later years, and there were several secessions from the M. E. Church, its progress has been steadily onward, due very largely to its earnest ministry, its working membership, its pure doctrine, and its evangelical experimental piety.

DOCTRINES.

Its doctrines are embraced in twenty-five "*articles of religion*," declaring:—

1st. Faith in the Holy Trinity.

2d. That the Word or Son of God was made very man, possessing two whole or perfect natures whereof is one Christ very God and very man.

3d. A belief in the resurrection of Christ.

4th. The Divinity of the Holy Ghost.

5th. The sufficiency of the Holy Scriptures, as containing all things necessary to salvation.

6th. Obedience to the commandments of the Old Testament to be required.

7th. A belief in original sin as attaching to the nature of every man.

8th. A belief in the free moral agency of man.

9th. A belief in the doctrine of justification through faith in Christ.

10th. Good works to be pleasing and acceptable to God, though not a ground of justification.

11th. The utter absence of power to perform works of supererogation.

12th. The possibility of sin after justification.

13th. The true Church of Christ is declared to be a congregation of faithful men in which the pure word of God is preached and the sacraments duly administered.

14th. Declares purgatory, worshiping, and adoration of images and saints as repugnant to the Word of God.

15th. Requires all speaking in the congregations to be in such tongue as the people understand.

16th. Declares the sacraments to be signs of grace, and recognizes two only as Divinely established.

17th. Declares Baptism to be a sign of regeneration as well as of profession of faith.

18th. The Lord's Supper—a sacrament of our redemption by Christ—disclaims all proof of transubstantiation.

19th. Both the wine and the bread should be received by the laity.

20th. The perfect oblation of Christ, finished upon the cross.

21st. Declares it lawful for ministers to marry at their discretion.

22d. Allows of freedom in its rites and ceremonies.

23d. Requires respect for rulers of the United States and allegiance to all their authority and laws.

24th. The riches and goods of Christian men are not common property; requires liberality in alms-giving.

25th. Allows of judicial oath-taking.

GOVERNMENT.

The only canon law of the Church is found in the "*General Rules*," which are the same as those adopted by Wesley.

The legislative authority is in the General Conference, which is composed of ministerial delegates from the annual conferences, and holds its session once in four years. The General Conference of 1868 made provision for the admission of lay delegates to that body, when requested by vote of the laity approved by a three-fourths vote of the annual conferences. On being submitted, an overwhelming majority voted in favor of the change, and hereafter the General Conference will be more thoroughly in accord with our republican institutions, being composed of one ministerial delegate for every thirty members of the annual conferences, and two laymen from each conference, the lay delegates to be chosen by an electoral conference of laymen. The General Conference meets quadrennially, and now (1871) has subordinate to it seventy-two annual conferences. The annual conferences are composed of all the traveling ordained elders and deacons included in a district of country defined by the General Conference, and averaging about one hundred and twenty-five members each. Their annual meeting, called "Conference Session," is presided over by one of the bishops, who, with the advice of the presiding elders, meet in private council, arrange the work for all the preachers, the appointments being made every year, and no pastor may return to the same charge more than three years in six. The Conference passes every preacher's character under careful examination, and if complaints are made against any, a court of investigation or trial is appointed, who may suspend or expel him if found guilty of moral wrong. Reports are received from the several denominational interests, and action taken in reference thereto. Ministers who have traveled two years, and who pass a satisfactory examination before a committee, on general literary and theological qualifications, are admitted to membership in the Conference and ordained deacons, and such as have traveled four years and passed satisfactory examination are ordained elders. Action is also had on many moral and religious questions.

The territory of each annual conference is again subdivided into districts comprising several stations or circuits under the superintendence of a traveling preacher, denominated presiding elder. He holds a business meeting with each charge quarterly, the members of the quarterly conference being the traveling and local preachers, exhorters, class leaders, stewards, trustees, and Sunday-school superintendents. It is from this body that all recommendations of persons to preach must originate, so that the laity guard the door of approach to the annual conference, and none are admitted until recommended by them.

CUSTOMS AND USAGES.

Class meetings are weekly social meetings for the relation of Christian experience, presided over by a layman appointed by the preacher in charge, styled the class-leader. It is usual to have from twelve to forty persons in each class, and any number of classes required in a church to accommodate all the members. In the class-meeting an hour or more is spent in the relation of Christian experience by the members, responded to by the leader in words of encouragement, reproof, exhortation, or council, as the spiritual well-being of the individual may seem to require. It is in no sense analogous to the Romish confessional.

Love Feasts are held quarterly, in which all the members of a society unite; bread and water are partaken of by all, as an evidence of their good-will and fellowship, after which the time allotted is spent in the relation of religious experience, singing, and prayer.

Members are received on probation for six months, are placed under the watchful care of class-leaders, and at the expiration of the above period, if they still give satisfactory evidence of religious character and experience, are admitted into full membership. In all questions of interest before the church the female members have equal rights with the male, and gave a large vote on the lay delegation question.

STATISTICS.

At the close of 1870 there were in the Methodist Episcopal Church:

	1870.	Increase over 1869.
Bishops	8	.....
Annual conferences	72	.....
Traveling preachers	9,193	363
Local preachers	11,404	1,064
Total members	1,388,368	70,260
Baptisms, adults	66,481	5,334
Baptisms, children	50,453	2,944
Churches	13,373	1,325
Parsonages	4,179	211
Value of church buildings	52,614,591	5,361,524
Value of parsonages	7,293,513	431,283
Number of Sunday schools	16,912	518
Number of teachers	189,412	4,816
Number of scholars	1,225,398	45,409
Benevolent collections	$967,862	9,927

The usual estimate of non-communicant adherents, children, and other members of Methodist families to each communicant is three, so

that the Methodist population (such as the Roman Catholic Church includes in its statistics) would be 5,468,536.

This is at least one-third more than the largest estimates of the Romish population claimed by their own statisticians.

The net increase in the number of churches for 1870, was 1,325, and is the largest ever reported in a single year. It gives an average of *over four new churches for every working day in the year*, a rate of progress unparalleled in the history of the churches.

There was spent on new churches during the same year more than five and a quarter million of dollars. In five years the increase of the value of churches has been 96.6 per cent.

INSITUTIONS.

Sunday School Union, organized April 2d, 1827. Its collections have amounted to $20,000 per year. It publishes 1,574 bound volumes. The Sunday School Advocate, published semi-monthly, has a circulation of 320,000.

Tract Society; to Wesleyan Methodism belongs the honor of organizing the first Tract Society, in January, 1772, its object being "to distribute religious tracts to the poor." Every member was expected to subscribe half a guinea annually to its support. Annual contribution for 1870, over $20,000.

Bible Collections are given to the American Bible Society and amount to an annual offering of $125,000.

Missionary Society, for Home and Foreign work, $800,000 per annum, with flourishing missions in India, China, Bulgaria, Italy, Germany, Scandinavia, South America and California.

Its *Publishing Interest* is in the "Book Concern," with a capital of one million dollars. The profits of the Concern make a fund for the support of the Bishops, aged and worn out preachers, and the widows and orphans of preachers. There is a branch Concern also at Cincinnati, with a capital stock of $380,000. The annual sales of both Concerns amount to about $1,500,000.

Periodicals: The following are published by the denomination: Quarterly Magazines, one; Monthly Magazines, two; Monthly Papers, three; Weekly Papers, ten. Of

Literary Institutions under the charge of the M. E. Church, there are: Universities, 13; Colleges, 40; Theological Institutes, 4; Seminaries and Academies, 160.

One of the most interesting events in the history of this denomination was the

CENTENARY CELEBRATION,

which occurred in 1866.

The General Conference of 1864 made careful provision for permanent results to the Church from the occasion, and laid broad plans for great financial contributions.

The primary object of the celebration was the spiritual improvement of the membership, and a cultivation of a feeling of devout thankful-

ness by a careful review of the great things God had wrought through the Church.

As the gratitude of the heart ever seeks expression in outward acts, a spontaneous offering of pecuniary contributions was suggested for general Church purposes, that should render more efficient, in the century to follow, those institutions and agencies to which the Church has been so deeply indebted in the past. A central committee, consisting of the board of bishops, with twelve ministers and twelve laymen, were appointed, who laid their plans for great financial results, whose largest anticipations were more than realized.

The first Sunday in January was observed throughout the Church as a day of special and united prayer for the Divine blessing upon the centenary services of the year; for a general revival of religion, and that the year might prove to be an epoch in the spiritual progress of the Church. A memorial sermon was preached before each annual Conference as their sessions occurred. The celebration proper began on the first Tuesday of October, and continued throughout the month. Immense meetings were held during the month of a general character in all the cities and towns of the country, at which addresses were made by leading ministers and laymen. One Sunday of the month was set apart as the children's day of jubilee, and was celebrated with great interest and grand results. Appropriate medals were distributed to all contributors.

The last Sunday of October was observed as a day of thanksgiving.

The ladies of the Church had a special organization. Their anniversary meeting was held in St. Paul's Church, New York city, and was one of the most successful of the year. It was presided over by Chief Justice S. P. Chase, who made one of the most eloquent speeches of his life on that occasion. He was followed by Bishops Janes and Simpson in addresses of remarkable beauty and power. At the request of the ladies the historian of the church, Rev. Abel Stevens, LL. D., prepared and published a volume of great beauty and interest entitled "The Women of Methodism."

Dr. Stevens also prepared, and the Central Committee published, a succinct history of the Church entitled "The Centenary of American Methodism," which was sold in great numbers for the benefit of the fund.

The contributions of the Church were munificent. Besides the amounts reported below, the occasion was seized as a favorable moment in which to build, enlarge, or otherwise improve home churches and parsonages. The result of which, amounting to several thousands of dollars, is not reported here.

In the contributions the first place was given to Educational Institutions, the chief object being the Connectional.

Educational Fund, amount	$ 9,195.36
For Garrett Biblical Institute, Chicago, Ill	3,300.00
Boston Theological Institute	10,526.20
Drew Theological Seminary	500,016.00
Biblical School, Germany	1,675.00
Dickinson College, Carlisle, Pa	51,500.00

Wesleyan University	$ 100,000.00
Sunday School Children's Fund	27,846.00
The Chartered Fund	15,69[illegible].00
Church Extension	2,550,299.00
New York Mission House	70,000.00
Irish Connectional Fund	50,000.00
German Mission House	2,000.00
For Connectional Objects, unspecified Contributions, and Local Enterprises	3,990,676.00
Total Contributions for the Year,	$8,032,755.00

LAY REPRESENTATION.

The movement in favor of lay delegates being admitted to the legislative councils of the Church excited great interest for many years. Twice the General Conference expressed its willingness to legalize lay representation as soon as convinced that the membership of the Church desired the change. This was in 1860 and 1864. In the latter year the question was submitted to a vote of the people, and was rejected by a small majority, by far the larger number of the membership declining or neglecting to vote. This was thought to be very largely on account of the absorbing interest of our national affairs, and the hesitation of the people to interfere with any system of government that had, under God, been productive of such sublime results. The demand still continued from leading and influential ministers and laymen. Some of the regular church papers strongly urged the claim, while Bishop Simpson and other prominent ministers strongly urged the change. The *Methodist*, an independent journal edited by Dr. Geo. H. Crooks, assisted by Rev. Abel Stevens, LL. D., Rev. John McClintock, LL. D., Rev. Drs. Nadal, Foster, Newman, Eddy and others, and supported by wealthy laymen, gave great prominence to this subject. It published stirring editorials, able communications, and full reports from the many great mass meetings that were held throughout the country, and a much greater interest was awakened on this subject throughout the Church. In 1868 the General Conference again voted in favor of submitting the question to a popular vote, and called upon the membership, both lay and clerical, to express their preference.

The lay vote was taken in the month of June, 1869, all members, male and female, having the privilege of voting "for" or "against lay delegation." The election was held in each Society, presided over by the Pastor. The total vote cast was about 250,000, of which 170,000 were cast in favor of the change and about 80,000 against it. This was considered a large vote, and being above the required majority vote, was made an argument in urging all the ministry to vote in their several annual Conference sessions for the change. The clerical vote was taken in the fall of 1869 and spring of 1870, and resulted in giving the required three-fourths vote of approval, and the General Conference of 1872 was authorized to make the change, and lay delegates will be chosen to sit with that body by the electoral conferences of laymen. The General Conference of 1872 has yet to give an approving two-thirds vote before the change will be complete, and lay delegates may be ad-

mitted to the General Conference. It is thought that in due time this feature will also be introduced into the Annual Conferences.

SOUTHERN METHODIST EPISCOPAL CHURCH.

The secession of the Conferences within the bounds of the slaveholding States occurred in 1845.

Methodism obtained a strong hold upon the Southern population of our country at an early date, and embraced in its membership large numbers of the negro or slave population, together with a very fair proportion of slaveholders. They all enjoyed equal rights and privileges. The agitation of the slavery question in the Church began early in its history, and continued with increasing earnestness until 1844, when the inevitable crisis was reached. Rev. Mr. Harding, a member of the Baltimore Conference, had been suspended for holding slaves. He presented an appeal to the General Conference at its session held in New York, May, 1844. After much discussion the action of the Annual Conference was sustained, and the law of the Church was executed against him.

A complaint was then entered against Bishop Andrew for holding slaves. He was a citizen of Georgia, had married a lady possessed of slaves, and at this time held them as his own property. A protracted and heated discussion followed, resulting in the adoption of a resolution requiring the Bishop "to desist from all the functions of his office until he had relieved himself from this embarrassment." Against this action Dr. Bascom presented a protest signed by 53 Southern delegates and 7 from the border States.

The representatives from thirteen Annual Conferences, embraced in the slaveholding States, presented a declaration setting forth their conviction that the continuance of these Conferences under the jurisdiction of the General Conference would be greatly detrimental to the general prosperity of the Church in those States, and that a separation was imperatively demanded.

A plan of separation was adopted, according to which there should be an amicable adjustment of boundary lines and a fair division of the property of the Church, should the Annual Conferences in the slaveholding States deem it necessary to form a distinct organization.

Special Conferences were held throughout the South and Southwest, and in May, 1845, a convention was called at Louisville, Ky., which dissolved their union with the General Conference and created a separate ecclesiastical connection, under the title of the M. E. Church South. Their first General Conference was held at Petersburg, Va. The senior Bishop of the M. E. Church, Dr. Joshua Soule, withdrew and connected himself with the Southern branch. It is scarcely to be wondered at that bitter feelings were engendered and that a suit in the civil courts became necessary before the property question became properly settled. A fair *pro rata* division was enforced by the United States courts.

In this organization no change was made in the doctrine, polity,

usages, or form of government peculiar to Methodism. On the dividing question the Southern branch held that "slavery, wherever established and protected by constitutional law, is a civil question with which ecclesiastical bodies have no authority to meddle, and that the true function of the Church is to preach the gospel and administer the sacraments and discipline of Christ's religion alike to master and slave." The M. E. Church condemned slavery, proclaimed themselves in duty bound to do all in their power for the extirpation of what they regarded as a great evil.

The Southern Church suffered heavy loss during the late war, and has not recovered its former prosperity in all respects at the present date. Some changes in government have also been made since the war closed. In 1866, lay delegation to the Annual and General Conference was adopted, also, four years as the pastoral term and the partial veto power of the bishops.

Recent statistics present the following condition of the Church:—

Bishops	10
Annual conferences	30
Traveling preachers	2,680
Superannuated	200
Local preachers	4,800
Membership	620,000
Educational Institutions—	
Universities, colleges for young men	15
Academies for young men	20
Academies for females	28

The publishing house was established in 1854, and has added greatly to the strength of the denomination, and furnished valuable literary helps to all the churches, Sunday schools, &c. The General Conference publishes a Quarterly Review, Ladies' Magazine, Sunday School Journal, and several weekly papers.

THE METHODIST PROTESTANT CHURCH

was organized in 1830, by a secession from the M. E. Church.

Disaffected members met in council at Baltimore, (1824,) and styling themselves "Reformers," organized "Union societies" throughout the country, their object being to bring about a change in the M. E. Church, so as to limit the powers of the bishops and secure the admission of lay delegates to the councils of the Church.

Conventions were also held in 1826, '27, and '28. In November, 1830, a constitution and book of discipline was adopted for the independent societies, and the name Methodist Protestant Church was assumed by the seceding societies. The Rev. Francis Waters, D. D., of Baltimore, was first President of their Conference.

Their doctrinal tenets were and are still precisely the same as those held by the M. E. Church.

The General Conference meets every seven years and is composed of an equal number of ministers and laymen; there being one of each class for every 1,000 communicants. It recognizes the mutual rights of ministers and laymen, fixes salaries of ministers, regulates bounda-

ries, and is the final court of appeal in the Church. The Annual Conference is composed of all the ordained ministers in the traveling connection, who elect and ordain ministers, station the preachers, examine character, hear and try complaints against ministers; it chooses its own President annually.

They have the Quarterly Conference, class meetings, leaders' meetings, &c., as already described in the M. E. Church, but has neither Bishops nor Presiding Elders.

It now numbers about nine hundred (900) traveling ministers; local preachers, 800; membership, about 110,000. It has eight colleges, four weekly periodicals, and some 1,200 church buildings.

THE WESLEYAN METHODIST CHURCH

Adopted the same principles of church government as held by the M. E. Church. They were formally organized into a separate religious body in 1843. Three questions were involved in the discussion that resulted in this secession: slavery, church government, and the use and sale of intoxicating drinks, of which the first was the most prominent and important.

They excluded from Church membership and Christian fellowship all slaveholders, and all persons who manufacture, buy, sell, or use intoxicating liquors, unless for mechanical, chemical or medicinal purposes. Each Church has power to act for itself, and ministerial equality is declared. They have Annual and Quarterly Conferences. Although flourishing for some years, have more recently declined, many of their members and ministers uniting with the M. E. Church, which came fully up to their platform on the slavery and temperance questions.

THE EVANGELICAL METHODISTS,

Or Allbrights, are in fact German Methodists. Their first society was organized in 1800, under the pastoral care of Jacob Allbright, a converted German, of Pennsylvania. As the society increased, and other preachers were raised up, Mr. Allbright was elected Presiding Elder. Their first conference was held in 1816. They have the same form of government as the M. E. Church, and all its customs and usages. They now number about fifty thousand members, almost entirely German.

THE AFRICAN METHODIST EPISCOPAL CHURCH

Is composed entirely of colored members. They have six Annual Conferences, Bishops, Elders and Deacons, with General Annual and Quarterly Conferences, and now number about 350,000 members, 1000 ministers, 5000 local, and $5,000,000 in church property. This was a secession from the M. E. Church in 1787.

THE ZION AFRICAN METHODIST

Episcopal Church, seceded in 1820, now numbers 192,000 members, 817 traveling preachers, 19 Conferences and six bishops, who are elected for four years.

I. METHODIST EPISCOPAL CHURCH (NORTH.)

BISHOPS OF THE METHODIST EPISCOPAL CHURCH.

Names.	Entered Ministry.		Ordained Bishops.	Remarks.
	Conference.	Year.		
*Thomas Coke	British Wesleyan.	1778	1784	Died at sea, May 3, 1814, aged 67.
*Francis Asbury	British Wesleyan.	1766	17 4	Died in Virginia, Mar. 31, 1816, aged 71.
*Richard Whatcoat	British Wesleyan.	1769	1800	Died in Delaware, July 5, 1806, aged 71.
*William M'Kendree	M. E. Church	1788	1808	Died in Tennessee, Mar. 5, 1835, aged 78.
*Enoch George	M. E. Church	1790	1816	Died in Virginia, Aug. 23, 182-, aged 60.
*Robert Richford Roberts	Baltimore	1802	1816	Died in Indiana, March 28, 1843, aged 65.
*Joshua Soule	New York	1799	1824	Ent. M. E. Ch. S., 1816; died Mar. 6, 1867.
*Elijah Hedding	New England	1801	1824	D'd, Poughkeepsie, N.Y. Ap. 9, '52, a'd 72.
†James Osgood Andrew	South Carolina	1813	1832	Bishop of M. E. Church, South, 1846.
*John Emory	Philadelphia	1810	1832	Died in Maryland, Dec. 16, 1835, aged 47.
*Beverly Waugh	Baltimore	1809	1836	Died in Maryland, Feb. 9, 1858, aged 69.
Thomas A. Morris	Ohio	1816	1836	Residence, Springfield, Ohio.
*Leonidas Lent Hamline	Ohio	1833	1844	Resigned 1852; died in Iowa, Mar. 22, '65.
Edmund Storer Janes	Philadelphia	1830	1844	Residence, New York, N. Y.
Levi Scott	Philadelphia	1826	1852	Residence, Odessa, Del.
Matthew Simpson	Pittsburgh	1833	1852	Residence, Philadelphia, Pa.
Osmon Cleander Baker	New Hampshire	1839	1852	Residence, Concord, N. H.
Edward Raymond Ames	Illinois	1830	1852	Residence, Baltimore, Md.
*Francis Burns	Liberia	1838	1858	Died at Baltimore, Md., April 18, 1863.
*Davis Wasgatt Clark	New York	1843	1864	Died at Cincinnati, Ohio, June, 187-.
*Edward Thomson	Ohio	1833	1864	D'd, Wheel'g, W. Va., Mar. 22, '70, a'd 59.
*Calvin Kingsley	Erie	1841	1864	Died, Beirut, Syria, April 6, 1870, aged 57.
John Wright Roberts	Liberia	1838	1866	Residence, Monrovia, Africa.

* Deccased. † Withdrawn.

COMPARATIVE STATEMENT.

By examining the official returns of the Conferences for the whole country, and comparing them by decades, from 1776, we have the following table:

Year.	Traveling Preachers.	Increase of Preachers.	Members.	Increase of Members.
1776	24	24	4,921	4,921
1786	117	93	20,689	15,768
1796	293	176	56,661	35,975
1806	452	159	130,570	73,906
1816	665	213	214,235	83,665
1826	1,406	711	360,800	146,565
1836	2,928	1,522	650,103	289,303
1846	3,582	654	644,229*	Decrease, 5,874
1856	5,877	2,295	800,327	156,098
1866	7,576	1,699	1,032,184	231,857

* By the withdrawal and separation of the Southern Conferences in 1844, organizing the Methodist Episcopal Church, South, the Methodist Episcopal Church lost 1,345 traveling preachers, and 495,288 members; and yet so rapid was her growth during the decade, that at its close (two years after the separation) there was a net gain of 654 preachers, and a lack of only 5,874 members of making up the number lost.

II. METHODIST EPISCOPAL CHURCH (SOUTH.)

BISHOPS.

Rev. JAMES OSGOOD ANDREW, D. D., Summerfield, Ala., 1832.
Rev. ROBERT PAINE, D. D., Aberdeen, Miss., 1846.
Rev. GFORGE FOSTER PIERCE, D. D., Culverton, Ga., 1854.
Rev. JOHN EARLY, D. D., Lynchburgh, Va., 1854.
Rev. HUBBARD HINDE KAVANAUGH, D. D., Lexington, Ky., 1854.
Rev. WILLIAM MAY WIGHTMAN, D. D., Charleston, S. C., 1866.
Rev. ENOCH MATHER MARVIN, D. D., O'Fallon, Mo., 1866.
Rev. DAVID SETH DOGGETT, D. D., Richmond, Va., 1866.
Rev. HOLLAND NIMMONS McTYEIRE, D. D., Nashville, Tenn., 1866.

CONGREGATIONALISM.

The Congregational form of Church organization is that which recognizes no human authority over the local church or Christian congregation. The term is, however, limited by ordinary usage to Churches holding what is called the orthodox system of theology. There are also numerous Churches, Congregationally organized, which by their own choice, or by common consent, have received some other title, and are never included in the term Congregationalists. The Baptist denomination is a notable example of this. With this explanation we proceed to give a sketch of those Churches known to each other, and more or less associated under the title—the Congregational Denomination of the United States.

Congregationalism in modern times had its beginning in the seventeenth century. Previous to that time, Christianity had been in most countries where it prevailed a State religion, governed as to its forms, and influenced not a little, even in its doctrines, by the same power that controlled the nation. But separation between Church and State was a necessary condition of human progress, an inevitable consequence of free thought. The State refused to be governed by the Church, and the Church began to learn that if God never organized it for the administration of civil affairs, He certainly never placed it in the power of the State to destroy individual responsibility, or limit the faith and practice of Christians to the uniformity of a State religion. From many quarters at once there came a cry for liberty of conscience. A cry which was met on the other hand by those who seeing nothing in liberty but anarchy, insisted that the State should produce uniformity, only they could not agree by whose conscience that uniformity should be regulated. But uniformity had then become impossible, and organizations independent of the State began to prevail.

The advocates of each new system, since they could not but perceive the sad consequences of endless division, every one of them sought, by some means, to bring all the nation into conformity with their system. There were two possible directions which these new organizations could take. The one was to attempt the establishment of national Churches, with governments and ecclesiastical powers, similar to those formerly exercised in connection with the civil power. The other was to renounce all idea of national religious institutions, and resolve Church organization into the mere fact of the organized fellowship and co-operation of Christians living near together. Most of the Churches which express the former of these tendencies, have been at one time or another connected with the State, while the latter tendency expressed from the beginning the strongest aversion to State interference or control. Episcopacy, Presbyterianism, and the system of the Lutherans illustrate the first.

Congregationalism is the result of the second. The idea of the Church as it is now held by Congregationalists, had doubtless a somewhat

gradual development. The independence of the local Church was first recognized, for the notion of it grew naturally out of the existence of feeble congregations, who knew no larger body with which they could conscientiously fraternize. Afterwards these Churches learned what seemed to them almost as important as their own independence—the fellowship of Churches; an idea still rejected by some, who are called Brownists, or Independents, rather than Congregationalists. As early as the year 1562, when the separation of the Church of England from that of Rome may be said to have been finally completed, we begin to find casual notices of persons called Separatists, and in 1567 a company of them meeting in Plummer's hall, in London, were committed by the Lord Mayor to the Bridewell. In that prison they organized what seems to have been the first independent Church in England. The pastor, the deacon, and several members of this Church died in prison, of the plague, but that was the beginning of a movement yet in progress both in England and America.

An active persecution failed to repress it. The new Protestant Church was scarcely more tolerant of dissent than its predecessor. Nor should this seem strange when we know that such men as Richard Baxter approved of persecution for conscience' sake, under certain circumstances.

In the year 1606 at Scrooby, a village in the north of England, there was organized an independent Church, probably a branch of one before existing at Gainsborough, which proved the germ of Congregationalism in America.

Their second pastor was John Robinson, and among the early members were elder Brewster and William Bradford, both afterwards famous among the "Pilgrim Fathers," of New England. This Church, to escape from continual annoyances, and the peril of martyrdom, which had already come upon several of their brethren, was transplanted in the year 1608 to Leyden in Holland. In the year 1620 the same persons organized a colony which emigrated, one hundred and two in number, to the wilderness of New England, where they landed upon Plymouth Rock, on the 21st of December, of the same year. The Church which they organized in the May Flower, just before landing, was, with the exception of perhaps two or three Episcopal Churches in Virginia, the first Church in this country. By this time the doctrines of Congregationalism, as now understood, were pretty clearly developed. Other colonies speedily followed this one, settling in Salem, Boston, and other places.

They were composed for the most part of men of like spirit with the Pilgrims. But these new immigrants lacked the advanced views of the Pilgrims; and only gradually came under the influence of their liberal and enlightened convictions. To them are to be mainly attributed the deeds of superstition and persecution, the Salem witchcraft trials, and the persecution of Quakers, so often mentioned in connection with the history of New England. They were not at first prepared for such ideas as that of the independence of the local Church.

But the logic of New England history more and more separated the

Colonists from the institutions of the mother country, and so favored the ideas prevalent in the Plymouth Colony, that they soon pervaded nearly all the religious institutions of the region. New England became generally Congregational, and has remained so to a great extent ever since. One vigorous attempt early made to render the community Presbyterian entirely failed.

With such a foothold in a part of the country prolific in emigration and influential from the beginning, especially through its institutions of learning, which are still the most prominent in the land, and still for the most part in Congregational hands, the denomination might naturally have been expected to fill a larger place than it does in the religious statistics of America. The fact is that for several years it made little progress toward the West. When, near the commencement of the present century, the New England emigrants, who were rapidly filling up the State of New York and establishing there churches of their own order, found in the same region a simultaneous emigration from Maryland and Pennsylvania—where Presbyterianism had taken root about the year 1790—it was felt that denominations so similar in their views of theology should be practically united. Various discussions finally produced a plan of union which influenced the movements of the two denominations for several years, not only in New York but farther west. Both parties entered upon this plan in an honest and Christian spirit. But when we consider that with one party the church meant only the local body, while the other was thoroughly imbued with the idea of a national organization which their convictions compelled them as far as possible to realize, and that the union was to be only such as the Constitution of the Presbyterian Church would admit, and especially when we consider that the New Englanders were educated to think little of forms, it will not seem strange that the plan of union tended for the most part to build Presbyterian churches. Congregationalists found what was for them the essential thing—living local churches—among the Presbyterians, and the desire for more perfect union continually drew them toward the centralized system of their brethren. Twenty-five years later Congregationalists, who had by this time many churches scattered in the West, began to take a different view of the relation of their polity to the ecclesiastical history of America. They began to see that centralized church governments might be multiplied indefinitely without bringing us any nearer to the much-desired union of Christians. They came to believe, on the other hand, that, in the independence of the local church—the union of Christians simply on the ground that they *are* Christians—they saw the final cure for the divisions of Christendom. A general council of Congregational churches, held at Albany in the year 1852, did much to spread these ideas and to promote sympathy between the different churches of the denomination throughout the land. The same movement was strengthened, six or seven years later, by the separation of the New School Presbyterians from the American Home Missionary Society, in which the two denominations had co-operated ever since the early days of the plan of union. Since that time Congregationalism

has been far more progressive and earnest. Its friends claim that it has the polity taught in the New Testament, and that it is peculiarly adapted to American ideas, and especially fitted to harmonize the discordant religious elements of our land. Another general council was held at Boston in the year 1865. This council sought to effect a more perfect union of the denomination, and while it studiously avoided all centralization of power and put forth no claim of authority, it did much to give practical efficiency to the Christian efforts of those who are united by their membership with churches holding the same faith and order. It is expected that similar councils will, from time to time, be held.

A few statistics of the denomination will here be in place. The number of churches, ministers, and church members, with the rate of increase, will appear from the following table, which is taken from the "Congregational Quarterly." These figures show the state of the denomination for the year previous to their publication.

	No. of Churches.	No. of Ministers.	No. of Members.
1861,	2,583	2,634	253,765
1866,	2,773	2,802	263,296
1871,	3,121	3,098	306,518

Congregationalists are most numerous in Massachusetts, where there are five hundred and two churches, and eighty thousand members. The largest Church is Plymouth Church, Brooklyn, of which Rev. Henry Ward Beecher is pastor, numbering over two thousand members. As our purpose is to speak only of the United States, we omit the statistics of Canada, as we have also omitted all mention of the very large number of Congregationalists in England and Wales.

Congregationalists have no ecclesiastical machinery by which they are able to control institutions subordinate to the Church, and they think it safer that colleges, theological schools, and publishing establishments should be managed by individuals for the benefit of the Church. There are six Congregational theological seminaries, located at Andover, New Haven, Hartford, Bangor, Oberlin and Chicago, under the management of Boards of Trust, all of which, excepting the one at Chicago, have power to fill their own vacancies.

The trustees of the latter institution are appointed by a triennial convention of Churches. Congregational periodicals and newspapers, such as the "Congregational Quarterly," the "Congregationalist" and the "Advance," are owned and managed entirely by individuals. Even their benevolent operations are under the care of voluntary societies, controlled by their contributors, such as the American Home Missionary Society, the American Board, and the American Missionary Association, all of which, though organized as Union Societies, have now fallen entirely into Congregational hands,

through the withdrawal of those at one time co-operating with them. It remains to give a more particular account of what Congregationalists believe.

1. In respect to theology. They are universally recognized as orthodox and evangelical, and they hold with great uniformity that system known as "New England theology," which is neither "Arminianism," on the one hand, nor "High Calvinism" on the other. Yet there exists among them, as with most other denominations, considerable diversity in shades of opinion and modes of statement, while in reference to matters considered non-essential they encourage entire freedom. For example, some Churches use a liturgy which gives no offence to the majority of their brethren who do not. It has been assumed by many that a denomination with no authoritative creed and no central government must of necessity be loose and variable in respect to doctrine. Congregationalists, on the other hand, contend that no such creed can be sufficient for the varied wants of the Churches, and that such a creed has never kept the Church from lapsing into error. They claim to find greater safety in the sense of individual responsibility which comes through an organization all of whose members are upon an equality, and where the question of faith continually comes up as a matter of personal conviction. They assert that the denomination exhibits substantial unity in all essentials, and a history of remarkable consistency and harmony But they consider this in part due to the liberal use they have made of creeds as testimonies for the truth, and as grounds of Christian fellowship. While they neither impose nor receive creeds as a matter of authority, they are greatly given to making what they prefer to term confessions of faith. General councils or synods were held in 1648, 1680, 1852 and 1865, each of which made a confession of faith, or re-affirmed those of its predecessors. Councils of Churches recognize each new organization on the exhibition of its articles of faith. Churches are received to local associations, and ministers are installed, not in view of assent to standards of belief, but after reading their creeds or making verbal confession of their faith. In the same way persons are received to Church membership.

2. In respect to polity. They define a Church as a society of professed believers, united by covenant (expressed or implied) with the Lord and each other, to maintain Christian ordinances and worship, and to promote spiritual religion in themselves and others. They hold that all Christians are bound, if possible, to associate themselves with those around them, and to receive all who seem to be Christians to their own fellowship. A society thus organized is an independent Church subject to no external human authority. It may need, and should gladly receive the advice of the brethren, and if it departs from the faith other Churches are bound to admonish, and finally to withdraw fellowship from it, but it does not need government from without. It does not even need a higher court of appeal in cases of discipline, because in such cases the real question is shall the transgressor continue

to receive fellowship as a Christian, and that is a question for his Christian neighbors to answer.

To a Church thus constituted belongs the right to exercise all Church functions, to make its own confession of faith, to choose its own officers, to determine for itself whom it will receive and whom it will exclude, and finally to manage all its internal affairs. And since to the local Church alone belong all these proper church functions, to it alone should the term Church be applied. There are matters of fellowship and co-operation which should combine all the Christians of a State or a nation, but this combination does not constitute a national Church. These views Congregationalists defend as scriptural, by insisting that the New Testament use of the word Church accords with them. It speaks of the Church in Ephesus, and the *Churches* in Asia, never of the *Church* in Asia, and it never uses the word church in a sense which conflicts with their view.

They also claim that Church discipline is in the New Testament the act of the local body, not of its officers or of any higher court. In accordance with these views they are careful to speak of Congregational Churches, never using the phrase, the Congregational Church. They arrange their systems of co-operation by the consent of the Churches, and are careful by no means to interfere with their independence. The same idea also accords with their theory of Church officers and Christian ministry. All Churches which have been at one time connected with the State, and others modeled after the same forms, have a class of clergymen who are members, not of the local bodies, but of the national Church or some of its subdivisions, and amenable only to its discipline. They differ among themselves in that some of them hold the equality (parity) of the clergy, while others (sometimes called prelatists) divide the clergy into two or more orders. Congregationalists differ from both quite as much as they differ from each other. They hold the equality of the brotherhood. They have, it is true, an order of ministers, but they are members of the Churches, and subject to their discipline. Consecrated to a particular work these ministers are esteemed for its sake; but they have neither office nor authority, except as they are chosen by some Church to the Pastorate, and they hold that office only during the pleasure of the Church. The system of Church officers is very simple. They find in the New Testament only two classes of officers, the elders or bishops, (called also Pastors,) who administer the spiritual affairs of the Church and are its religious teachers, and the deacons who are charged with its temporal interests. In former times it was customary to have several elders in each Church, some of whom were executive officers but not public teachers. Of late, however, these offices are for the most part concentrated in one elder, or as he is generally called Pastor. A Pastor may be called from the membership or even the Pastorate of another Church, but when he is installed he becomes a member of his own. In practice the Deacons have usually a large share of spiritual care

The doctrine of the independence of local societies is, however, limited by that of the fellowship of the churches, which is thus stated: "Although churches are distinct, and therefore may not be confounded one with another, equal, and therefore have no dominion one over another, yet all the churches ought to preserve communion one with another, because they are all united to Christ as integral parts of His one catholic Church militant against the evil that is in the world, and visible in the profession of the Christian faith, in the observance of the Christian sacrament, in the manifestation of the Christian life, and in the worship of the one God of our salvation, the Father, and the Son, and the Holy Ghost." And although the attempt to unite all Christians into one church has caused the divisions of Christendom, this fellowship should find all proper expression and may do so without peril. It is expressed in part by ordinary courtesies between churches, especially by the reception of members on letters of recommendation and in part by stated meetings of pastors and delegates, called Associations or Conferences. But it is more definitely expressed by the system of ecclesiastical councils. In view of any important matter of common concern any church may call an ecclesiastical council. In all the more important events in their own history, such as the establishment of a new church, and the settlement or dismission of a pastor, churches are expected in that way to advise with their brethren. Also in cases of special difficulty or trial, such as serious differences among the members, or between the church and its pastor, or a knotty case of discipline, a council may be called. And even a single member, if he deems himself aggrieved, may request the church to unite with him in calling a "mutual" council, and in case of their refusal he may himself call an "ex parte" council. The party calling a council makes choice of what churches shall compose it. The churches are invited by "letter missive" to be present on such a day, by pastor and delegate, with the others named, and deliberate on the matter in hand. The decision of a council is only advisory and failure to accept the advice of council does not necessarily subject a church to loss of standing in the denomination. In extreme cases, however, a council may advise the churches to receive a member who has been, in their judgment, unjustly disfellowshiped, or even to refuse fellowship to a church because of its persistence in serious errors of doctrine or practice.

SEC. V.—CUMBERLAND PRESBYTERIANS.

About the beginning of the present century there arose a remarkable revival of religion among a portion of the Presbyterian church in Kentucky. Meetings were held in the open air; and multitudes flocked together from the distance of fifty and even in some instances a hundred miles. This was the origin of camp-meetings. As the number of converts was great, and religion was extended into destitute and neglected regions, a strong

necessity was felt for a more rapid multiplication of Christian ministers. This led the Cumberland Presbytery, in 1801, to encourage four laymen, without a classical education, to prepare written discourses with a view to the receiving of license to preach the gospel. In 1803 Mr. Alexander Anderson, and Mr. Finis Ewing, were ordained to the work of the ministry. Others were licensed as probationers, and several candidates were received under the care of the presbytery.

In 1805, the Synod of Kentucky, in reviewing the book of records of the Cumberland Presbytery, took notice of their having introduced men into the sacred office who had not acquired a regular education, and who were understood to have taken exceptions to the doctrinal standards of the church. This led to the appointment of a commission, with full powers to act in the place of the synod, both in holding a friendly conference with the presbytery, and in judicially terminating the case.

The commission demanded that all those persons who had been ordained or licensed without an examination on all the branches of learning and doctrine required in the Confession of Faith, should appear before themselves, and submit to a full and regular examination. To this demand the presbytery declined to submit.

The commission then passed a resolution that those who had been thus licensed or ordained without a full examination should be prohibited from the exercise of official functions, until such times as they should submit themselves to their jurisdiction.

The members of presbytery continued to exercise their ministry, but not without making various efforts during a period of five years to obtain through the General Assembly a "redress of grievances." Having failed in all these endeavours, the Rev. Messrs. Ewing, King, and McAdam, in 1810, declared themselves independent, and constituted the Cumberland Presbytery, which was the germ of the present Cumberland Presbyterian Church. In their constitution the following statement is made as defining their position:

"We, Samuel McAdam, Finis Ewing, and Samuel King, regularly ordained ministers of the Presbyterian Church, against whom no charge either of immorality or heresy has ever been exhibited before any judicature of the church, having waited in vain more than four years, in the mean time petitioning the General Assembly for a redress of grievances, and a restoration of our violated rights, have and do hereby agree and determine to constitute ourselves into a presbytery, known by the name of the Cumberland Presbytery, on the following conditions:

"All candidates for the ministry, who may hereafter be licensed by this presbytery, and all the licentiates or probationers who may hereafter be ordained by this presbytery, shall be required, before such licensure and ordination, to receive and accept the Confession of Faith and Discipline of

the Presbyterian Church, except the idea of fatality that seems to be taught under the mysterious doctrine of predestination. It is to be understood, however, that such as can clearly receive the Confession of Faith without an exception, will not be required to make any. Moreover, all licentiates, before they are set apart to the whole work of the ministry, or ordained, shall be required to undergo an examination in English Grammar, Geography, Astronomy, Natural and Moral Philosophy, and Church History. It will not be understood that examinations in Experimental Religion and Theology will be omitted. The presbytery may also require an examination on any part, or all, of the above branches of knowledge before licensure, if they deem it expedient."

So rapid was their growth, that three years after, in 1813, they became three presbyteries, and constituted a synod. At the sessions of the synod in 1828, three new synods were erected, and measures were taken for the organization of a general assembly. The first meeting of the General Assembly occurred at Princeton, Ky., in 1829.

The doctrines of this church are a modification of the Westminster Confession. The chief point of difference is their rejecting the doctrine of election, as in their view tending to fatality. They are strictly Presbyterian in government and order.

Soon after the colonization of Texas by Austin, there were Cumberland Presbyterian preaching stations and small churches planted there. They increased in size and numbers. In the process of time a presbytery was organized. Now a flourishing synod, composed of several presbyteries, exists. In it there is a religious periodical, well conducted, and promises to exert a considerable religious and moral influence.

On the authority of the Assembly, which met in May, 1847, at Lebanon, Ohio, there were 17 synods, 68 presbyteries, 800 congregations, 650 ministers, 200 licentiates, 150 candidates for the ministry, and over 100,000 communicants. The number of communicants in some estimates has been placed considerably higher than this. The lowest has here been stated. Reckoning four children, and other adherents, to each communicant, which it will be acknowledged is a very low estimate, there will be found 500,000 persons connected with this branch of the Redeemer's kingdom.

In 1871 it reports 100 presbyteries, 1,116 ministers, 195 licentiates, 222 candidates, 43,414 communicants, 451 congregations. From 45 presbyteries there is no report of communicants. The whole number of communicants, it is believed, is more than 80,000.

MORAVIANS.

The Moravians or *Unitas Fratrum* are generally said to have arisen under Nicholas Lewis, Count of Zinzendorf, a German nobleman of the last century, and thus called because the first converts to the system were some Moravian families.

From the society's own account, however, they derive their origin from the Greek Church in the ninth century, when, by the instrumentality of Methodius and Cyrillus—two Greek monks—the kings of Bulgaria and Moravia were converted and, together with their subjects, united with the Greek Church. After many struggles between the Greek and Roman churches, however, the greater part of the brethren were compelled to submit to the See of Rome. A few, however, adhering to the rites of their mother church, united themselves, in 1170, to the Waldenses and sent missionaries into many countries. In 1547 they threw off all reverence for human compilations of the faith, and professed simply to follow the doctrines and precepts of the Word of God, from which they were called Brethren of the Law of Christ. In 1523 they opened a friendly correspondence with Luther, and afterwards with Calvin and other leaders of the Reformation. For this they were persecuted and their existence for a time threatened, but in 1575 the persecution ceased and the Brethren obtained an edict for the public exercise of their religion.

In 1612 civil war broke out in Bohemia, and a violent persecution which followed it in 1621 dispersed the ministers and brought great distress to their cause. Many submitted to Rome; some fled to England, and others to Saxony and Brandenburg One colony of those who adhered to their principles removed, in 1722, to Upper Lusatia, where they put themselves under the protection of Nicholas Lewis, Count of Zinzendorf, and built a village upon his estate. In 1735 the Count was ordained one of their bishops, and in 1760 he died. The Church honors his memory, and regards him as the instrument by which God restored and built up its cause. Much has been said and written in regard to Count Zinzendorf calculated to throw doubts upon his sincerity and piety, but, upon the whole, if we look at the fruits of his life, it will be found that they all tended to encourage humble piety, Christian love, and a self-sacrificing devotion to the Master's work. By their fruits ye shall know them. The Moravians in the United States have not increased to any great extent since the beginning of the present century.

They live in distinct communities, and unite their interests very closely, but do not hold to a community of goods. In their separate communities they do not allow the permanent residence of any persons as householders, who are not members in full communion. Their discipline allows no balls, dancing, or plays, and forbids all promiscuous assembling of the youth of both sexes. Public religious meetings are held every evening. On Sunday morning the Church Litany is read, and sermons are delivered. The festival days, such as Easter and Christmas, are celebrated. Music holds a prominent place in their

devotions. They partake of a "love feast" of coffee, tea, and light cakes, with instumental music and hymns, previously to celebrating the Lord's Supper. Funerals are attended by bands of music, without any external badges of mourning.

The ecclesiastical church officers are the bishops, through whom the regular succession of ordination, transmitted to the United Brethren through the ancient Church of the Bohemian and Moravian Brethren, is preserved, and who alone are authorized to ordain ministers, but possess no authority in the government of the church, except such as they derive from some other office, being most frequently the presidents of some board of elders; the presbyters, or ordained stated ministers of the communities, and the deacons. The degree of deacon is the first bestowed upon young ministers and missionaries, by which they are authorized to administer the sacraments.

Females, although elders among their own sex, are never ordained; nor have they a vote in the deliberations of the Board of Elders, which they attend for the sake of information only.

The Moravians have been distinguished for their zeal in propagating Christianity among the heathen. The number of their converts among Pagans is about 40,000. They have no symbol of faith but the Bible; yet they adhere mostly to the Augsburg Confession.

Count Zinzendorf came to America in 1741, and preached at Germantown and Bethlehem. On February 11th, 1742, he ordained at Oly, Pa., the missionaries Rauch and Buetner; and Rauch baptized three Indians from Shekomeco, east of the Hudson, "the firstlings of the Indians." He soon, with his daughter Benigna, and several brethren and sisters, visited various tribes of Indians.

The Moravians have separate communities at Bethlehem, Nazareth, and Litiz, in Pennsylvania, and at Salem, North Carolina. The first named of these is their largest establishment in America, and they have here an educational institution which enjoys a large patronage and an enviable reputation. The education of youth is regarded by the Brethren as worthy of the greatest attention, and, therefore, wherever their communities are located the most thorough and excellent schools will be found. At Litiz, Nazareth, and Salem, Moravian schools are located which, although not enjoying the extensive patronage of the Bethlehem institution, are deservedly popular and well sustained. The whole number of their congregations is twenty-six, embracing 5,680 communicants.

UNITARIANS.

Unitarians are so called from their belief in the personal unity of God. They believe in only one supreme, self-existent God, the Father, who exists as one person, one being, infinite in His attributes, and the only proper object of the highest love and adoration.

They regard Jesus Christ as a person distinct from God, and dependent on God, from whom He derived His being and power. They accept literally His saying: "My Father is greater than I."

While agreeing in the doctrine of the subordination of Christ to God they differ very much in their views of the nature of Christ and of His precise relation to God. Some regard Him as simply a man, distinguished for His goodness and spiritual endowments, the son of Joseph and Mary; others, as the son of the Virgin Mary by supernatural generation, especially enlightened, empowered, and sent into the world by God; others as the highest representative of humanity and of God; others, again, believe in His pre-existence, and super-angelic nature. This last theory was held by some of the early fathers of the third and fourth centuries, who had been initiated in the latter Platonic philosophy before they embraced Christianity, and who were familiar with, or who had accepted, the doctrine of the pre-existence of all souls. Many of the earlier Unitarians in this country were Arians, believing in the pre-existence of Christ, and a few still hold to this doctrine.

Unitarians have never believed in the Holy Spirit as a person, but regard it as an attribute or influence of God, or God Himself acting on the spiritual nature of man.

But there are other doctrines and principles to which Unitarians, considered as a denomination or a class of Christian believers, attach great importance. They believe especially in the fatherhood of God, that His government is paternal, and that His mercy and love are never withheld from His children. As a consequence of this belief, while they maintain that there will be a sure and just retribution for sin, they believe that the punishment for sin which the soul suffers, both in this life and in the future life, is sent in love, not in wrath, is disciplinary in its nature, and is intended to purify the soul and bring it back to holiness and happiness.

They reject the doctrines of native and total depravity, and deny that the human race has become corrupt and guilty in consequence of Adam's fall. They hold that every child born into the world is born in a state of innocence. They admit that in the soul there are capacities for evil as well as good, and that in some children strongly developed tendencies to evil may be inherited, but these rather palliate than deepen the guilt of actual transgression. Then the doctrine of the dignity of human nature, and of the unlimited capacities of the soul for progress in truth and goodness, has been one of their deeply cherished tenets.

They reject the doctrine of the vicarious atonement of Christ, and deny that he died to make it just and possible for God to pardon man, by satisfying the claims of the law, appeasing the divine wrath, or bearing Himself the punishment which the sinner otherwise would suffer. Their theory is that Christ saves men by His truth, by the influence of His example and life, by generating in them His spirit of faith, of love, of obedience, and of self-sacrifice; by bringing them to repentance, and to new and holy living.

A very brief sketch only can be given of the history of Unitarians. The Jews at the coming of Christ were believers in the strict unity of God, and no other doctrine was taught in the Old Testament. Unitarians maintain that Christ, the apostles and the evangelists taught the

same doctrine, according to their interpretation of the New Testament. They believe that, as the Jews have ever been tenacious defenders of the unity of God, if Christ had taught a contrary doctrine a violent opposition would have been excited, a record of which would have been preserved in the New Testament writings. In support of the position, that only Unitarianism was taught in the Christian Church before the date of John's Gospel, which is supposed to have been written after the other Gospels and after the Epistles of Paul, in the year 68, they claim that the early Christian fathers knew of no doctrine of the deity of Christ in the Church before John wrote his Gospel. In accordance with this admission, all who were converted to Christianity for nearly forty years by Christ and His apostles, were converted to Unitarian Christianity.

Then they find historical evidence for believing that for the first two centuries the Jewish converts held to the doctrine of the simple humanity of Christ, and were not regarded as heretics, and that the common people, speaking both the Greek and Latin tongue, in large numbers, if not the majority, were Unitarians in their faith.

But some of the Church fathers who have left records of their opinions, who lived in the first four centuries, had been instructed in the latter Platonic philosophy before they embraced Christianity, and all were more or less familiar with its principles. They were acquainted with the Platonic doctrine of the Logos, which by Philo was regarded as a real person; they were not strangers to the theory of the pre-existence of human souls, and the heathen ideas of Gods of different grades were not foreign to their thought. They, therefore, easily applied their philosophy to Jesus Christ; regarded Him as the Logos, taught that He was created or begotten by God, in time, "the beginning of God's ways to His works." Arius taught that he was created out of nothing, not from the Logos or reason of God. But all these Arian-Nicene fathers, even the most orthodox, believed in Christ as a being distinct from God, deriving His existence from Him, and dependent on Him; and though they called Him God, yet to them He was a second or subordinate God, not the supreme God. This was essentially a Unitarian theory, yet it was the most orthodox theory of the early Church. The Nicene creed, adopted in the year 325, was an attempt to raise the dignity of Christ, yet it did not make Him equal with God, nor did it assert the personality of the Holy Spirit. During the fourth century the Arian and the Nicene doctrines of the nature of Christ struggled for the mastery, aud the doctrine of the trinity took shape, till at length it was made the doctrine of the Church, and opposition to it was suppressed by force.

Although Arianism afterwards became predominant for a time in the Western Empire, yet it finally yielded to the pressure of the Romish Church, which stifled all free expression of thought in its endeavor to enforce uniformity of faith.

But in that awakening of free thought, and in the renewed study of the Scriptures, which accompanied and followed the Reformation, Unitarian opinions began to be adopted and expressed. They were

avowed and defended by Cellarius, at one time an intimate friend of Luther and Melancthon. Several learned men in Germany and Switzerland embraced the same sentiments. In Italy two learned men, Faustus and Lelius Socinus, became Unitarians. They taught that the doctrine of the trinity was no more a doctrine of the Bible than that of transubstantiation. They gained many followers, of whom two were put to death for their faith, others were banished or imprisoned, and they themselves were obliged to flee the country. They finally took refuge in Poland, where Unitarianism had been planted by a Dutchman of the name of Spiritus, in 1546. Poland was the only country at that time where religious liberty was enjoyed, there being severe edicts in other countries, even where the Reformed religion prevailed, forbidding the denial of the trinity. Here Unitarians became very numerous, and their academy or university at Bacon at one time had more than one thousand students from different countries.

But this prosperity excited the jealousy of both Catholics and Calvinistic Protestants. Decrees were passed depriving the Unitarians of the rights of citizens, and closing their churches, schools and printing offices. Their pastors and professors were banished, the profession of Unitarianism was forbidden on pain of death, and every Unitarian was obliged to quit the kingdom within three years. They fled, some to England, some to Transylvania, where a large and flourishing community of Unitarians still exist, and others to Holland, where now a majority of the Protestants are Unitarians.

At the same time Servetus, who had been an earnest advocate for the Unitarian faith for twenty years, was condemned to be burned alive through the influence of Calvin.

In England there were severe laws against Unitarians. Joan Bacher was put to death by burning, Edward the Sixth signing her death warrant. Under Elizabeth a number of persons were burned alive for being Unitarian Anabaptists. In the reign of James two Englishmen and a Spaniard were burned for being Unitarians. These were the last executions in England for this cause, though an act of the Long Parliament, in 1648, makes the denial of the doctrine of the trinity felony, punishable with death; and a Mr. Biddle, for his Unitarianism, was cast into prison, where he died in 1662.

But legal prohibition did not prevent the growth of Unitarianism. Milton and Lock were Unitarians, and afterwards Sir Isaac Newton, Lardner, Dr. Samuel Clark, and many other men distinguished for their scholarship and learning.

Since religious freedom has prevailed in the Protestant countries of Europe there has been great progress of Unitarianism. It prevails extensively in Holland, Germany, Switzerland and France, where it is embraced and openly professed by many pastors and congregations connected with the national Churches.

In the United States, the Puritan settlers of New England were Calvinists in their theology, yet they were diligent students of the Scriptures, defenders of the rights of private judgment, and supporters of religious liberty as it was then understood.

The Pilgrim fathers, who settled at Plymouth, had resided for more than eleven years in Leyden, the seat of a famous university to which Arminius, Grotius, and other distinguished thinkers had belonged, and without doubt shared in the more liberal sentiments which there found expression. The parting address of their pastor, Robinson, warning them not to be bound by the theology of Luther or Calvin, and exhorting them to receive whatever further truth God should reveal to them, he "being very confident the Lord had more truth and light yet to break forth out of His Holy Word," must have had a permanent influence on their minds. The seeds of Unitarian thought were thus early sown in the minds of the Pilgrim fathers, the covenants of their Churches were so indefinitely expressed that they allowed much liberty of interpretation, and, although for more than a hundred years there was no open dissent from Calvinism, yet the parishes of the Old Colony were ready to sympathize with the Unitarian or liberal movement which showed itself about the middle of the eighteenth century. At the present time, of the twelve original parishes now extant, from Barnstable to Plymouth, situated nearest to Massachusetts Bay, including the first Churches founded by the Pilgrims, eleven are Unitarians.

Unitarianism grew up in New England imperceptibly, not so much because the ministers preached its doctrines, as because they ceased to preach Calvinism. The early Unitarians were called Moderate Calvinists and Arminians. Edwards dates in 1734 the beginning "of the great noise in this part of the country about Arminianism." President John Adams asserted that in 1750 Jonathan Mayhew and a number of other ministers, whose names he gave, were Unitarians. In 1756 Emlyn's Scripture account of Jesus Christ was re-published in Boston, and extensively read. During the latter part of the eighteenth century many became Unitarian in their theology. During the first fifteen years of the present century the drift of thought in most of the Congregational Churches in Boston, and in the Eastern part of Massachusetts, was towards Liberal Christianity, as Unitarianism was then called. In 1805 a controversy arose of considerable violence between the Orthodox and Liberal Congregationalists, on the appointment of Dr. Ware to the Hollis Professorship, of Harvard College.

But there was no open division in the churches, or final severing of fellowship and interchange of pulpits till 1815, when, after the republication in Boston of Belsham's article on "The progress and state of the Unitarian Churches in America," party lines were more strictly drawn, the liberal churches were compelled to occupy the position of a sect, and the name of Unitarian was bestowed upon them, but by which many of the older parishes have never consented to be called.

Another controversy, occasioned by a sermon preached by Dr. Channing in Baltimore at the ordination of Mr. Sparks in 1819, arose, in which Professor Stuart and Dr. Woods, of Andover, and Dr. Miller, of Princeton, in behalf of the Orthodox, and Mr. Norton and Dr. Ware, of Cambridge, and Mr. Sparks, of Baltimore, on the side of the Unitarians, took a prominent part.

Since that time the separation between the Orthodox and Unitarian

Churches has been complete; except that for the administration of certain charities the ministers of the two denominations in Massachusetts meet annually in convention as Congregationalists.

The religious societies classed as Unitarian in the Year Book of the denomination for 1871, were 336 in number. Of these 236 were in the New England States, 34 in the Middle States, 5 in the Southern States, 59 in the Western and Pacific States, and 2 in Canada.

UNIVERSALISM,

So far as has been ascertained, was first preached in this country by Dr. George DeBenneville, of Germantown, Pa., in 1741 In 1754–9, it was preached by Rev. Richard Clark, of the Episcopal Church, Charleston, S. C. In 1762, Dr. Jonathan Mayhew preached it in Boston; and prefacing his "Dialogues," Rev. Elhanan Winchester speaks of a lawyer and of an Episcopal minister, each of whom, without knowledge of the other, had advocated it "a few years before" 1773, in Virginia. The movement originating the Universalist Church was definitely fixed by the celebration of its Centenary in 1870. There is a question of priority between Adam Streeter, in New England, and John Murray, in New Jersey, as its pioneer. But the priority is usually conceded to the latter, and the Church dates its history from his first sermon at Good Luck, N. J., September 30, 1770. Thomas Potter dwelt there. Holding peculiar opinions, he had years before built a house of worship, saying that God would send him a preacher. The house was opened for any who wished it, but time passed and the expected one came not. At length, seeing a vessel in Cranberry Inlet, Potter was impressed that his preacher had arrived. Murray was the man. A Whitfieldian Methodist in England, he had become a Universalist under Relly, and, bereaved and beset by various discouragements, had taken passage for this country, resolved to hide himself among strangers and never to speak in public again. Providentially, the craft in which he made the voyage was thrown into the Inlet, and on its becoming necessary to transfer a portion of her cargo to a sloop, he was put in charge, and by a change of wind was left behind. Going ashore for provisions, he was led to Potter's door, to be told that he had been sent there to preach the next Sunday. He protested and refused, but was assured by Potter that he would not be able to leave until he had delivered his message. And so it proved. Murray preached, and thus began the career which made him one of the most distinguished religious pioneers of this continent. If Adam Streeter had not preceded him, he commenced at about the same time. Caleb Rich followed in 1775, knowing nothing of Murray, and Elhanan Winchester in 1781, also independent of Murray. To them others slowly joined themselves—among the rest, in 1791, Hosea Ballou.

I. ORGANIZATION.

At first, those who preached Universalism did so in widely separated districts, solely upon their individual responsibility, without per-

sonal acquaintance, or the slightest concert of action. But as ministers and congregations increased, the necessity for acquaintance and co-operation asserted itself, and attempts at organization ensued. The first society was formed in Gloucester, Mass., January 1, 1779. Not far from 1780, the believers in Warwick, Mass., and Richmond and Jaffrey, N. H., associated themselves as a society, establishing church discipline, and ordaining Caleb Rich to be their minister. The General Convention—or rather the body which became the present General Convention—was formed in September, 1785. Since that time, and especially during the last thirty years, the elements have been gradually crystallizing, and through various plans and amendments, the Church has been developing towards an effective and harmonious ecclesiastical system. The problem has been to combine individual freedom and congregational independence with denominational method and Church unity and authority. This problem, those interested think, was solved at the late Centenary session of the General Convention at Gloucester, where a plan, reported by a committee, was adopted by a virtually unanimous vote, providing that—

"The ecclesiastical organization of the Universalist Church in the United States shall be constituted as follows:

"1. The General Convention, having jurisdiction over all Universalist clergymen and denominational organizations.

"2. State Conventions, exercising within State limits a similar jurisdiction, subject to the General Convention.

"3. Parishes, composed of persons associated for religious improvement and the support of public worship."

Some difference of opinion still exists as to the best method of organizing the primary bodies. Some prefer but one, the Church. Others prefer two—the parish, and within this the Church. This diversity of opinion will probably lead to a diversity of practice in this particular for some time to come. But the General Plan will doubtless be ratified, and thus become, in substance, the permanent form under which the Church will henceforth work.

II. DOCTRINE.

Murray, Winchester and all the early Universalists were in substantial doctrinal accord with the existing churches of their time except as to the extent of salvation. But in 1795, Hosea Ballou began to preach the strict unity of God and the corresponding doctrine of the Atonement; and under his lead the opinions of the entire body soon became modified accordingly. In 1803, the General Convention framed a Statement of Faith which has ever since stood as the basis of fellowship, known as the "Winchester Confession," because adopted at Winchester, N. H. It is as follows:

"Art. I. We believe that the Holy Scriptures of the Old and New Testaments contain a revelation of the character of God, and of the duty, interest and final destination of mankind.

"Art. II. We believe that there is one God, whose nature is Love, revealed in one Lord Jesus Christ, by one Holy Spirit of Grace, who

will finally restore the whole family of mankind to holiness and happiness.

"Art. III. We believe that holiness and true happiness are inseparably connected, and that believers ought to be careful to maintain order and practice good works, for these things are good and profitable unto men."

This Statement is so general as to admit of numerous differences in a common loyalty to it; but agreeing in its substance, whatever their other differences, Universalists are a unit on these points, viz: the authenticity of the Bible; the absolute unity and universal Fatherhood of God; the universal brotherhood of man; the sonship and dependence, but none the less the infallibility and Divine efficiency of Christ; the impersonality of the Holy Spirit, but its necessity and power as Comforter and Sanctifier; the unescapable certainty of Retribution; the readiness of God to forgive sin; the reality of the Atonement as the process of man's reconciliation to God through Christ; the necessity of faith, penitence and the new birth as the indispensable conditions of salvation; and the certain ultimate triumph of Christ in the victory of good over evil, as God shall be "all in all."

Universalism is commonly supposed to be synonymous with the doctrine of no future punishment. But such is not the fact. Until 1816–17, very little was heard of this doctrine among Universalists. About 1817, Mr. Ballou reached the conclusion "that the Scriptures begin and end the history of sin in flesh and blood;" and for ten or fifteen years subsequent to 1824, on account of his great personal influence, his theory that all punishment is confined to this life became the predominant sentiment of the denomination—resulting, in August, 1831, in the secession of eight ministers, headed by Revs. Adin Ballou, Paul Dean and Charles Hudson, for the organization of a new sect, under the name of "Restorationists." But Universalism never became identical with this theory of Mr. Ballou; nor has the Universalist Church, as such, ever been committed to it, or responsible for it. Even when most prevalent, many in the denomination, including some of the most esteemed and prominent of its leaders, never accepted the theory. They discountenanced it, and condemned the secession (which soon came to nought) fomented because of it, confident that time would bring its due reactions. Their anticipations have not been disappointed. Personally, Mr. Ballou is held in the highest honor as the patriarch of the Church, and his theory as to punishment still has its believers; but for the last thirty years the movement of opinion has been very decidedly away from it, and a considerable majority, both of ministers and people, now hold to the continuity of character, insisting that those who die in sin must take their character and its consequences with them, and that they are to be saved only because they will at some time comply with the conditions of salvation.

It should also be said that no Church has set itself more persistently than the Universalist Church against all the influences of German Rationalism in this country. Claiming that its interpretation of Christianity is eminently rational, in the true sense of that word, it

has steadily maintained one position, viz: that there can be no Christianity without *the* Christ of the Bible; and that, while there must be the largest liberty of interpretation, no person can be recognized as a Universalist except upon a profession of faith in the genuineness and authority of the Scriptures and the supernatural mission and authority of Christ. This position—the definitely stated position of the Church from the outset, was first formally emphasized against "Parkerism" by the "Boston Association," in 1847, and, repeatedly reiterated since, is now understood to be the ground upon which, come what may, this Church is immovably fixed.

III. POSITION WITH RESPECT TO MORAL REFORM.

So early as May 25, 1790, "the representatives of sundry societies believing in the salvation of all men," convened in Philadelphia, bore testimony against offensive War and against Slavery, recommending "a total refraining from the African trade, and the adoption of prudent measures for the gradual abolition of the slavery of the negroes in our country, and for the education of their children;" and ever since, while it has not been without the usual differences of opinion among its individual members, the Universalist Church, as a Church, has been with those most advanced and emphatic in its utterances and labor against Slavery, Intemperance and Capital Punishment, and in favor of Peace, Prison Reform, Christian Legislation against the Liquor Traffic, and all efforts looking to the Relief of the Poor, the rescue of the Perishing and the Triumph of Justice and Purity in the world. Its record, also, during our fearful struggle with rebellion, was one of conspicuous loyalty and of patriotic and Christian fidelity.

IV. STATISTICS.

The Universalist Church has one General Convention; 19 State Conventions; 74 Associations; (probably about) 1,000 parishes, with an estimated membership of 30,000 families, and an estimated total attendance of 60,000; 625 ministers; 700 meeting houses, valued at $5,560,000, with an annual current expense of $600,000; 500 Sunday schools (reported at Gloucester as "known to exist"), with 40,000 scholars, 5000 teachers (estimated), and from 110,000 to 115,000 volumes in their libraries; 20,000 communicants (probably); three colleges (with two others in process of erection); seven academies; two theological schools, and one law school—these several educational institutions having a corps of 80 professors and teachers, assets of $2,000,000, and an aggregate of 2,000 pupils. Of periodicals, it has one quarterly; three monthly magazines, one of which is especially for ladies, and one for Sunday school teachers; six weekly journals, with an estimated aggregate circulation of 35,000; two children's Sunday school papers, circulating (probably) 20,000. The year 1870 being the Centennial, Centenary Offerings were made to the amount of more than $1,000,000, in the payment of church debts, building and improvement of church edifices, &c., including something more than $100,000 towards the Murray Fund of $200,000, which is to be the special Memorial of the year.

This sketch of the Universalist Church would not be complete with-

out the remark that the fact most gratifying to its friends is its evident growth in spiritual sensibility and religious life. It was born of protest and argument, and its history hitherto has, of necessity, been one of struggle and warfare. As the demand for these ceases, attention is turned to the more interior and experimental conditions on which alone any church can have permanent increase and power; and learning the lesson of systematic giving and doing for Christ's sake, it is applying itself with increasing zeal to personal Christian culture and to effort to extend itself as a spiritual power.

SWEDENBORGIANS. (NEW JERUSALEM CHURCH.)

Those who compose this body of Christians are popularly called Swedenborgians from Emanuel Swedenborg. They hold to the doctrines of the supreme divinity of the Lord Jesus Christ, the full inspiration of the Sacred Scriptures, and the necessity of a good life.

To understand their system of religious belief, something ought to be known of Swedenborg.

This remarkable man, the son of Jesper Swedberg, Bishop of Skara, in Sweden, was born in Stockholm, January 29th, 1688. His father was highly esteemed as a man of piety and learning, and held important positions in the Church. His son early received a good education, and careful religious training, and exhibited, at a very early age, a strong inclination towards pious and holy meditations, which seemed to foreshadow his subsequent remarkable spiritual experiences. He was not, however, educated for the ministry, but graduated in his twenty-second year, as Doctor of Philosophy in the University of Upsala. He early manifested a strong taste for mathematics, and soon began to publish works on scientific subjects, after spending four years in travel in Europe, and becoming distinguished as a man of science. Charles XII appointed him Assessor of the Board of Mines, of Sweden, an office which was regarded as one of great importance, requiring an extensive knowledge of metallurgy and mechanics.

From this time Swedenborg devoted himself to science, pursuing various studies and publishing valuable treatises on different subjects, which embraced Algebra, Mechanics, Metallurgy, Mining, Chemistry, Anatomy and Physiology. His largest work, entitled "Opera Mineralia et Philosophica," was published at Leipsic and Dresden, 1733, in three volumes, folio. Two other works which have attracted the attention of the learned are "The Animal Kingdom," and "The Economy of the Animal Kingdom." These works were written in Latin. The last two have been translated into English, and one volume of the first named. After receiving various marks of public favor, having with his family been ennobled by Queen Ulrica—the name being changed from Swedberg to Swedenborg—he resigned his office of Assessor in the year 1747. As a further mark of esteem, the Queen continued his salary during life. His retiring from public office was in order that he might devote himself to the study of spiritual and divine subjects. He declares that the Lord called him to a higher office, and that in the

year 1745 his spiritual senses were opened so that he could see and hear things in the spiritual world and converse with angels. In justice to Swedenborg, it may here be stated, that it does not appear that he *sought* intercourse with the world of spirits, and he solemnly affirms that the privilege was granted to him that he might communicate to the world a knowledge of the spiritual sense of the Divine Word, and of the philosophy of the future state, in order that ignorance might be removed and infidelity overcome.

In the year 1749 he published at his own expense, at London, in Latin, the first volume of the "Arcana Cœlestia," or "Heavenly Mysteries;" the whole work was completed in 1756, making eight 4to volumes. It is an explanation of the spiritual sense of Genesis and Exodus, with intervening chapters on various subjects relating to the future life. This was followed by several other works, published either at London or Amsterdam, of which the following are the titles and dates: "An Account of the Last Judgment and the Destruction of Babylon;" "Concerning Heaven and its Wonders, and concerning Hell;" "On the White Horse mentioned in the Apocalypse;" "Earths in the Universe;" "On the New Jerusalem and its Heavenly Doctrine." All of the above were published during the year 1758, in London. In 1763–4, he published the following at Amsterdam; "The Doctrine of the New Jerusalem concerning the Lord;" "The Sacred Scripture;" "Faith;" "Continuation respecting the Last Judgment;" "The Divine Love and Wisdom;" "The Divine Providence." In 1766, at Amsterdam, "The Apocalypse Revealed" appeared. "The Apocalypse Explained" was published after his death from his MS. In 1768, "Conjugal Love;" in 1769, "A Brief Exposition of the Doctrine of the New Church," and "The Intercourse between the Soul and the Body;" and finally, in 1771, his last great work appeared, called, "The True Christian Religion, containing the Universal Theology of the New Church." All of the above works have been translated into English and some of them into the German, French, Swedish and Italian languages. Others were printed after his death from his MSS., which were deposited in the Academy of Sciences at Stockholm, of which he was a member.

Swedenborg never attempted to establish a Church or found a sect, and never preached. He printed his works at his own expense, without profit, and seemed to entertain no doubt of the ultimate reception of his doctrines by large numbers; although, he said, their reception would be very slow. He died in London, March 29th, 1772. He was never married. Before his decease, a few distinguished scholars and divines of Sweden, Denmark and England, received his doctrines, but it was not until some years afterwards that any considerable number of persons openly espoused them, or made efforts to propagate them.

These doctrines may be summed up as follows: He maintains the absolute unity of God and the identity of Jehovah with Jesus. The Lord Jesus Christ was God manifest in the flesh, having a human nature like other men, but a Divine nature within, as the soul in the body. The human nature was assumed that the work of redemption

might be accomplished, which was done through temptations admitted into the human nature, and combats and victories over the powers of darkness, collectively called in the Scriptures, "Satan" and the "Devil." He arose from the dead a glorious Divine Man, "God over all, blessed forever." Swedenborg does not deny the trinity in a proper sense, but says there are not three persons but three essential principles in one Divine Being, all centered in the person of the Lord Jesus Christ. These three he distinguishes as the Divine Love, or essential Divinity, called the Father; the Divine Wisdom or Word, or the Humanity, called the Son; and the Divine proceeding life or influence, called the Holy Ghost or Spirit.

As to the Atonement, he teaches that it was not the sacrifice of one being to satisfy the wrath of another; but the reconciliation of man to God, through the power of the truth by which evil was overcome and a way opened for man to approach God, the humanity of Jesus being the medium or mediator through which the reconciliation was effected, according to the saying of the Apostle, "God was in Christ reconciling the world unto Himself." (2 Cor., v. 19.)

As to the Sacred Scriptures, he teaches that such books of the Bible as contain a spiritual sense are the very Word of God, and, consequently, Divinely inspired and holy. These are the five books of Moses, Joshua, Judges, Samuel, Kings, the Psalms and the Prophets in the Old Testament, and the four Gospels and the Book of Revelation in the New. The others, he says, are good books of instruction for the Church, but are not inspired in such a sense as to form a part of the very Word of God. The spiritual sense lies concealed within the letter, as the soul in the body, the Word having been written by correspondences of natural things with spiritual. The science of correspondences was known to the ancients, hence arose the hieroglyphics of Egypt and the mythologies of Greece and Rome. To restore this long lost science and thus to reveal the hidden or spiritual meaning of the Word, is declared to be the main object of his mission. Indeed Swedenborg says that by the second coming of the Lord is not meant a coming in person, but a coming in the spirit and power of His Word. This is what is meant by the "Son of Man coming in the clouds of Heaven, with power and great glory;" (Matt. xxiv,) the "clouds of Heaven" denoting the literal sense, and "power and great glory" the spiritual sense of the Word.

Faith in the Lord Jesus Christ is a primary principle, but salvation depends not on a mere profession of belief, but upon a life of obedience to the commandments. The old dogma of Justification by Faith alone is rejected, and charity and good works are insisted upon as necessary.

As to the Resurrection, Swedenborg teaches that when man dies, he puts off the material body never to resume it, and rises in a spiritual body He is then judged in an intermediate state, called the world of spirits, the judgment consisting in an unrolling of his book of life, in which all his secret motives are written. After this, his state is fixed either in heaven or hell, according to his life in the world. The last judgment, he says, has already taken place in the world of spirits,

having consisted in a separation of the good from the evil, who were gathered there from the time of the Lord's first coming. The date is fixed at 1757. When this judgment was effected a new order of things began to prevail in heaven and on earth. A new heaven and a new earth (that is, a new Church,) began to be established, and the New Jerusalem began to descend. The effects of this judgment, it is said by believers of these doctrines, may be seen in the vast changes that have taken place during the past century in the civil, social and religious condition of the Christian world. For particulars respecting Swedenborg's philosophy of the future state, the reader is referred to his work on Heaven and Hell. It may be stated here that there is little sympathy between the members of the New Church and Modern Spiritualists, as Swedenborg teaches that seeking intercourse with spirits is attended with danger to a man's soul. As to forms of worship he prescribes none, but teaches that Baptism and the Holy Supper are Divinely appointed ordinances. The members of this Church are baptized "into the name of the Father, Son and Holy Spirit."

At the time of Swedenborg's death but few had received his doctrines, but believers gradually increased, a number of the clergy in Sweden and England openly or secretly teaching them. No attempt was made to form a separate organization until the year 1787, when Robert Hindmarsh and others formed a Society for worship in London. Soon afterwards twelve men were made ministers by the laying on of hands, the choice being made by lot. In 1789, the General Conference, composed of representatives from different places in Great Britain, first met and has continued ever since. The New Jerusalem Church in that country numbers between four and five thousand registered members, and fifty or sixty ministers and licensed preachers. They have established Sunday Schools and Day Schools, and have several institutions for missionary and publishing operations.

The doctrines were introduced into this country by means of books brought by James Glen into Philadelphia, in the year 1784. The "True Christian Religion" was reprinted in that city in 1788. The first permanent Church was formed in the City of Baltimore in 1798, under the pastorship of the Rev. John Hargrove, formerly of the Methodists, who was re-ordained by the laying on of hands. Other Societies or Churches afterwards sprang up in Philadelphia, New York, Cincinnati and Boston. There are now about eighty-five ministers in the United States and Canada, and a membership of between six and seven thousand, with numerous believers scattered through other Churches; but the influence of Swedenborg's teachings cannot be estimated by the number of avowed believers. They have a General Convention, meeting annually, and State Associations in some of the Eastern, Middle and Western States. They have a College at Urbana, Ohio, and a Theological School, at Waltham, Massachusetts. They publish a weekly newspaper in New York, called "The New Jerusalem Messenger," and several other periodicals.

THE ROMAN CATHOLIC CHURCH IN THE UNITED STATES.

From the discovery of the New World by Columbus, who was a member of its communion, and took possession in the name of the "Church, the Queen and Sovereign of the world," the Roman Catholic Church has been favored by the best opportunities, and has not neglected them. Its increase and rapid development has been owing chiefly to immigration of Catholics, the church not having been able to retain all the new comers even, for a large proportion of them stray away; and, to use the words of one of their own Archbishops, (Hughes,) "are ignorant, others careless, others in time become ashamed of their religion, and hundreds of thousands of the descendants of the Catholic immigrants fall away from their religion after their arrival in the United States."

The additions by conversion have always been few, and in the clear light of a Protestant education are not likely to increase.

Missionaries, priests, and Jesuits were at work in many of the early settlements, scattered along the Atlantic shore, from St. Augustine to Maine, and along the lakes in Canada, some few even reaching the Mississippi and the Gulf. Their impression on the Indians was in almost all cases but momentary, scarcely turning them even for a time from their ancient Pagan rites, except in a very few cases, as in that of the Hurons and St. Regis tribes, which have persevered in the faith to the present time, although there are a very few of them left.

The convent of St. Helena, in St. Augustine, Florida, was for a long time a centre of their efforts, which were extended in every direction by Spanish, French, Irish, and English priests and monks, some of whom have left their names to cities or rivers, as Marquette, on Lake Superior.

The first important movement was the settlement of Maryland, in 1634, which was the result of the designs of Sir George Calvert, a member of the privy council of James I, who, on becoming a convert to Romanism, resigned his place, and accepted as a favor from the king the title of Lord Baltimore, a peer of Ireland, with a grant of land in New Foundland. On being subjected to a test oath of the supremacy of the king in civil and religious matters, he left the colony, and was afterwards granted a charter in Virginia, subject only to the yearly homage of two Indian arrows, and one-fifth of the gold and silver from the mines.

The second son of Lord Baltimore, Leonard Calvert, carried out the objects of the enterprise, and landed with 200 English Catholic families, from two ships, the Ark and the Dove, on March 25, 1634.

The first priest of the colony was Father White, a Jesuit, who was educated at Doway, France.

About this time the Acadians were driven from Nova Scotia by the English, some of whom found homes in Maryland, and added to the numbers of the communion, building a church near Baltimore, under the pastorate of Leclerc.

The union of all ranks of men in the colonies against England in the Revolution, gave the Romanists increased liberties by laying aside many restrictions which the prudence of the rulers had thought necessary to guard against the encroachments of popery. In 1776 there were twenty priests in Maryland, and probably a hundred in the whole country, scarcely any one of whom has left his name attached to any share of fame, except the first bishop of the Roman Church in this country, John Carroll, who was also the first Archbishop.

He was a native of Maryland, but was educated partly at home, and finally at St. Omers, France, where he was ordained in 1759. After an extensive tour in Europe, he returned to his home, and entered with zeal into the cause of the Revolution, and was appointed on the mission to Canada with Franklin, Charles Carroll, and Chase.

On the conclusion of peace, and the establishment of religious toleration in the United States, Rome saw its opportunity and hastened to profit by it. The first move was to appoint a Superior of the Romish clergy in America, to which office John Carroll was called, with many of the powers of a bishop, in 1784; and in 1789 he was advanced to the full dignity of bishop, and the See of Baltimore, the first in the United States, was founded.

His first efforts as a bishop were directed towards the building up of schools and monastic institutions.

How well he succeeded and to what an extent the system is carried out in the present day may be seen by a glance at the table near the close of this article, where the number of schools, convents, &c., will be seen to be very great, considering that they are in the midst of a people whose early education and prejudices are opposed to the dark seclusion of the monastic cell and habit. The first convent in the country was of the Ursulines at Port Tobacco, in 1790.

These orders now include in the United States nearly every one known to the church in the old world, which have been invited across the ocean from time to time, to assist in spreading among the people the peculiar ideas of Romanism. A very few American born boys and girls have entered these institutions, their numbers being recruited by immigration, or from the children of Roman Catholics, and orphans.

Several of these religious orders have been imported, tried for a while, and finally abandoned, as not adapted for our society.

Among them is one, the Sisters of Charity, which recommends itself by its services to the sick and poor, an order which was founded in the United States by an American woman, Mrs. Seton, wife of a Scotch Episcopalian of New York, and a convert to Romanism in 1805. The first building occupied by them was at Emmetsburg.

Early attention was given to the foundation of colleges in which Romanists could feel secure that their youth might "imbibe principles of faith and morality along with human knowledge." They have now several colleges and a large number of schools under their exclusive control, where, among others, young men are trained up for the priesthood.

Books, newspapers, and other publications were also added to their

machinery for reaching the public; and every effort has been made to supply the demand of their congregations, especially the young, with books entirely of their own make, which should carefully exclude all references to any other faith, or practice, or church, but the Church of Rome. Cummiskey in Philadelphia, and Doyle in New York, were the leaders in Catholic publications, in 1823, followed by Lucas in Baltimore, in 1830, and Saddlier of New York.

The right of electing bishops in "America as in Ireland," was granted by the Propaganda at Rome in 1833, since which time there have been bishops appointed and distributed throughout the country in sixty-three dioceses, which are included in seven provinces, each governed by an archbishop (details of which are given at the end of this article.)

The machinery of the Church of Rome is now extended like a vast net-work all over the Union, thoroughly organized for its peculiar purposes, and in active and vigorous operation, as a glance at the table in this article will show. Their constant efforts to exclude the Bible from the public schools, and to secure the use of their share of school money apart from the public schools, shows their intention to control and depress all educational enterprise which does not directly feed their church, in this country as they have in others, where they have had the power to carry out these designs against human intelligence. This disposition in favor of the church is also seen in their persistent use of a dead language in the church services, only a very small part of which is permitted to be said in English. The mass is and must be always said in Latin.

In the year 1846 the idea of religious liberty was at its greatest height in this country, and all parties sought to win the Catholic vote by concessions and laudations, such as permitting the appointment of two Romish priests to be chaplains in the army in Mexico; the enthusiastic public meetings in honor of Pope Pius IX; the vote of several cities of gratulatory addresses on his election to the chair of St. Peter; the invitation to the Archbishop of New York to preach in the halls of Congress; and in the President and Cabinent walking in the funeral procession of the Archbishop of Baltimore.

In 1853 the Archbishop of Baltimore was specially invested with the functions of an Apostolical Legate, and held the First National Council of the Roman Church in the United States.

While the Pope was in exile in the city of Gaeta (1848), the Roman Archbishop Eccleston, of Baltimore, invited the Pope to visit the United States, and there was a tribute raised and sent him of about twenty-six thousand dollars. The invitation was not accepted.

In answer to some inquiries from England, William Penn reported that there were a few Romanists and an old priest in the new colony; and in 1686 there was reported a chapel on the north-west corner of Front and Walnut Streets, where "mass was publicly celebrated." There was another in 1736, on the corner of Chestnut and Second Streets, and a third on the Frankford Road, where services were held under the law which restricted the Romanists to private residences.

The first active worker in the cause in Philadelphia was a Jesuit, Josiah Greaton, who, having been assigned to the mission by the Bishop

of Baltimore, entered the city in the disguise of a Quaker, and found a ready assistant in a wealthy widow, who aided him to build a Romish chapel on Fourth Street, in 1730, which was really the authorized foundation of the church in that diocese. No time was lost in spreading their works into the neighboring towns, and a few years after there were missions in nearly a dozen different localities.

The first administration of the sacrament of confirmation in the Catholic Church in this country was by John Carroll (then Superior, and afterwards Archbishop,) in 1784. About that time the prejudice against the Romanists was declining somewhat, on account of the presence and friendly aid of Frenchmen of that communion; which favorable impression was increased during and just after the Revolutionary war, because of the services of such eminent Catholics as Lafayette and Commodore Barry, together with their soldiers and sailors. This feeling appears in a report of a speech of Washington when first President.

There were then about 7,000 communicants in the diocese of Philadelphia.

The administration of the church has not always continued without difficulty, for in the matter of the bishop and the church trustees, and the ownership of church property by the trustees instead of by the bishop as Rome claims, Bishop Conwell contended with a priest named Hogan, until the troubles culminated in bloodshed, in 1822. Hogan afterwards left the Catholics and published several books against Popery, Nunneries, and Auricular Confession, which were widely circulated.

In 1833–4, the anti-Catholic movement stirred up the people all through the Union against nunneries and convents, some of which were destroyed, while many volumes were published, exposing the peculiar system and working of the Romanists.

Pittsburg was set apart into a separate see in 1843, the first bishop being Michael O'Connor.

Lord De la Ware, Governor of Virginia, was honored by having his name given to the river and the State of Delaware. The State was settled in 1638, by the Swedes, and afterwards passed into the hands of the Dutch in 1655, and of the English in 1664, and finally formed into a separate colony in 1703.

Each of these nationalties left its impress on the people, and there are still in the State churches which keep up a connection with their origin in Europe; the Swedes with Stockholm, the Dutch with the classis in Holland, and the Episcopal with the Anglican Church.

The Catechism of Luther was translated into the dialect of the Indians who lived along the Delaware, by Campanius, in 1690, and circulated free by the King of Sweden.

The first efforts there were about the year 1798, and were the work of the various religious orders, whose success was not very promising.

The first edition in the United States of the Doway Bible was published in Philadelphia in 1790 by Carey.

The Romanists have been represented from the earliest times in New York and Canada, but in the beginning, and for a long series of years, their numbers were very few, and their work not successful. Their

missions among the Indians on the shore of the Onondaga Lake date from 1654, when the Jesuit Le Moyne built a bark hut only a few rods from the famous salt springs, which it is claimed that he reported, but which he certainly never made any use of. They have since been developed into a vast industry producing millions yearly. Their mission among the Indians was abandoned after a few years, and has been revived by the Protestants with almost complete success, as may be witnessed on any Sunday at the little chapel near the chief's residence on the reservation, a few miles south of Syracuse, N. Y.

In 1683 Colonel Thomas Dongan, was appointed by the King of England Governor of New York, when an impetus was given to the immigration of Catholics, but it appears that not many remained in New York, for in 1696 there were reported for the census only seven families.

The first bishop of the Romish Church in New York was Luke Concanen, a Dominican monk, who was consecrated at Rome, in 1808, by Cardinal Antonelli, but who never visited his diocese, being cut off by death on the way. He had set on foot the monastic order of Dominic in Kentucky, which movement was carried out by others, aided by his contributions.

The corner-stone of St. Patrick's Cathedral was laid June 8, 1809, by Anthony Kohlman, who was Vicar General in the absence of Bishop Concanen, and it was opened for worship by Bishop Cheverus, of Boston, in 1815. The affairs were managed by trustees, a system that seriously galled the bishops, who wished to carry out the Romish system of having absolute control of all church property and church affairs, denying any rights or privileges (except prompt payment) to the people.

Bishop Hughes, in 1838, almost completely established the claims of Rome to the control of church property in America.

The question of revealing the secrets of the confessional in evidence before the courts, for purposes of justice, was decided, after much agitation, in favor of the church, and a law was passed defining the matter, enacting that "no minister of the gospel, or priest of any denomination whatsoever, shall be allowed to disclose any confessions made to him in his professional character."

This law applies only to the State of New York, but has been practically adopted in Virginia in a case in point before the courts.

The first priest who was allowed to officiate publicly in New York city was Father Ferdinand Farmer (alias Steenmayer,) who came from Philadelphia for that purpose occasionally; some of whose services were held over a carpenter's shop near Barclay Street, and in the parlors of the Spanish consulate and the Spanish ambassador, in 1785. The city was then the capital of the United States.

The first building erected as a Romish church in New York was in Vauxhall Garden, near the North River, between Warren and Chambers Streets. St. Peters' was built in 1785 on land bought from Trinity Church (Episcopal,) corner of Barclay and Church Streets.

A summary of the Catholic Church in the United States will give some idea of the extent and number of its active membership, and their division of labor in training the youth of the country to familiarity with its faith and practices.

There are seven Provinces:

1. Baltimore, which extends over the States of Delaware, East Florida, Georgia, Maryland, North and South Carolina, Pennsylvania, Virginia, and the District of Columbia.

2. Cincinnati, including Indiana, Kentucky, Michigan, and Ohio.

3. New Orleans, comprising Alabama, Arkansas, Louisiana, Mississippi, and Texas.

4. New York, embracing New England, New York, and New Jersey.

5. Oregon, extending over Oregon, Idaho, and British Columbia.

6. St. Louis, including Arizona, Colorado, Dakota, Illinois, Iowa, Indian Territory, Kansas, Minnesota, Nebraska, New Mexico, Tennessee, and Wisconsin.

7. San Francisco, comprising California, Nevada, and all the territory east to the Colorado River.

In these seven provinces there are sixty-two dioceses.

7 Provinces.	Baltimore.	Cincinnati.	New Orleans.	New York.	Oregon.	St. Louis.	San Francisco.	Totals.
Churches.	504	780	217	927	49	292	84	2,853
Now building.	*	27	9	71	*	18	*	125
Chapels.	284	105	24	150	56	284	185	1,088
Stations.	*	158	25	141	*	24	70	600
Priests.	476	771	311	1,112	51	1,223	138	4,082
Theo. Students.	295	104	421	225	*	165	8	918
Academies. Boys.	53	1	34	23	4	13	*	128
Academies. Girls.	*	35	20	37	5	61	*	158
Convents.	13	50	22	45	2	50	9	189
Parochial Schools.	158	284	17	251	1	216	2	959
Select "	*	118	15	80	7	6	3	229
Colleges.	*	5	4	9	*	6	2	26
Hospitals.	10	10	16	25	*	21	1	83
Orphan Asylums.	11	21	2	30	1	11	8	84
Charitable Inst.	*	16	15	37	4	18	*	90

For the places in the columns marked with a star there were no reports, and it may be that the matter is included under some other item, as select schools may have been returned as parochial schools.

There are also several minor religious orders not mentioned in the table, both for men and for women, whose work is directed to the same end.

In Canada there are 959 churches, 437 chapels and missions, 1,507 priests, 25 colleges, 184 convents, 11 nunneries, 15 hospitals, and 35 orphan asylums in the Catholic Church organization and control. Several monasteries are not included in this summary in Canada.

Recent events in Rome, since the closing of the so-called Œcumenical Council, have borne testimony to the very low estimation in which the papacy is now held in Italy, and in all Europe. The proposition has been made by Bismark to establish the Catholic Church in Germany by law, independent of Rome, with the Kaiser at its head. If this is carried out it will be a serious blow to Catholicism in Europe.

THE SOCIETY OF FRIENDS.

In the time of Queen Elizabeth of England, about 1647, the Reformers whom Queen Mary had driven out of the country returned to find Archbishop Laud striving to introduce the peculiar forms and tenets of the Church of Rome into the Church of England, and the Scotch Presbyterians growing powerful, and all parties mistaking the nature of Christianity, when a large number, grieved at this corrupt condition of things spiritual, sought to remedy the evil in a quiet and prayerful manner.

They did not originally design to form a sect, or establish a new religion, or even lay claim to having discovered a new truth, but they did propose a revival of primitive Christianity.

George Fox is the first eminent name among them, who having been summoned before a magistrate at Derby, bade him "to quake at the word of the Lord," when the name Quakers was at once given them in ridicule. Some also called them Seekers.

They sent out preachers all over England and the Continent, who met with great success.

In Cromwell's time they were persecuted, and with greater severities, in systematic, legalized efforts in the reign of Charles II. Four thousand two hundred of them were in prison at one time in England. So attached were they to each other in the faith, that many sound persons offered to take the places in prison of those that were feeble from confinement.

They profess a belief in the only wise, omnipotent, and everlasting God, the Father, the Creator of all things in heaven and earth, and Preserver of all that he hath made; who is God over all blessed forever.

And in Jesus Christ, His Son, our Lord; conceived by the Holy Ghost, born of the Virgin Mary; in whom is redemption for man, and the forgiveness of sins.

And in the Holy Spirit, the Comforter. (John i, 9; 1 Cor. xii, 7; Titus ii, 11–14.)

Jesus is alone man's Redeemer and Saviour; a perfect example and pattern to all his followers; and none can be saved without repentance towards God, and faith in the Lord Jesus the Christ. He also ascended upon high, and sitteth on the right hand of God, and ever liveth to make intercession for us. (John iii, 16; Acts iv, 12; 1 Tim. iv, 5; 1 John iv, 10.)

They believe in the Divine inspiration and authority of the Old and the New Testaments, and that they are "able to make wise unto salvation, through faith which is in Christ Jesus." (2 Tim. iii, 16, 17; 2 Peter i, 21.)

The public worship of Almighty God is an inestimable privilege, as well as a bounden duty; and they therefore meet publicly "on the first day of the week," and on some other day of the week. Their meetings are not conducted after certain forms of singing, prayer, or preaching, for the business of these meetings is the Lord's, who declared, "where

two or three are gathered together in my name, there am I in the midst of them." (Ps. xxv, 5; xxvii, 14; xlvi, 10; lxii, 5; cxxiii, 2; Is. xxv, 9; John xxiii, 23, 24; vi, 63; Rom. viii, 26; 1 John ii, 27.)

None will speak without feeling a direct call of the Holy Spirit for the service, the Gospel ministry being regarded as peculiarly precious.

Prudent persons, gifted with a discerning spirit, are appointed as elders, whose duty it is to counsel, foster, and aid the ministers, and to encourage or restrain the vocal offerings according as they believe they see evidences of the work of the Holy Spirit in the speakers.

They consider that the payment of money to ministers is contrary to the example of Christ's apostles. (Mat. x, 8; Acts xx, 33-35; 1 Peter iv, 10, 11; v, 2, 3.)

Friends do not baptize with water, but believe in the "One Baptism of the Spirit," as the only one that can save the soul.

The sacrament of the Lord's Supper is not to be had by eating bread and drinking wine, or any outward performance, but is to be enjoyed in a spiritual sense, and that a man must eat and drink the flesh and blood of the Son of Man spiritually, if he hope for eternal life. They teach that the eating of the passover supper by Jesus and his disciples was the fulfilment of a Jewish ordinance, and that it is no longer binding.

They hold the same opinion of "washing the disciples' feet." Both of these are to be observed spiritually, and not outwardly. (John vi, 32-35, 51-56, 63.)

Theologic training after a system could not be permitted, but education of all, rich and poor, is a duty. The Holy Spirit selects his own ministers, and instructs them what to say.

They favor and assist in the distribution of the Bible, their efforts in this matter dating before the formation of any Bible Society.

The duty of prayer, vocal and silent, is regarded as of the highest importance, as a part of worship; counselling to omit vain words and repetitions, and avoid the use of any set form.

Friends object to the use of oaths, even in a court of law, they making an affirmation instead, holding that Jesus and the apostles positively forbade them. (Mat. v, 33-37; James v, 12.)

War is believed to be utterly opposed to the Gospel, and unlawful to the Christian, holding that "no weapons of defence will be found so effectual in promoting the good of all mankind as the exercise of Christian meekness, kindness, and forbearance in the suffering of injuries, the absence of revenge, the return of good for evil, and the ever operating love of God and man." (Mat. v, 43, 44; vii, 12; Luke x, 27; Romans xii, 19-21; James i, 20; 1 John iv, 21.)

Their plain speech, using "thee" and "thou," instead of "you," is believed to be according to Scripture, wherein it is enjoined by the precept and example of our Lord Jesus and his apostles. They do not prescribe a form of speech or of dress as a condition of membership, but they do require of their members the practice of simplicity and truthfulness, becoming the Christian, and to avoid flattery, exaggeration, and untruthfulness, vain compliments and superfluous or gay

apparel. (Mat. xxiii, 8; Rom. xii, 9; Eph. v, 9; Phil. iv, 5; 1 Peter iii, 3, 4.)

They do not apply to the months and days the names given in honor of the Pagan gods, preferring the numbering as used in the Scriptures.

They have always relieved their own poor, in a quiet way, so that none of their members come upon the public for support or education.

Friends also believe in the doctrine of the resurrection from the dead, and of eternal judgment, (Heb. vi, ii,) and that the soul of man was created immortal, and never dies. (On the Resurrection, see Mat. xiii, 43; xxii, 30, 31; Mark, xii, 25; Luke xx, 36; John v, 29; 1 Cor. xv, 19, &c.; Phil. iii, 21; Colos. iii, 4; 1 John iii, 2; 1 Thes. iv, 16; Rev. xx, 12–15: on the Judgment, see Mat. xiii, 39–42; x, 15; xi, 24; Mark viii, 38; Luke ix, 26; Acts xvii, 31: on Immortality, see Gen. i, 27; ii, 7; 1 Kings xvii, 21; Mat. xvi, 26; Mark viii, 36, 37; Eccles. iii, 21; xii, 7; Luke xvi, 22, 23; 2 Cor. v, 1, 2.)

The duty of private admonition rests on all true believers, as occasion may require, yet it is also a special duty of the most experienced members of the church. The first church was taught to submit to the government of Christ, and to exercise a mutual care among themselves, and it was also supplied with elders, who watched for their souls, as they that must give an account. (Heb. xiii, 17.) It was the Chief Shepherd himself who called these elders or overseers to their office. (1 Peter v, 1–3.) They believe also that God has appointed in the church in all ages, apostles, prophets, teachers, evangelists, and pastors. (Eph. iv, 11; 1 Cor. xii, 11.)

On all subjects connected with the interests of religion, and the welfare and good order of the members, the ultimate authority rested with the community of believers.

They find many records of such meetings in the history of the early church, when even the apostles acted with the body as simple members. When a new apostle was to be appointed in the place of Judas, the whole company of believers united in the election of Matthias. (Acts i, 15–26.) Deacons were set apart by all the brethren. (Acts vi, 3.) Stewards were appointed in the same manner. (2 Cor. viii, 19.)

When an unfaithful professor is to be separated from the church the whole membership are charged with the duty of deciding. (1 Cor. vi, 3–5.) By an act of the same body a penitent offender was restored. (2 Cor. ii, 6, 7.)

Women had their part of the duties; especially in the instruction of the younger sisters, "to be sober, to love their husbands, to love their children; to be discreet, chaste, keepers at home, obedient to their own husbands, that the word of God be not blasphemed." (Titus ii, 4, 5.)

Select conferences may be held by the elders and overseers, and other gifted members of the church, on subjects concerning themselves or the body at large, but without authority as against the church itself. The act of the church in binding or loosening will be confirmed in heaven by Christ according to the merits of each case.

Discipline was maintained on certain principles: 1. That Christ is the Supreme and only Head of his Church; 2. That Christians are to

minister to the temporal and spiritual needs of each other, in privacy and love; 3. Elders and overseers are to be guardians of the flock, distinct from those who preach; 4. No one (or class) is to make himself a lord over God's heritage, which power belongs to the people in their collective capacity; 5. The Holy Spirit has immediate control of all affairs in the church, from the time that the church was established by a most extraordinary outpouring of the Holy Ghost.

The form of the church government was settled as early as 1666, under the lead of George Fox, who advocated the setting up of women's meetings, which very soon were held as regularly as those of the brethren.

The chief authority is in the yearly meeting of the body at large, by their representatives, men and women meeting separately.

Minor matters are arranged at the monthly meetings, such as the care of the poor, visiting of the afflicted, and in prison, marriage and burials, births and deaths, education, and the settlement of legal matters (appeals to courts not being allowed.)

Certain inquiries respecting the moral and religious state of each body (church or meeting), are circulated periodically, and returned for the information of the Quarterly Meetings. These inquiries concern the observance of worship, discipline, and decorum; growth in the truth; differences, and the care to heal them; talebearing; training of children in the church, speech, and dress; reading of the Holy Scriptures; dealings; amusements; public houses and intemperance; against paying tithes, priests' demands, and church-rates; war, including the dealing in prize-goods; poor; education of the poor; discipline; new members; marriage; overseers; private accounts; duties to the government; registration of births, marriages, and deaths; titles; legacies; to which are added such advice and counsel as may seem fit at the time.

In case of a breach of discipline, (for a crime or other wrong doing,) the first duty is *private admonition*, (Eccles. xix, 13, 15); the next is the duty of the official overseers to inquire into the matter, (1 Peter v, 5); and the object in both these acts is to restore the erring, not drive away, (2 Tim. ii, 21–26); the third step is to inform the meeting, when a temporary separation is to be decreed, and efforts to reclaim put forth.

The Society grew rapidly into favor in America under William Penn, who founded Pennsylvania in 1680, and who was a minister in their church.

George Fox, traveling here in 1672, found meetings of Friends in North Carolina (Perquimans County,) where the membership still numbers over three thousand.

In New England the Quakers were cruelly persecuted, three men and a woman having been hanged on Boston Common; the jail, the whip, and other means of persecution were only given up on a royal mandamus.

In 1827 a schism occurred, on doctrinal and personal matters, and there are now two distinct societies, each claiming the right to the same name, Friends. Six out of ten Yearly Meetings (in Europe and America,) joined the new party, which bore the title of "Hicksite," from Elias Hicks, a leader, though they rejected the name.

There are twelve Yearly Meetings now held, the oldest of which is that of London, dating from 1672; from which is issued an annual address, as from the Mother of the Yearly Meetings, and this is republished by all the others. The members in England number about 14,000, with an additional attendance of non-members of nearly 4,000.

The Society of Friends have members in France, Germany, Norway, and Australasia, all reporting annually to London. There is a Yearly Meeting in Ireland.

In America there is one Yearly Meeting in Canada, and nine in the United States, which are known as the Yearly Meeting of New England, of New York, of Philadelphia, of Baltimore, of North Carolina, of Ohio, of Indiana, of Western Indiana, and of Iowa. There are also settlements in Kansas and Missouri. The total membership is reckoned at 80,000.

There are First Day Scriptural Schools in many of the meetings, well managed, exerting a wide evangelical influence.

There are several colleges under the control of Friends: Haverford College, Pennsylvania; Earlham College, Richmond, Indiana; Whittier College, Salem, Iowa; besides many large boarding schools, the most noted of which are at West Town, Pa., Providence, R. I., Union Springs, N. Y., and New Garden, N. C.

SHAKERS.

The term Shaker is given in mockery and reproach to "The United Society of Believers in Christ's Second Appearing." Their original locality is at Mount Lebanon, near Lebanon Springs, New York, where they follow very closely the rules of the ancient Essenes, tilling the soil, and living in celibacy.

Their origin was in a protest against the Apostolic Church in England as having gone out of the true way, and a belief that this sect was especially raised up to restore the true faith and practice. James Wardley, a tailor, and his wife Jane, Quakers, of Bolton-on-the-Moors, England, joined some French Quakers in this movement in 1747. In 1757 Ann Lee (a blacksmith's daughter,) joined the society by confessing her sins to Jane Wardley, and at once began a series of surprising assumptions. The first was that she was the "elect lady" mentioned in Rev. x, 11, the Bride of the Lamb, and claimed that her proper name was "I am Ann, the Word," which meant that she was the mother of all the elect or saints, and equal to Jesus the Christ, head of all women as he was head of all men. In her it is claimed that the second coming of Christ was realized. She lived apart from her husband from that time, but he took another wife.

Their creed is based on three grand ideas: The kingdom of heaven has come; Christ has actually appeared on earth the second time; the personal rule of God has been restored.

Therefore the old law is abolished, and the command to multiply; Adam's sin has been atoned; the intercourse of heaven and earth has been restored; the curse is taken away from labor; the earth, and all

that is on it, will be redeemed; angels and spirits have become, as of old, the familiars and ministers of men.

Only the elect are aware of these great changes; for all others are blind and deaf, as they were of old. On being called by Him men and women die to the world, forgetting its rivalries, pleasures, and passions, in the new heavenly existence. No soul can be born into the society, and no members can marry. They live as souls will in the society in heaven, where the sexes must dwell apart; love must be celibate, in spirit and in fact

The Shaker is a monk, and the Shakeress a nun, and young men and girls join the society, who, if they were in Italy or Spain, would go into monasteries and convents. They do not proselyte, believing that none but God can draw the saints into His rest.

The people are soft in speech, demure in bearing, gentle in face; seeming at peace with themselves, with nature, and with God.

The men dress in a plain sack, with a linen collar, and no neck-tie, with a vest buttoned to the throat, and reaching below the thighs, short loose trowsers, and a broad brimmed straw hat.

The women wear a small cotton cap, a white handkerchief folded around the chest and shoulders, a skirt, narrow and straight down from the waist to the ankle, white stockings and shoes. Each one chooses a color to suit the taste.

The men are grave in aspect, easy in manner, and the women have an air of calm repose.

Order, temperance, frugality, and worship make an Eden filled with peace and innocence among them in contrast to the turmoil of the outside world.

They have no police, no judges, no soldiers, and law and courts are unknown. They subdue their passions, and are never angry, peevish, or unjust.

To the looker-on their worship appears to be a moral craze, a religious comedy, a ritual of jerks, a church of St. Vitus, but to the "saints" themselves it has a singular attraction and magnetic power.

Their worship consists in dancing, or springing from the floor, three or four inches up and down, continued for a long time, by the men in one room, and the women in another, keeping time by clapping hands, or by singing.

They also whirl rapidly, like the Dervishes among the Mohammedans, as a more perfect means of worshiping God, suggested by the Scripture account of David.

Sometimes the Spirit moves one of them to speak, when all the others keep quiet for a little while, after which they dance again.

They eat in a common room, at tables ranged side by side, a few feet apart, at 6 in the morning, at noon, and at 6 in the evening; coming in at the sound of a bell, the women at one end of the room, and the men at the other; when they all kneel and pray in silence.

Not a word is spoken at the table except to ask for something, and then in a whisper, and no one thanks another for service at any time.

The food is always simple and well-cooked, and almost entirely the

produce of the garden and field. Meat is furnished in small quantities (perhaps only to visitors). The drinks are water, milk, and tea.

About twenty minutes is the usual time of meals. A few minutes more and the table is swept bare of dishes; the plates, knives, forks, and glasses are cleaned and put in their places, and order is restored. Wine is not used, and tobacco is never touched by their lips. Tea and coffee are used, (it may have been in compliment to the visitor.) Pork is never touched.

Their bed-rooms are furnished simply but well, with two beds, that slide, one under the other, out of the way in the daytime; and there are looking-glasses, but no pictures.

The men and women sleep in separate rooms, the men have each a room, the women one room for two, but a bed for each.

Their stairways are ventilators, and stoves of a peculiar pattern are used in winter in all the rooms.

A husband and wife who join the society become brother and sister, only ceasing to be husband and wife, living for God alone.

Before a person can be received the convert must separate honorably from the world; pay all debts, discharge all bonds and trusts, renounce all contracts, cancel all wills and settlements, give up all friends and kinsmen, as though it was the grave that opened instead of their doors.

As the world fell by human passions, so by human love it must be redeemed; every chosen one of the Father has the privilege of aiding in this redemption, by his hands, his brain, and his soul; covering the earth with verdure, filling the air with perfume, storing the granary with fruit. The earth was before this a servant only; now it is a partner, bound by celestial ties. Whatever they produce bears the stamp of excellence—of those who put their souls into the soil, and give it all the affection which others bestow on wife and child, and money and honors.

They hold to the dogma that those who die, only leave their bodies, but do not go away, out of the sight of those who are purified and exalted by the gift of grace, which enables them to see the world of spirits, moving about in the air, invisible to all others.

This is also a belief of the Spiritists, although the Shakers claim to have been first in its discovery. They believe that this spirit-seeing is to increase as souls become pure, until many all over the world will see the spirit forms of those who have lived before them. In that time the real resurrection will have come, in the change from blindness to spiritual sight.

Every Shaker settlement is a school, scattering ideas on all sides; teaching that the church of the future will be an American Church; the old law is abolished; the new dispensation is begun; intercourse between heaven and earth is restored; God is king and priest; the sin of Adam is atoned, and man is free except as to his own acts; every human soul will be saved; heaven is to be on this earth when it is purified by men's labor and love into its original Eden state.

Every great revival of religion results in a new union of saints, and there are eighteen now in the United States. (1) Water Vliet, Albany

County, (the original society); (2) Mount Lebanon; (3) Groveland, Livingston County, in New York State; (4) Hancock, and (5) Tyringham, Berkshire County; (6) Harvey, and (7) Shirley, Middlesex County, in Massachusetts; (8) Enfield, Grafton County, and (9) Canterbury, Merrimac County, in New Hampshire; (10) Alfred, York County, and (11) New Gloucester, Cumberland County, in Maine; (12) Enfield, Hartford County, Connecticut, (the birth-place of Meacham, the Shaker Moses); (13) White Water, Hamilton County; (14) Water Vliet, Montgomery County; (15) Union Village, Warren County, and (16) North Union, Cuyahoga County, Ohio; (17) Pleasant Hill, Mercer County, and (18) South Union, Logan County, Kentucky.

The whole number is about seven thousand.

They seem to have no interest in the outside world; reading no newspapers, and few books, scarcely more than the Bible. They have no political meetings, and never vote. God is their only right, and obedience to his will their only freedom.

The members sign a covenant, and submit to the direction of an Elderess, and the present one is named Betsy Bates, Elderess Betsy, the title Mother being reserved for Ann Lee, who is visible to spiritual eyes among them. The chief Elder is Daniel Boler. There are two orders, Probationers and Covenanters. The first stage of the celestial trial allows the use of the private fortune and other little indulgences, but the second is a vow of chastity, and a community of goods.

They do not teach that celibacy is right in every person and in every place, but as marriage is a great source of temptation to do evil (as wine leads to intemperance,) this temptation must be put away by those who would become saints, and aid in redeeming the world from sin.

They teach that there are two orders in the world, of Generation and of Resurrection. The saints are in the resurrection order.

The present danger to the peaceful flow of the society is that there is a man among them who has new ideas, Elder Frederick W. Evans, who is the official expounder of their doctrines. Elder Boler represents the divine principle among them, and Frederick the art and government of their society.

Their agriculture is perfect, always improving while using the soil. Their architecture is scientific, every building being provided with fans, flappers, drafts, and ventilating shafts.

They have no need of doctors or medicine. They say that they "have had but one case of fever in forty years, and that was wholly their fault. Fresh air is the only medicine needed by Shakers."

The art of music is cultivated with great success, some of their tunes having spirit and fire, electrifying the hearers, most especially the saints.

In poetry their success is not so apparent to others, although the saints seem to regard their poetic efforts as the direct inspiration of the "spirits."

Their eloquence has been heard in nearly every State in the Union, and if we regard the numbers convinced and drawn into the society, the art has not yet been cultivated to a very great perfection.

In painting and all decorative arts they have as yet found but little to engage their attention.

A cultivated man of the world, busy with its activities, earnest in the walks of science and art, "posted" in the progress of society, would pronounce them a dull, indifferent, lazy-witted, ignorant, superstitious, visionary set of imitation monastics, who are never acceptable in any light.

One of the best signs of the real progress of grand and true ideas of human freedom from old exploded ideas in America is found in the fact that there are so few who can sell themselves body and soul, to such wild and weird illusions.

JEWS OF THE UNITED STATES OF AMERICA.

Congregations. The first appearance in our country of a community of men professing Judaism dates from the year 1694. They who formed it were a number of wealthy families of Spanish and Portuguese descent. Having emigrated from some of the West India islands, they settled in Newport, R. I. The Synagogue they erected and the burial ground they purchased are still objects of considerable interest. Though no longer in use by reason of the absence of any Israelites, care is taken that they be always kept in perfect order. Instructions were left to that effect by Judah Touro, an American born of the Hebrew persuasion. Among his munificent legacies to Jews and Christians, he bequeathed the necessary means to carry out his intentions respecting the preservation of those two places associated with the establishing of his brethren in this land.

The next settlement of Jews was in New York, in the year 1729. Before that period scarcely any of the ancient faith could be met in that city. But since then the influx of foreigners has been remarkably perceptible in the increase of Israelites. Their number is said to reach at present seventy-five thousand, which, if those residing in Brooklyn be calculated together, will probably amount to one hundred thousand. Their synagogues are very many, and they compare well in architectural beauty and elegance with the handsomest churches adorning that State.

Savannah, Ga., had formed in 1733 a religious body, which, till recently, remained the only congregation. But ritual differences gave rise to the establishment of another Synagogue, more in consonance with the customs and taste of the worshipers.

In Charleston, S. C., the Jewish congregation has records going as far back as 1765. And up to 1843 there was but that first established. About that time, however, a division of opinions touching certain ritual questions occasioned a separation, and another was formed by those who disapproved of changes in the Synagogue service. In late years mutual concessions effected a reconciliation, and the two congregations merged into a flourishing one.

The oldest congregation in Philadelphia was organized in 1782, principally—as usual in those days—by men of Spanish and Portuguese

extraction. But in the course of years, persons from the North of Europe constituted themselves into separate bodies. At present eight synagogues are open for worship to the Jewish population. The latter is variously reckoned. But ten thousand would seem to approach the correct number. Congregations of Hebrews can be found also in smaller cities of Pennsylvania, increasing in proportion to the advantages that the respective places offer to industry; for, it may be safely asserted, that wherever commerce flourishes there Israelites take up their abode.

Richmond, Va., had one Synagogue, during a period of nearly half a century. But within the last thirty years the settling of foreigners in that city added considerably to the number of Jewish houses of prayer.

A State whose Hebrew citizens rival those of New York and Pennsylvania in standing and wealth is Ohio. Cincinnati especially contains several congregations noted for the commanding influence of their members. Fifty years ago a person in search of a synagogue might, perhaps, have found a few worshipers in a hired room. Now structures of imposing stateliness and grandeur will meet his vision in various localities.

Maryland, since the year 1823, in which a congregation was organized, has witnessed a vast increase of Jewish inhabitants. Baltimore alone counts five synagogues, some of which are thronged with worshipers on each revolving Sabbath, and on the festivals.

New Orleans, La., which the opulent Judah Touro had chosen for his residence, has a Synagogue largely endowed by his liberality. It is not quite so old as that which German Israelites founded in 1828; nevertheless, its status has not been impaired by the progress which the last named has attained.

Number of Jews in the U. S.

To offer a detailed account of Jewish congregations which have sprung up in our midst within the last half a century would be to allow this article a space exceeding the limits we purpose assigning to it. Indeed, so rapidly do those religious organizations increase, that it might baffle the endeavors of giving correct statistics. Suffice to say, that the descendants of the patriarchs can be found through the length and breadth of the Union. Whether we travel in the New England States, or in the distant regions of the West, houses of worship will be met which resound with prayers uttered by the outcasts of Judea. Possessing no other data than the aforesaid to form a criterion, we may, in the aggregate, put down the number of Jews in the United States to about half a million.

Rituals.

In the preceding pages, the name of Spanish and Portuguese, in contradistinction to that of German Jews, has been mentioned. The reader may feel curious to know in what they differ. With regard to the tenets of their faith, they hold precisely the same views. They both accept the thirteen creeds laid down by Maimonides, (see the first article on this subject,) and conform likewise to the traditional rules embodied in the Talmud. The long dispersion, however, and the interruption of communication consequent thereupon, caused a notable diversity in the liturgy, but specially in the

pronouncing of the Hebrew language; those whose ancestors dwelt, previous to the expulsion of 1492 by the edict of Ferdinand and Isabella, in the Iberian land, giving to it a softer sound than their co-religionists, who are of Teutonic origin. It would be impossible at this distance of time—and since the language has ceased to be spoken—to ascertain which accent is the most correct. Grammarians appear to favor, if not in toto, partly at least, that of the Spanish and Portuguese Jews.

With respect to the liturgy, that of the Germans, for ordinary occasions, contains the traditional prayers in a more condensed form. But for the festivals and fast days it abounds in poetical compositions of little merit and of obscure meaning.

Reform and Orthodox.

This fact has furnished the ground for the introduction of radical changes in the Synagogue. It was argued that to detain the congregation with the recital of that which requires a comment to understand, would be to estrange them from the worship. That the absence of mind exhibited by many, during the reading of that portion of the ritual, was detracting from the sanctity of the service. And that unless it be expunged the rising generation would join religious communions more congenial to their feelings.

The pruning knife was then unsparingly used, but, as it often happens, no sooner was the natural reluctance of altering what had stood for centuries overcome, than a desire for changes of a different nature found strong advocates.

Heretofore simplicity had characterized the Jewish worship. A Reader (Hhazan,) chosen by the congregation, chanted the established prayers, and the audience made the responses. Either that individual, or another possessed of the requisite knowledge, delivered an occasional lecture explanatory of the Biblical lesson of the week, or instructive of the duties connected with some approaching holiday. But that system was declared by Jews of the modern school incompatible with the wants of the age. First vocal music was introduced, and soon after instrumental music echoed in the synagogue. Hymns in English and German superseded Hebrew psalmodies; and preaching, which had been, however welcome, a mere adjunct, became the most indispensable part of the service.

These innovations, to which many Israelites object, because they divest the synagogue of the venerable appearance which antiquity gives it, and because they dress it in a garb foreign thereto, would nevertheless have been tolerated, as not encroaching absolutely upon the tenets of Judaism; but when the innovators went further, and erased from the ritual every mention of the restoration of their people to Palestine, every allusion to the resurrection of the dead, and taught in their sermons the abrogation of the dietary laws, then a schism divided the Jews into two camps; so that at present they are distinguished in almost all cities by the name of orthodox and reformers.

Charities.

But, notwithstanding this diversity of opinions, they generally unite in objects of benevolence. It is the acknowledged merit of Israelites that they are very solicitous for the

welfare of their needy brethren. They will never suffer the destitute to be an incubus upon society at large. Rarely is any of their faith an inmate of the alms-house, and more rarely is any arrested as a vagrant or an outlaw. Charitable associations supplying food, garments, fuel and house-rent; loan societies, to encourage the industrious; hospitals, orphan asylums; foster-houses, and homes for the invalid and the decrepit, are supported wherever a Jewish community exists. Incalculable is the sum yearly spent upon the maintenance of these institutions, and the effect thereof can be seen in the general absence of Jewish mendicants. Indeed, the facility with which assistance may be obtained, has doubtless encouraged, in various instances, idle habits. Sensible of this fact, and anxious to prevent imposition, the directors of beneficial associations have been endeavoring of late to correct the evil by a fusion of all charities, under the guidance of a Board of Managers. These are men that have the capacity to discriminate, and leisure to examine into each case coming under their notice. Chicago took the lead in the matter, Philadelphia followed, and other cities are active to bring it to a successful completion.

Secret Societies.

Within the last decade three secret societies have been started, and they are rapidly spreading among our Jewish population. The first, called "The Sons of the Covenant," is the oldest, and consequently the largest. Under its auspices several public charities had their origin. The second, named "The Free Sons of Israel," has been divided into two orders, "The Independent S. of I.," and "The Improved S. of I." The third, styled "The Iron Band," bids fair to become very popular, for, in a short lapse of time, one hundred and fifty lodges were installed.

All the three are founded upon the same principle, and they aim to reach the same end. An amount, varying with the age of the applicant, is demanded before his initiation, and he is likewise bound to pay a fixed yearly subscription. That entitles him, if unable to follow his habitual vocation, because of sickness, to five dollars a week. At his death his funeral expenses are defrayed, and his heirs receive a thousand dollars.

Should any member in good standing be in need, a grant is made by the lodge to which he is affiliated, for his temporary relief; and in a manner to spare his feelings.

Schools.

Not less heedful than in dispensing charity, the Jews of our country are in affording education. Recent statistics show that the average attendance of their children to schools exceeds that of other denominations. The majority, recognizing the advantages of our admirable system, avail themselves of our public schools, and have their sons and daughters taught there. But some parents, wishing to combine religious with secular instruction, prefer those institutes where a portion of the time is given to studying the Hebrew language and the ritual. Institutions of that kind, however, are neither popular nor numerous; the Israelites of the United States evidently preferring to blend with the rest of their fellow citizens in all things which do not immediately appertain to their peculiar belief.

But to facilitate the acquiring of the ancient tongue, almost every congregation has a school attached to it, where that branch of education is imparted during the afternoon or evening.

Sunday Schools. In addition to that, Sunday Schools are frequented by children of both sexes. A Philadelphia lady, highly accomplished, and devoted to her people, started the idea, about thirty years ago, of establishing such an organization. Her exertions were crowned with success. Sunday Schools have spread everywhere, and they command the hearty support of the community. Hundreds of pupils attend with regularity, and their gratuitous teachers take pride in the task voluntarily assumed.

Colleges. A great want yet felt, and not easily supplied, is the existence of colleges for the training of ministers. To this day none of the Readers and Preachers at the Synagogue can claim the United States of America as their birthplace, or as the nursery of learning in which their minds were shapen. Foreigners fill all positions in the Jewish Church, and some of them too far advanced in life to become conversant with the vernacular, others unable to learn it by reason of their surroundings and occupations; so that the German is the vehicle of religious teaching in most of the pulpits. An effort to establish colleges was made in Cincinnati and in New York, but it proved abortive. One has been in existence for the last four years in Philadelphia, but it has not met with due encouragement. An idea seems to prevail that as long as Europe can furnish America with Rabbis, the means necessary for the support of seminaries and academies may be bestowed on other objects. A few years will reveal the extent of an error so generally entertained. The youths of the Hebrew faith, having grown to manhood, will *demand* to be guided by individuals identified with them in language and national feelings.

Journals. Papers mainly devoted to the interest of the Jewish Church are still few. New York publishes four weekly, one entirely in English, (the Jewish Messenger,) two in English and German, (the Hebrew Leader and the Jewish Times,) and another in Hebrew, (the Observer.) In Brooklyn, one entitled the Era has just begun to appear. Cincinnati issues one in English, (the Israelite,) and another in German, (the Deborah.) In San Francisco, Cal., two periodicals called "The Gleaner" and "The Hebrew" are printed, and occasionally we hear of some ineffectual endeavors to give there and elsewhere the Jewish press a larger scope. A severe loss journalism sustained in the cessation of a monthly magazine named "The Occident," ably conducted for upwards of a quarter of a century in Philadelphia. After the decease of its editor and proprietor, an attempt was made, for a time, to prevent its extinction, but it failed.

Literary Associations. An increasing taste for polite literature is evinced by the rising in our midst of associations which aim at the mental improvement of their members. Various subjects are debated, short essays prepared, select portions of the classics read, upon all of which the sharp criticism of appointed judges is passed.

Publication Society. But what bids fair to promote the cause of learning, but specially of Jewish literature among the Hebrews of this land, is the project recently set on foot of forming a publication society. Properly speaking, it might be termed a revival, because some twenty-five years ago it existed, and gave to the public pamphlets and volumes as valuable as they were interesting. But it was suffered to die out. Now a new spirit has exhibited itself in various circles, and the promises for a speedy accomplishment of that design are very flattering. It is proposed that a translation of the Old Testament, more agreeable to the text than the authorized version, shall be the first fruit offered to American Israelites. That all-important work is to be followed by others, which multitudes may read with profit and procure for a nominal sum.

Board of Delegates. The credit of having imparted a fresh impetus to the undertaking, is vastly due to the Board of Hebrew Delegates. That body lent its influence, and offered its support in this instance, as it has in many others, since its organization. Sixteen years ago a few prominent men of the Jewish persuasion, met to consult how they could effectually redress any public wrong done them, as a religious body, and how they could cast a protecting shield around the life of millions of their fellow believers continually exposed to persecution in benighted countries. They issued a circular, urging each congregation to send two delegates to a meeting which would be held in New York. The response was not at first encouraging, yet it did not deter those zealous few from carrying out their intentions. They formed an association whose inherent vigor has been displayed in many a case of emergency. Through its energetic remonstrances injustice against the Hebrews, even in our midst, was prevented. By its strong appeals the government of the United States interposed on behalf of the oppressed. It likewise seasonably rebuked narrow-mindedness and prejudice among high officials, and forced such before the bar of public opinion. The Board of Delegates joined similar organizations originated in Europe, for the mental and moral elevation of the scattered members of the Hebrew race. It has encouraged agricultural schools in the Holy land, the introduction of a better system of education in the Barbary States; the sending of a missionary to rescue the Falasha Jews from heathenism. It has encouraged emigration to this country of freedom among the Hebrews still weighed down by relentless despotism, and whenever and wherever the hand of tyranny was raised to strike, it strove, though not always effectively, to parry the blow. That young but energetic association, alive to the advantage of fostering love for ancient literature, and a strong desire to rear Ministers "to the manner born," is now actively engaged in working out these two objects. It will shortly be seen whether the time is yet ripe for the consummation of such an enterprise.

Standing of the Jews in the U. S. It would be superfluous to say that the Jew labors under no disability, political or civil, in our Union. All avenues to greatness are open equally to him as to any member of the community. He is in every sense of the word the peer of his fellow

citizens of another creed. This knowledge imparts to him the full dignity of manhood, and while raising him in his own estimation it develops all his capacities. On the bench, as well as in the busy marts of trade, alike among the medical as among the legal faculty, he occupies a seat, and the hall of legislation has, more than once, heard his voice. In this country, wrested from tyranny, and devoted to liberty, the Jew can, like his ancestors in the days of Solomon, "sit under his vine and his fig tree, with none to make him afraid."

MORMONISM.

Joseph Smith, Jr., was born in the town of Sharon, Windsor County, Vermont, December 13th, 1805. In 1816 his parents, then living in Royalton, Vermont, moved to Palmyra, New York. There were nine brothers and sisters: Alvin, Hyrum, Sophronia, JOSEPH, Samuel H., William, Catherine, Carlos, and Lucy.

They were poor, living from the sale of "cakes and beer," and street-peddling, until they took a farm two miles south of Palmyra, in Manchester, where they lived in a log-house of their own make. A frame house begun by them was never finished. In its garret Joseph "translated" the "Mormon Bible."

The family gained but little real friendship among the neighbors, being more noted for their skill in the use of "mushrat" traps, the gun, and fishing-tackle, than for farming; while tradition is well stocked with accounts of various night expeditions among hen-roosts and sheep-folds, smoke-houses, and other movable property, which somehow "became scarce," and all of which losses were charged in the general account against the "lazy, whisky-drinking Smiths."

Joseph was aroused by a "revival," joined a class in a Methodist church on probation, but fell away after a short trial, when he was about twelve years old.

Schemes of money-digging were started by him over and over again for several years, which were carried on at midnight, with many solemn mummeries, always drawing whatever gold there was in the case from the pockets of his dupes.

He was also gifted at telling fortunes, and describing the whereabouts of lost property, by the use of a seer-stone, which was found in digging a well, and was a piece of milky-quartz, rudely shaped like a baby's foot.

These matters having been often ridiculed in papers, Joseph Smith, Jr., became known for his impostures, and was visited by Rigdon, who suggested the scheme of producing a new Bible, or "Book of Mormon," the foundation for which should be the "Manuscript Found." This was the work of Rev. Solomon Spaulding, who had retired from the pulpit on account of ill health, and to while away the time engaged in the study of archæology, visiting many of the Indian mounds in the West.

He conceived the idea of writing a romance which should pretend to give a history of the ancient inhabitants of the American wilderness, and account for the mounds that have so long baffled the researches of scholars and archæologists. His theory was that the Indians were descendants of the lost ten tribes of Israelites, and a lively imagination, aided by a classical education, developed this into a very entertaining romance, full of mythical and legendary inventions.

The work was not kept secret, the author delighting in reading parts of it to friends, at different times, during three years, when, in 1812, he offered it to Mr. Patterson, a printer in Pittsburg, Pa., for publication. "The Manuscript Found" was declined, but not returned at once to its author, and one of Patterson's employees, Sidney Rigdon, made a copy of it for himself. Mr. Spaulding died in 1827, leaving the work with his widow, who was then living in Amity, Otsego County, N. Y. Rigdon then ventured to use his copy, and called on Smith, near Palmyra, where the business of making the Book of Mormon was soon begun.

The additions and changes copied or imitated from the Bible, were probably the work of the three, Rigdon, Cowdery, and Smith. The "visions" were first announced soon after these "assistants" (Rigdon and Cowdery,) had been at work with Smith in the garret of the house on the farm.

Soon after the visits of Rigdon and Cowdery to Smith's house, Joseph announced that he had seen "a vision," in which all his sins had been forgiven, and he had been instructed that "all present religions were false, and none of them acceptable to God; and that the true Gospel should be revealed to him in a history which was engraved on metallic plates, which were hidden in a certain place, where they had been buried by the American Indians, who were a remnant of the Israelites, and that he was the chosen prophet to make this known, and translate the Gospel to the world."

He also said that the angel "commanded" him to dig at a certain place, the time and manner being very particularly described, where he was to find a metallic book, whose leaves were covered with mystical characters, which he alone of all mankind could translate, or even "see without instant death."

This wonderful metallic book was the topic of conversation far and near for some time, but as no one had seen it, and as it was seriously doubted that any such thing existed, Joseph found it necessary to have another *revelation*, permitting him to show it to eleven witnesses, who were found among his associates, and who signed their names to a paper, stating that they had seen the plates.

The hint for the invention of the "plates" (if there ever were any,) was derived from the discovery of some metallic plates bearing written characters, in the mounds of the West, and in Mexico, which had been known for some years, were kept in some private museums, and were described in the Asiatic Journal in 1832. The letters on these plates were arranged in columns from top to bottom, the columns standing

side by side. Those found in Pike County, Illinois, were flat, bell shaped, having a hole at the small end, through which a ring was put, holding six together, and two clasps at the lower end; the plates being of brass, and the ring and clasps of iron. Joseph may have seen these, or had a description of them, for the page of characters which Martin Harris showed to Professor Charles Anthon, the Greek scholar of New York, was an imitation of them, not quite literal, but very close.

Martin Harris was a farmer of some means, very superstitious, anxious to get rich and notorious suddenly, and furnished the money to publish the "translation." Before actually doing so, he thought it best to show a page of the work to Professor Anthon, asking his opinion, who described it as "a singular scroll. Consisting of all kinds of characters, in columns, and had evidently been prepared by some person who had before him at the time a book of various alphabets; Greek and Hebrew letters, crosses, flourishes, and Roman letters inverted or sideways, the whole ending in a rudely drawn circle divided into compartments, full of strange marks, evidently copied from a Mexican calendar in Humboldt's works." This was in 1832.

These "records," although each character was distinct and well known, really meant nothing, being a mere string of letters and signs, having no order founded on language, and no more meaning than any accidental or fanciful arrangement or jumble of letters. The inventors were probably not aware of the fact that the Hebrews from the earliest times have had a reverence for their language, which, among the Scribes, amounted to a superstitious idolatry, believing it to have been given to Adam by God himself, and that they probably never used any Egyptian characters, and certainly never wrote any books in the Egyptian language, for they said that the mysterious plates were written in the Egyptian language, which was also said to have been spoken by the "remnant of the Israelites in America."

There is another point against them, of which they were probably not aware; that the materials used by the Hebrews for writing upon were never metallic plates, but were either stone, waxed tablets, linen sized with certain gums, leather, vellum, parchment, or papyrus; specimens of which, of every kind, dating from 1000 years before Christ, are found in the Abbott Egyptian Museum (in the Historical Society, New York,) and in the British Museum, London, but not one "metallic plate of gold."

The "saints," Joseph, Cowdery, and Rigdon, say that the plates were actually found by Joseph, and translated by him, being aided only by a very large and curious pair of spectacles, made of precious stones, which were the Jewish Urim and Thummim, which have been so long lost. (The Urim and Thummim was the name given to the twelve engraved stones in the breast-plate of the Jewish high-priest; containing each one a name of one of the twelve tribes.)

The title will give an idea of the style of the work.

"THE

BOOK OF MORMON;

AN ACCOUNT WRITTEN BY THE HAND OF MORMON, UPON PLATES TAKEN FROM THE PLATES OF NEPHI.

Wherefore it is an abridgment of the Record of the people of Nephi; and also of the Lamanites; written to the Lamanites, which are a remnant of the House of Israel," &c., (including a long sketch of the contents, with an apology and an injunction to charity towards its errors.)

"By JOSEPH SMITH, Junior,
Author and Proprietor.
Palmyra:
Printed by E. B. Grandin, for the Author.
1830."

The contents are: 1st and 2d Books of Nephi, his Reign and Ministry (7 and 15 chapters); the Book of Jacob, the brother of Nephi (5); of Enos (1); of Jarom (1); of Omni (1); the Words of Mormon (1); the Book of Mosiah (13); of Alma, the son of Alma (30); of Heleman (5); of Nephi, the son of Nephi, which was the son of Heleman (14); the Book of Nephi, which is the son of Nephi, one of the disciples of Jesus Christ (1); of Mormon (4); of Ether (6); of Moroni (10). Making 588 pages, 12mo., small pica.

By a special agreement (according to a revelation,) Mr. Harris was to control the entire sale and profits of the book, the price being fixed at $1.25 a copy. After a few weeks of very slow sales the Smiths were permitted, by a *special revelation*, to assist in the sale, and use a part of the funds.

The "translator" neglected to give his work the appearance of design, which is so valuable in historical writings, and also allowed himself to overlook the chronology and geography, which are so carelessly noticed that much confusion is the result.

The theory adopted by the writers was, that at the dispersion from the Tower of Babel, after the confusion of tongues, some tribes found their way into America, by divine guidance, where their history is traced for 1,500 years, in what they call the bountiful land, when for their sins in forsaking the true religion they were utterly destroyed, 600 years before Christ. The prophet Ether wrote an account of these things, (it would seem that Ether lived 1,600 years,) leaving his "plates" hidden by divine direction, where they were found by a prophet who came to the bountiful land with a second colony, composed of Israelites (of the tribe of Joseph,) 600 years before Christ, from whom the country was re-peopled. They in time divided into two rich and powerful nations, the Nephites and Lamanites. The Lamanites became idolatrous and barbarous, and were the ancestors of the American Indians.

The Nephites were spiritually very perfect, having visions, angels' visits, prophesy, and finally a visit from Jesus Christ after his resurrection, who taught them the true Gospel, and gave them the power of foretelling the future. Falling into temptation and sin, the Nephites were

destroyed by the Lamanites in the 4th century after Christ. Their most noted prophet was Mormon, who wrote the history of his people, and left it with his son Moroni, who hid the metallic (gold) plates in a hill (Camorah,) near Palmyra, N. Y., A. D., 420. On September 22d, 1827, Joseph Smith, Jr., being directed by the Lord, found the plates, which he was instructed to keep secret, for his instruction only, there being a penalty of "instant death" threatened by the "angel" in the vision for any other mortal seeing them.

The theory is developed in a very careless and incomplete manner, as a few specimens will show.

Mormon finishes and buries all the plates in one chapter, but a little further on Moroni fills up the plates, "until there is no more room," and after that even there are 47 more pages in the published work.

The blood of Jesus Christ cleanses sinners a hundred years before the date of the crucifixion, and the Holy Ghost is credited with works 300 years before the Pentecostal Feast Day. Lehi is divinely directed to leave Jerusalem in one chapter, which he does, and is driven out by the people in another.

The Nephites build a temple, more magnificent than Solomon's, in the wilderness, but its location is not given, nor have any ruins or remains of the edifice or foundation been found. High-Priests and Priests are mentioned, with their duties. Baptism was practiced 400 years before Christ. Scalping is said to have been a divinely ordered thing, and introduced by a prophet. The mariner's compass, and animal magnetism were known to the Nephites 600 years before Christ.

The American Revolution is mentioned (in a prediction?) several hundred years before it took place.

The imitations of the Scriptures are very numerous, a few of which will give an idea of the style and poverty in invention of the writers.

Daniel and the "writing on the wall;" the Apocalypse in many places, especially those passages that are usually applied to the Church of Rome; Paul's conversion; Peter's escape from prison; the incident of Ananias and Sapphira; Moses watering Jethro's flock; many miracles, such as those of Shadrach and the fiery furnace; Elijah, and the widow's son; healing the dumb, &c.

It is remarkable that the ancient people on this continent had names (as the Book of Mormon says) of noted men precisely similar to the modern orthography of well known names in ancient Europe and Asia, Hebrew, Greek, Roman, &c.

Many passages are copied entire from the Bible; as the march of the Assyrian King to attack Jerusalem (from Isaiah, x.); almost the whole of the Sermon on the Mount (Matthew, vi.); and many others.

There are several sentences which are peculiar to this book in construction; as "silence to reign;" "all eternity is pained;" "that I might engraven"; and indicate carelessness if not ignorance of English grammar.

The whole book, from the title page to the end, bears the marks of the meddling of incompetent hands with a work of but ordinary merit; and its only claim to notice is that it is the basis for a religious system.

Born in the very lowest walks of life, reared in poverty, educated in vice, having no claims even to ordinary intelligence, coarse and vulgar in deportment, Joseph Smith, Jr., succeeded in establishing a religious creed, the tenets of which have been made known throughout the civilized world. The ministers of "The Church of the Latter Day Saints" have been welcomed in every continent, by every people to whom they have come, where they have displayed their standard, even on the banks of the Nile and Euphrates, over the hills of Palestine, and among the profound students of Europe. Joseph built a city of 25,000 people, in one of the most beautiful places in the Western world, at Nauvoo, on the Mississippi river.

He claimed to be Vicegerent of God, and was a tavern-keeper; he claimed to be a prophet, and was a libertine; he was a minister of peace, and a general; a preacher of righteousness, and a profane swearer; a worshiper of Bacchus, and mayor of a city, and a bar-room fiddler; a judge on the bench, and an invader of the civil, social, and moral relations of men.

Without learning, means, or experience, he met the learned world, a rich century, and "a hard-hearted and wicked generation," as his followers claim, "with truth that could not be resisted, facts that could not be disproved, revelations whose spirit had so much God in them that the servants of the Lord could not be gainsayed or resisted. The pages of his history, though his enemies never ceased to persecute him, and hunt for offences against him, are as unsullied as the virgin snow."

His first journey as preacher was into Northern Pennsylvania, where he found his wife, Emma Hale, and was married by Rigdon. Mr. Hale did not become a Mormon.

About thirty persons in the vicinity of Manchester professed belief in the pretensions of Joseph, and some few from a distance, among whom was Parley P. Pratt, of Lorain County, Ohio, where there was a congregation under the charge of "Rev. Sidney Rigdon." The first one who was "called" to preach, besides Rigdon and Joseph, was Calvin Stoddard, who was called in the night by two young men, who did it for fun, expecting to make a sensation; the call being shouted at the door in slow and solemn tones. Stoddard heard and went to work the next day.

The first church gathered in form under Joseph Smith, Sr., the first patriarch and president, was at Kirtland, Ohio. Here, in answer to the preaching of several missionaries sent out to preach the Gospel of Nephi, many converts gathered, and it seemed to some reflecting minds that the last days were really at hand, when men and women of character and influence, could be found to believe such "revelations." The "prophet" Joseph was credited with the power of "speaking in unknown tongues, performing miracles, and healing the sick."

Brigham Young joined the Mormons at Kirtland, in 1832, with his father, four brothers, and six sisters. He soon became the real leader, and in 1836 was made president of the Twelve Apostles (organized in 1834); the absolute rulers of the Church. From that day to this he has been the accepted chief of The Latter Day Saints.

The fortunes of the Church at this time seem to have been advanced by the expulsion of some of the early assistants, such as Harris, Cowdery and Whitmer; and also by unwise persecution by their neighbors. Joseph and Rigdon escaped on horseback in the night, to Independence, Missouri, where the "saints" were soon gathered to the number of about twelve hundred.

Here violence again made them martyrs and increased their numbers. Their printing-office was destroyed, several of the "saints" tarred and feathered, and a few killed by the mob, and the prophet Joseph with forty others lodged in jail.

The Mormons at this time were charged with every crime in the criminal code, and were finally driven from Missouri, in 1839, the main body going to Hancock County, Illinois, where they founded the city of Nauvoo in 1840, (chartered in 1842.) Preachers were sent out in every direction, and proselytes came in great numbers.

A large hotel was built, a temple commenced, and a military legion organized. Joseph in addition to his dignitaries as prophet, mayor, general, and hotel-keeper, aspired to the presidency of the United States, on which topic he corresponded with Clay and Calhoun. The converts at this time numbered about 100,000.

It was at Nauvoo that Joseph announced the "revelation" in favor of spiritual wives and polygamy, the prophet setting the example by "sealing" to himself ten spiritual wives.

In a few years they were driven out of Nauvoo by mobs, Joseph with several having been killed in the jail at Carthage, while in the custody of the authorities.

The killing of the prophet and violent persecution of his people made them friends and sympathizers, and converts flocked to Nauvoo. The temple was finished in 1844, a few months after Joseph's death. It was built of white limestone, 128 feet long by 88 wide, and 60 high.

From Nauvoo they were also driven, and led by Brigham Young, set out on the journey across the plains, with scanty provisions and few animals. This march has not been equaled since the exodus from Egypt, and the distance is six times that from Cairo to Jerusalem. They found an asylum in a sterile valley, watered by creeks of brine, and fields sown with salt.

They left their pleasant homes in Illinois, with all they contained, and all their surroundings, and began the march across the Mississippi, on the ice, in the winter, and they defended themselves against the Indians and wild beasts along the entire route.

Young's energy soon put the colony into a prosperous condition, saying that "the first duty of a saint, when he comes to this valley, is to learn to grow a vegetable, then how to rear pigs and fowls, to irrigate his land, and build up his house."

They began another city and another temple, and a newspaper, and laid out gardens and fields which were watered by the melting snows of the Rocky Mountains.

"The Church of the Latter Day Saints" is a theocracy, having a

person for its head who claims and is believed to be a prophet and apostle of God.

This prophet demands perfect obedience, in virtue of the authority of divine revelations, which are handed down, from time to time, as occasion demands. From his decrees there is no appeal, and against his will there must be no resistance.

The creed and the theology are subject to change by new revelations. Their present condition is:

That there are many gods, of both sexes; but to Mormons there is but ONE GOD, the Father of mankind and Creator of the earth.

Men and women are literally the sons and daughters of God; and are spiritually begotten by God, in the heavens, and sent into this earth.

God has a form, of which the human form is an image; His body being of spiritual substance. Spirit is only matter of a finer degree.

God is omnipotent, but not omnipresent. He is every where present by His Holy Spirit. He has a body, parts, and passions. His residence is at the centre of the universe, near the planet Kolob, which revolves once a day (a day is 1,000 years.) (This planet has not yet been noticed by astronomers.)

JESUS CHRIST was the Son of God, literally begotten by the Father, and had the Spirit of God in the body of a man. After his resurrection he had a body of flesh and bones only, typical of man's resurrected body. He differs in nothing from the Father, except in age and authority.

The HOLY SPIRIT is a subtile fluid, like electricity, and pervades all space. Electricity is the subtlest form of matter. By the agency of the Holy Spirit all so-called miracles are performed, which are simply the effects of natural laws of a higher character than those known to us. The Holy Spirit is communicated by laying-on of hands, by one of the properly authorized priesthood, the recipient being able to perform wonderful things, either of prophesy, of healing, or of speaking in unknown tongues, &c.

There are THREE HEAVENS, the telestial, the terrestrial, and the celestial. The telestial and the terrestrial heavens are to be occupied by those who have neither obeyed nor rejected the gospel. The telestial is typified by the stars, and the terrestrial by the moon. The celestial, or HIGHEST HEAVEN, has for its type the sun, and is reserved for those who received the testimony of Jesus, believed on his name, were baptized by one having authority from him, and who afterwards lived a holy life.

The earth, as purified and refined, after the second coming of Christ, is to be the final habitation of those entitled to the glories of the celestial kingdom.

Jerusalem is to be rebuilt, and Zion, or the New Jerusalem, is to be built in Jackson County, Missouri (whence the saints were expelled in 1833.)

The fourth class of persons are those who sin against the Holy Ghost (which is apostacy after receiving the laying-on of hands,) and these go

away into everlasting punishment, to remain with the devil and his angels.

For MEMBERSHIP it is required to believe in Jesus Christ as the Son of God, and in his authorized priesthood; to repent of all sins; to be baptized by immersion; to receive the laying-on of hands.

THE FAITH AND DOCTRINE.

"1. We believe in God the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost, who bears record of them, the same throughout all ages and forever.

"2. We believe that all mankind, by the transgression of their first parents, and not by their own sins, are subject to eternal banishment from the presence of God, their bodies never to rise from the dust, and their spirits to remain under the power of Satan, with no power of their own to escape therefrom.

"3. We believe that through the sufferings, death, and atonement of Jesus Christ all mankind, without one exception, are to be completely and fully redeemed, both body and spirit, without any condition on their part; the most righteous man that ever lived, and the most wicked wretch, without any agency of their own, were placed under the same curse, and they both alike will be redeemed. (Rom. v, 18; John xii, 32.) Jesus hath destroyed the effect of the original sin; hence eternal life will be theirs if they themselves are not found transgressors of the law.

"4. We believe that infants are incapable of knowing good and evil, and that therefore there is no law given to them; hence they are innocent, and if they should die would enjoy eternal life.

"5. We believe that those who grow up to years of understanding know good and evil, in consequence of Adam's sin; and are capable of obeying and disobeying a law; and the penalty for sin is a second banishment from the presence of God.

"6. We believe that this second law only affects those who have done evil, having a knowledge of the law, in this life, or if they sin in ignorance, and afterwards come to know the law, they will be punished in the world to come. They are prisoners shut up in this world, waiting with awful fear, for the judgment, and cannot devise any way of escape; but Jesus has opened a way on conditions.

"7. We believe the first condition is to believe in God, the sufferings and death of his Son, Jesus Christ, his resurrection and ascension, and in the Holy Ghost.

"That the second condition is to repent humbly before God, and confess their sins with a broken heart and contrite spirit, to turn away from them, and make restitution to all whom they have injured, as far as it is in their power.

"The third condition is to be baptized by immersion in water, in the name of the Father, Son, and Holy Ghost, for remission of sins, by one who is called and authorized of Jesus Christ to baptize.

"The fourth condition is to receive the laying-on of hands, in the name of Jesus Christ, for the gift of the Holy Ghost, by the apostles or

elders, and to be received only by those who believe, repent, and are baptized into this church.

"These are the first conditions; all who comply with them receive forgiveness of sins, and are made partakers of the Holy Spirit, and become the adopted sons and daughters of God, being born again, first of water, then of spirit, and become children of the kingdom, heirs of God, saints of the Most High, the church of the first-born, the elect people, and heirs to a celestial inheritance, eternal in the presence of God.

"8. It is the duty and privilege of the saints to believe in and enjoy all the gifts, powers, and blessings which flow from the Holy Spirit, such as revelation, prophesy, visions, the ministry of angels, healing the sick by laying on of hands, the working of miracles, and all the gifts mentioned in Scripture. Inspired apostles and prophets are necessary to be in the Church in these days."

They also believe in the Millenium in a certain way, and they teach that the latter days are now passing.

The church services are conducted on the model of the Methodist Church, with the variation of giving the sacrament of water and bread during the sermon.

All members of the church are required to assent to the belief in one God, and one Christ; in the prophet Mormon, in the prophet Joseph Smith, Junior, and in the Church of the Latter Day Saints.

The ceremony of admission to membership includes a stripping, anointing with spiced and perfumed oil, the recitation of passages of Scripture from the Bible and from "Mormon;" robing in a peculiar dress, giving a new name, and the rehearsal of a kind of drama which symbolizes the creation, man's fall, Christ's atonement, and the whole Mormon plan of salvation.

The church organization consists of:

1. The PRESIDENCY of three, chosen from among the high-priesthood and apostleship, who are a President and two Counsellors. The President is also seer, revelator, translator, and prophet. Absolute ruler in both spiritual and temporal affairs.

2. The APOSTLES, who organize, build up, preside and minister.

3. The SEVENTIES, who are to preach the Gospel and administer its ordinances and blessings. The PATRIARCH blesses the fatherless, and prophesies their future.

4. The ELDERS and HIGH PRIEST. The high priest has care of the churches abroad. The elders preach and baptize, and ordain other elders, teachers, and deacons. These are all of the Melchizedek priesthood, and they are hedged about with holy sanctions and sublime mysteries, which awe the minds of simple persons. They hold the KEY by which all heavenly mysteries and spiritual blessings are locked up and unlocked, only by the duly authorized agent.

5. The AARONIC priesthood, including bishop, priest, preacher and deacon. The HIGH COUNCIL consists of twelve high priests, with a president, who settle all important difficulties. They hold the KEYS of the ministering of angels, and are to attend to outward ordinances; the letter of the Gospel, the baptism of repentance for the remission of sins.

The present peculiar institution of POLYGAMY was not originally a part of the system, and was added to it by the "prophet" Joseph, in 1843. It produces divisions, schism, and one of the Mormon elders says, "there is scarcely a mother in Israel but would, if they could, break asunder the cable of the Church of Christ, and say that they have not seen a week's happiness since they became acquainted with that law, or since their husbands took a second wife."

The "Book of Mormon" bears witness against the evil, and it is only sustained on the plea of a later revelation.

They claim that only a small portion of the world is opposed to it, and insist that their people believed in the doctrine long before the "revelation" was received.

The law requires that when a man wishes to take a certain woman for a wife and has a wife already, he must ask a prophet's advice, who must receive a special revelation in his case; then he gets the consent of the parents, and, lastly, of the lady herself. The President can overrule any first wife's objections to a second or more wives, even to the extent of divorce.

A Mormon may have as many wives as he can support. There is no such crime as incest.

There is a "higher degree" marriage, called the "Order of the Cloistered Saints." This concerns purely spiritual wives, an idea borrowed from the Vermont Methodists (Perfectionists.) A man and a woman can form a spiritual union, even if both are married to others. The duties and privileges of the spiritual marriage are in no particular different from any other. A man may "seal" a wife for time only, or for both time and eternity.

Marriage for eternity may be contracted with either the living or the dead, by substitution. (The ancient Hebrews required a brother to raise up children in the name of the dead with the widow.) The woman becomes the spiritual wife of some dead saint, and the actual companion of some living one. In such a state of society there seems to be no such crime as adultery.

"A woman has no soul apart from her husband, and can only hope to be saved by becoming a wife."

The natural effect on woman of these ideas and laws has been to seclude her from society by a kind of Mohammedan jealousy, which is in dismal contrast to the Christian home, and to drape her form in the cheap drab of suggestive mourning.

Men who die unmarried will have their development checked, and they will be only servants and messengers forever.

The Mormons are a praying people, shaping every action, domestic or public, social or commercial, by what they conceive to be the will of God.

The Church is free, and open to comers from every quarter, and every creed in the world, except to the Negro, who is regarded as the descendant of Cain, the first murderer.

The spirit of the Church is to tolerate all dissenters, asking no questions, applying no test, demanding no sacrifice. The convert merely

adds to his former creed a new truth, accepts the prophet Joseph in addition to his original faith.

The Church teaches that God is in constant, daily and hourly contact with his saints, in all their occupations, from sealing a wife to leading an army.

"True worship is true enjoyment; a blessing from on high; a sense of duty being done, of service accepted, of life refreshed."

Work is honorable; the whole earth being regarded as a waste to be redeemed by labor into the future heaven. Blessed by labor, the earth becomes a paradise for man's enjoyment. To be a toiling and producing man, is to be in a state of grace.

The Mormons, if they could have remained isolated in their "happy valley," and controlled their people and their resources, would have carried out their original intention of founding a separate nation, distinct in religion, fenced in by the Rocky Mountains, rich and powerful, and the whole people, with all their wealth, the slaves of one absolute master, in what they intended should be called "The Kingdom of God."

The principal causes why this result was not reached, were, the discovery of silver mines in the territory, the opening of the Pacific Railroad, and the Reform movement in the Mormon Church.

When the movement to Utah was first designed, the territory was out of the Union, and if it could have been carried forward to a success before the Mexican war, which resulted in annexing a part of California, including Utah, to the United States, the Mormons would have been independent of the Government at Washington, but the Union extended its jurisdiction to the Pacific, and the Mormons were compelled to recognize its authority, and applied for admission under the title of the "State of Deseret." On account of the peculiar institution of polygamy, Congress still governs the country as the Territory of Utah, refusing it admission as a state.

Brigham Young has been the actual ruler of the Mormon State until a very recent time, although several governors have been appointed by Congress, and have resided in Utah. Young has been the appointee of Congress, and also the Indian Agent. When he was not governor he was actual ruler, and his wishes were law at Washington, removing any of the officers of the United States in Utah at his will.

The first military force sent out to support the authority of Congress among the Mormons was under the command of Colonel Steptoe, who was favorable to the "saints," and did not effect its purpose, Young continuing his disloyal speeches and conduct, and his priesthood by their arrogance and defiance succeeded in driving the United States judges from the Territory.

The first vigorous measures were begun under Buchanan's administration, when Albert Sidney Johnston was sent out with a force, but at the wrong time of the year, when they had to go into winter quarters at Ham's Fork, which delay gave the Mormons time for action.

Young was careful to announce that he was governor by the appointment of Congress; had not been removed; did not need the army for

any purpose, as his district was in peace, and the laws obeyed; and, moreover, the apostles declared that they would burn and destroy every city and farm in the valley, leaving it the wilderness it was when they found it, and, as Brigham said, "Make a Moscow of every settlement, and a Potter's Field of every canon," if the United States army should enter his territory. When the special commissioners, with the newly-appointed governor, Cumming, arrived in Salt Lake City, the threatened exodus was actually begun, when Governor Cumming, by judicious management, averted the evil, and restored peace, and Camp Douglas was established in sight of Salt Lake City.

This conduct of the Mormons caused a general reaction in their favor in this country and in Europe.

When the rebellion broke out in 1861, Young declared in favor of secession, probably hoping the Union would go to pieces and give him a chance to erect his "Kingdom of God."

The Reform movement began to call attention to itself by asserting in its newspapers the absurd idea that Mormonism was essentially republican, and gained friends among the Gentiles as well as the "Saints," including several leading elders.

When the Pacific Railroad became a certainty, Young secured a large contract for the construction of the section in Utah (the last spike was driven Jan. 10, 1870,) and introduced the telegraph in 1866, connecting the different settlements, centralizing and organizing his power.

A means of increasing the power of the church, and especially of its leader, was devised in the system of co-operation among Mormon merchants, known as "Zion's Co-operative Mercantile Institution," excluding the Gentiles; to which it was intended to add the "Celestial Order of Enoch," which, by a skillful arrangement, was to supersede the law of tithing, and in effect "consecrate" the entire property and the persons of the Saints to the sole use and control of the "prophet, priest and king," Brigham Young. The persistence of Young in pushing this scheme, aroused opposition in his church, caused a schism among his elders, and provoked the passage by Congress of the "Cullom" bill, and was one of the incentives to the visit of Vice President Colfax, whose calm, clear, truthful eloquence left an indelible impression on the minds of the Saints which has already resulted in hopeful signs of progress towards a solution of the Mormon difficulty, aided by such men as Harrison and Godbe, and their friends.

Young also attempted to control the price of labor, by threatening to bring in Chinese laborers, but he was defeated in this movement by the press, especially the Utah Magazine, and when the autocrat had really been once firmly checked in one of his pet schemes, his rage was fierce, but useless, for the Reform was now fairly and boldly under way. His claim to infallibility was put to the test of facing his bad policy and blunders; one of the most important of these being his neglect to open up and popularize the mineral resources of the territory.

As an offset to this movement, the "prophet" attempted a peculiar work, no less than prophesying, in the "School of the Prophets," concerning the danger that was threatening his "Israel," denouncing by

name Godbe, Harrison, Stenhouse, Watt, Tullidge, and others, and summoning them to appear for trial.

The prophet made another blunder, for instead of silencing a few elders he created a party against himself in his church, and had his supremacy denied by Godbe in a plain, sensible, and powerful speech, before several thousand "Saints," followed and seconded by Elder Harrison, when the Reform was advanced to a public recognition, respect, and power, in an organized movement of protest and reform, which, as an event of rebellion, may be dated from December 19, 1869.

On February 12, 1870, a bill of the Utah Legislature was approved by President Young, granting the right of suffrage to women, which proved to be another assistant to the reform movement.

Still another mistake was made by Young in packing the political meeting just preceding the city elections, and defeating the free action of the people, which called out a protest from the United States officers, threatening the presence of their soldiers in the streets on election day.

The case was carried to Washington and laid before President Grant, by W. S. Godbe, when the policy of the government was announced to be to use the army as a moral force only, unless circumstances compelled other action, and to allow the saints to work out their own redemption.

General Shaffer was sent to Utah as governor, with explicit direction to overturn the rule of the theocracy, which he has done by asserting the supremacy of the United States, and maintaining it in his proclamation forbidding the mustering, arming, or drilling of the Mormon militia, September, 1870. The matter was settled practically on the 4th of July, 1871, when an attempted parade of the militia was abandoned by the Mormon leaders, on an order from the United States officer in command.

The recent decision of Chief Justice J. B. McKean, that the United States Marshal has the right to call the jurors of the Supreme Court, takes the United States courts out of the hands of the "Saints."

The future of the "Church of Saints" seems to be destined to witness great changes, probably no less than an entire renunciation of the blot and blunder of polygamy, and a repudiation of the assumed power of the prophet, ending in the establishment of a republican form of government.

The support of the church, and all of the machinery of government, is derived from a tithe of one-tenth of all produce of the head or hand.

The existence of a second Mormon Church, which is a formidable and increasing body, including great numbers of the saints, is chargeable to the deep-rooted opposition to the state of polygamy. Very few believe that Joseph lived in that state; and his four sons, Joseph, William, Alexander, David, and their mother, (Emma) his widow, deny and denounce the imposture of plurality. This party is now opening the door to the incoming of the enemies of the system.

The absolute sway of Brigham Young has been broken by the United States government, and several governors of Utah have ruled in Salt Lake Valley. An attempt to parade the Mormon militia, against the

orders of the governor, only last July 4 (1871), ended in a triumph for the government, and the laws were sustained.

But this assertion of the law was only preliminary to proceedings far more fatal to the authority of Brigham Young and the life of the Church. A little over two months afterwards, on September 19, the Grand Jury of the United States was empanelled at Salt Lake City, and during its session bills of indictment on charges of bigamous practices were found against Brigham Young, Daniel H. Wells, the Mayor of the city, Thomas Hawkins, and others, who were subsequently arrested, Brigham being taken October 2d and immediately admitted to bail. The case of Thomas Hawkins was at once proceeded with, and having been convicted, he was sentenced to a fine of $500 and imprisonment at hard labor for three years. The other cases could not be pushed, inasmuch as against none of the defendants would the first wife prefer the charge, as required by law. An appeal was entered by Hawkins, but there is little chance of the verdict being set aside. The conviction practically settles the fate of polygamy, placing every Mormon at the mercy of his first wife. But the authorities did not stop here. Their next step was to secure the indictment of Mayor Wells, Hosea Stout, formerly general of the Territory, William Kimball, Brigham Young, Joseph A. Young and Orson Hyde, on the charges of murdering as far back as 1847, by means of the "avenging angels," persons obnoxious to the Mormon government. On October 28 the three first-named persons were arrested, and Mayor Wells admitted to bail, but Brigham Young and Orson Hyde had left the city before that day, and for a time it was thought that the former had abandoned forever the community over which he had so long held despotic sway. Toward the close of the year, however, he returned to the city, and being at once arrested, he was taken before Chief Justice McKean, who absolutely declined to admit him to bail, whereupon, having tendered one of his properties to the United States Marshal for the purpose, he became a prisoner in his own house. Orson Hyde is still at large. Chief Justice McKean has been the leading spirit in the prosecutions, which have occasioned apprehensions from time to time of violence, and the presence of military reinforcements to check any possible ebullition. All such fears, however, have proved groundless, no opposition being offered by the Mormons to the course of the law, except in the way of denunciatory speeches.

Steps are again being taken to procure the admission of Utah into the Union as a State.

The "Temple of the Lord" is in process of building, with large blocks of granite, quarried near (18 miles). When it is finished, Brigham says "that Christ with his holy angels, the prophets and apostles of old, and Joseph and Hyrum, and all who have died in the faith, and all who have obeyed revealed authority, will come and set up His kingdom on earth."

The Joseph Smith, Junior, who was sainted by the mistake of a mob a few years ago, in the midst of less than thirty thousand followers, now has in the Church nearly a million. The living Joseph was the weakest thing in the movement; the dead prophet excited the most terribly powerful fanaticism, the religion of impulse and inclination.

VALUABLE INFORMATION AS TO THE DIFFERENT RELIGIOUS DENOMINATIONS OF THE WORLD.

The population of the world is religiously distributed very nearly in the following proportions:

Christians	388,600,000	Pagans	200,000,000
Buddhists	360,000,000	Mohammedans	165,000,000
Other Asiatic Religions	360,000,000	Jews	7,000,000

In Europe, America, Australia, and many of the Polynesian Islands, Christianity is the prevailing creed of every State. In Africa, the only independent Christian States are Abyssinia and Liberia, while Christianity prevails in several European colonies. The largest empire of Asia—Russia—is also a Christian country. India, the third country in point of extent, is under the rule of a Christian government, and so is a large portion of Farther India.

The Mohammedan countries in Asia are Turkey, Persia, Affghanistan, and the Khanates of Central Asia; in Africa—Morocco, the dependencies of Turkey (Egypt, Tunis, Tripoli,) and a number of interior States.

Buddhism prevails in India, Farther India, in many parts of China, and in Japan. The governments of Japan, Burmah, and Siam are Buddhist; the government of China adheres to the religion of Confucius.

GENERAL STATISTICS OF CHRISTIANITY.

It is common to divide the Christian Churches into three groups:

(1.) *The Roman Catholic Church.* This Church is apparently one organization, and the recognition of the Pope as the head of the entire Church is an article of faith. There is one religious organization in Holland, (the Jansensits,) who, while they claim to belong to the Roman Catholic Church, are not recognized by the Pope. Besides, in the Roman Catholic countries of Europe there are many millions whose connection with the Roman Catholic Church is only nominal, of which the attitude of Italy, Austria, France, Belgium, Spain, Portugal and other States is a conclusive proof.

(2.) *The Eastern or Oriental Churches.* This group embraces the following denominations: The Greek Church, the Armenian Church, the Nestorians, the Jacobites, the Copts, and the Abyssinians. All of them recognize the first Œcumenical Council of Nice, and have Bishops for whom they claim an apostolic succession.

(3.) *The Protestant Churches.* All the Churches not belonging to one of the two preceding groups, are generally comprised under the colleclive name of Protestants.

The following tables contain, as nearly as can be ascertained, the statistics of the Roman Catholic, Eastern and Protestant Churches in every country of the world.

AMERICA.

	Total Population.	Roman Catholic.	Protestant.	East. Church.
United States, (including Alaska,)	40,000,000	5,000,000	33,500,000	10,000
Mexico	8,218,080	8,200,000	5,000	
Central American Republics	2,665,000	2,660,000	5,000	
United States of Columbia	2,920,473	2,890,000	10,000	
Venezuela	2,200,000	2,200,000	.....	
Ecuador	1,300,000	1,250,000	.....	
Peru	2,500,000	2,400,000	2,000	
Bolivia	1,987,352	1,750,000	.....	
Chili	2,084,960	1,950,000	20,000	
Brazil	11,780,000	11,100,000	100,000	
Argentine Republic	1,465,000	1,340,000	20,000	
Paraguay	1,337,431	1,337,000	.....	
Uruguay	350,000	237,000	3,000	
Hayti	572,000	560,000	10,000	
San Domingo	136,500	135,000	1,000	
Brit. N. America—(Domin. of Canada, Pr. Edwards Isl., Newfoundland, Brit. Columbia, Red River Col., Bermuda,)	3,880,000	1,700,000	2,100,000	
Other British Possessions	1,130,910	150,000	600,000	
Danish Possessions, Greenland, St. Thomas, St. John, St. Cruz,)	48,231	9,200	38,000	
French Possessions	315,677	314,000	1,000	
Spanish Possessions	1,979,838	1,977,000	2,000	
Dutch Possessions	92,521	32,000	40,000	
Swedish Possessions	2,898	800	2,000	
Patagonia and Fireland	30,000	.....	.....	
	86,996,871	47,192,000	36,459,000	10,000

EUROPE.

	Total Population.	Roman Catholic.	Protestant.	East. Church.
Portugal	3,987,861	.....	7,000	
Azores and Madeira	363,658	4,340,000		
Spain	16,302,626	16,280,000	10,000	

	Total Population.		Roman Catholic.	Protestant.	East. Church.
Andora	12,000	.....	12,000	.....	
France	38,191,094	.....	36,000,000	1,600,000	
North German Confederation	29,910,377	.....	7,875,000	20,682,000	2,000
South German States	8,611,523	.....	4,935,000	3,351,000	
Austria	35,553,000	.....	27,000,000	3,600,000	3,200,000
Italy	25,091,308	.....	24,710,000	6,000	
San Marino	5,700	.....	5,700	.....	
Monaco	1,887	.....	1,800	.....	
Switzerland	2,510,494	.....	1,023,000	1,482,000	
Holland	3,552,665	.....	1,450,000	2,200,000	
Luxemburg	199,958				
Belgium	4,984,451	.....	4,850,000	25,000	
Great Britain	29,321,288	.....	6,100,000	23,400,000	
Heligoland, Gibraltar and Malta.	163,683				
Denmark	1,608,095	.....	1,000	1,675,000	
Faroe and Iceland	75,909				
Sweden	4,070,061	.....	5,000	5,760,000	
Norway	1,702,473				
Turkey	13,544,000	.....	700,000	50,000	12,500,000
Roumania	3,864,848				
Servia	1,078,281				
Montenegro	196,238				
Greece	1,096,810	.....	60,000	3,000	1,270,000
Ionian Islands	251,712				
Russia	67,260,431	.....	6,769,000	4,122,000	52,810,000
	293,513,035		142,117,500	68,028,000	69,782,000

ASIA.

	Total Population.		Roman Catholic.	Protestant.	East. Church.
Russian Possessions	9,748,017	.....	25,000	10,000	4,885,000
Turkish Possessions	16,463,000	.....	260,000	10,000	3,000,000
Arabia	4,000,000	...			
Persia	5,000,000	.....	10,000	2,000	300,000
Affghanistan and Herat	4,000,000	...			
Beloochistan	2,000,000				
Toorkistan	7,870,000	...			
China and dependencies	477,500,000	.....	700,000	20,000	1,000
Japan	35,000,000	.....	100,000	1,000	
East India and British Burmah	193,340,414	.....			300,000
Ceylon	2,049,728	.....	1,600,000	500,000	
Farther India	20,769,945	.....			
East India Islands	27,678,477	.....	2,000,000	170,000	
	805,419,477		4,695,000	713,000	8,486,000

AFRICA.

The total population of Africa was estimated in 1868 at 190,950,000. The statistics of the Christian population are about as follows:

	Roman Catholic.	Protestant.	East. Church.
British Possessions	140,000	500,000	
French Possessions	133,000		
Portuguese Possessions	439,000		
Spanish Possessions	12,000		
Angola, Benguela, Mozambique	100,000		
Algeria	190,000	10,000	
Egypt	50,000	10,000	200,000
Abyssinia	30,000	.....	3,000,000
Liberia		40,000	
Morocco and Fez	200		
Tunis and Tripoli	10,000		
Madagascar	2,000	50,000	
Orange Free State	.....	15,000	
Transvaal Republic	.....	30,000	
Kaffraria	.....	30,000	
Basutos	.....		
	1,106,200	685,000	3,200,000

AUSTRALIA AND POLYNESIA.

The total population of Australia, according to the latest census, was 1,313,946; the population of the islands is estimated at 2,823,925; total, 4,192,000.

The number of Roman Catholics in New South Wales is 99,193; in South Australia, 15,594; in Victoria, 107,610; in New Zealand, about 30,000; in the Sandwich Islands, 22,000. The total number of Roman Catholics in Australia and Polynesia may be estimated at 350,000.

Nearly the whole population of the English Possessions, that is not Roman Catholic and Jewish, may be set down as Protestant. This gives about 1,300,000 for Australia, Tasmania and New Zealand. In the Sandwich, Fiji and other islands, there may be about 150,000. Total number of Protestants, abont 1,450,000.

RECAPITULATION—TOTAL.

	Total Population.	Roman Catholic.	Protestant.	East. Church.
America	86,996,871	47,192,000	36,459,000	10,000
Europe	293,513,035	142,117,000	68,028,000	69,782,000
Asia	805,419,908	4,695,000	713,000	8,486,000
Africa	190,950,609	1,106,200	685,000	3,200,000
Australia and Polynesia	4,000,000	350,000	1,450,000	
	1,380,880,423	195,460,200	107,335,000	81,478,000

CONTRIBUTIONS IN AMERICA.

1. CHURCH BUILDING.

Amer. Congregational Union	$50,642	Presb. Church, Reformed [O.S.]	$28,351	
Lutheran Church Extension Society	4,258	Presbyterian Church, United	5,686	
Meth Epis. Church [North]	61,535	Reformed [Dutch] Church	13,708	
Presb. Church, U. S. A. [North]	210,930	Reformed [German] Church	6,598	
				$381,750

2. EDUCATION FOR THE MINISTRY.

American Education Society	$28,369	Presbyterian Church [United]	$4,288	
Presb Church, U. S. A. [North]	246,889	Reformed Church [Dutch]	13,181	
Presb. Church, U. S. [South]	17,369			$310,096

3. MISSIONS.

1.—FOREIGN.

American Bapt. Miss. Union	$200,953	Presb. Board of Foreign Miss. [South]	$29,048	
American Board of Commission for Foreign Missions	525,215	Presb. Board of Foreign Miss. [United]	53,805	
Am. Church Miss. Society	107,931	Presb. Church [Reformed]	8,453	
American Colonization Society	71,080	Protestant Episcopal Board of Foreign Missions	88,342	
American and Foreign Christian Union	116,689	Southern Baptist Board of Foreign Missions	14,832	
Free Will Baptist Society	9,480	Woman's Union Missionary Society	59,599	
Methodist Episcopal Church [North]	187,863			$1,789,898
Presb. Board of Foreign Miss. [North]	316,542			

2.—HOME.

American Baptist Home Missionary Society	$190,051	Presb. Board of Home Missions [North]	$300,598	
American Female Guardian Society	71,936	Presb. Board of Home Mis. sions [United]	28,177	
American Home Missionary Society	283,102	Presb. Board of Sustentation [South]	23,430	
American Seaman Friend's Society	74,065	Prot. Epis. Board of Domestic Missions	132,859	
Methodist Episcopal Missionary Society [North]	442,240	Reformed Church [Dutch]	26,950	
				$1,573,418

3.—FREEDMEN.

American Missionary Association	$413,000	Presb. [United] Board for Freedmen	$14,744	
Presb. Com. of Miss. for Freedmen	90,079	Prot. Epis. Board for Freedmen	20,831	
				$538,654

4. PUBLICATION.

1.—BIBLE.

American Bible Society	$747,058	Amer. Bible Union [Baptist]	$58,368	
Amer. and For. Bible Society	16,054			$821,480

2.—PUBLICATION.

Amer. Baptist Pub. Society	$321,799	Presb. Board of Pub. [North]	$207,595
Amer. Sunday School Union	429,043	Presb. Board of Pub. [South]	35,457
Amer. Tract Society [Boston]	104,966	Reform. Church Board of Pub. [Dutch]	31,294
Amer. Tract Soc. [New York]	479,081		$2,254,826
Methodist Book Concern	594,191		
National Temperance Society	51,400		
Aggregate			$7,670,122

5. YOUNG MEN'S CHRISTIAN ASSOCIATIONS.

The number of Young Men's Christian Associations reported to the General Convention at Albany in 1866 was sixty-three. They have since greatly multiplied in numbers, as appears from the following table:

	Montreal. 1867.	Detroit. 1868.	Portland. 1869.	Indianapolis. 1870.
Associations reporting	141	257	325	378
Associations not reporting	104	256	334	425
Total	245	513	659	803

Of these 325 report 50,901 members; and eleven have Association Buildings, as follows:

Place.	*Value.*	*Debt.*	*Place.*	*Value.*	*Debt.*
Bethlehem, Pa	$25,000	$6,500	Rockport, Mass	$3,500	$1,500
Newtown, N. Y	5,000	2,000	San Francisco, Cal	125,000	45,000
N. Y. City	500,000	150,000	Shoreham, Vt	2,000	400
N. Y. City (German)	20,000	17,000	Chicago	200,000	
Omaha, Neb	6,000	1,500	Washington, D. C	200,000	
Philadelphia, Pa	75,000				

Nine others have undertaken to secure buildings, and pledges of large sums of money have been made for this object.

CONTRIBUTIONS IN GREAT BRITAIN.

1. EDUCATION.

Book Society	£8,169	Church of Scotland Education	£7,554
Brit. and Foreign School Society	15,539	Education of the Blind	1,871
British Orphan Asylum	4,800	Free Church of Scot. Education	25,180
Christian Book Society	760	Home and Colonial School Society	9,022
Chris. Vernacular Educ. Soc. for India	9,105	Ragged School Union	45,240
Church of Eng. Sunday School Institute	4,433	Reform and Refuge Union	5,879
			£164,355

2. MISCELLANEOUS.

Additional Curates Society	£36,832	Liberation Society	£6,698
Army Script. Readers' Friend Society	8,926	Lord's Day Observance Soc.	1,242
Asso. in aid of Deaf and Dumb	1,259	Mariner's Friend Society	424
Band of Hope Union	2,571	National Temperance League	4,154
Baptist Bible Translation Soc.	4,948	Naval and Military Bible Soc.	2,171
Baptist Building Fund	1,135	Palestine Exploration Fund	3,500
Baptist Tract Society	1,071	Protestant Reformation Society	4,132
Brit. and For. Sailors' Society	5,436	Seamen's Christian Friend Soc.	1,016
British Home for Incurables	10,036	Systematic Beneficence Society	1,200
Friend of the Clergy Corporation (about)	10,000	Workingmen's Lord's Day Rest Association	848
Ladies' Association for Imp. of Syrian Women	4,636	Young Men's Association,	3,592
			£116,447

3. MISSIONS.

1.—COLONIAL AND CONTINENTAL.

Col. and Con. Church Society	£33,806	Free Church of Scotland Col. and Con. Miss	£3,321
Col. Miss. Soc. (Congregational)	5,212		£47,126
Church of Scotland Colonial and Continental Miss	4,787		

2.—FOREIGN.

Baptist Missionary Society.....	£39,339	So. for the Propagt'n of the Gos.	£106,434
Church Missionary Society.....	141,828	South American Miss. Society..	7,925
Church of Scotland For. Miss...	8,601	Turkish Missions Aid Society...	2,794
English Presbyterian For. Miss	7,330	United Meth. Free Churches...	10,445
Free Church of Scot. For. Miss	34,935	Unit. Presb. Church For. Miss.	29,118
London Missionary Society.....	104,670	Wesleyan Missionary Society...	145,751
Primitive Meth. Miss Society...	20,300		£659,470

3.—HOME.

Ch. of England Scripture Readers' Society.....	£12,111	Irish Church Missions	£23,197
Ch. of Scotland Home Miss. and End. Fund.....	31,339	Irish Evang. Soc. (Congregat'l)	3,971
Church Pastoral Aid Society....	51,994	Irish Society,.....	7,857
English Presb. Home Missions	2,408	London City Mission.....	40,616
Free Church of Scotland Home and Highland Missions...	15,708	Unit. Presb. Church and Home Mission.....	10,865
Home Miss. Soc. (Congregat'l)	9,715	Wesleyan Home Missions.....	25,787
			£235,538

4.—JEWISH MISSIONS.

British Jewish Society.....	£8,680	London Jewish Society.....	£33,879
Church of Scot. Miss. to Jews..	4,245	Operative Jewish Converts.....	5,381
Free Ch. of Scot. Miss. to Jews	4,245		£60,800

4. PUBLICATION.

British and Foreign Bible Society.....	£182,265	Religious Tract Society (exclusive of sales).....	£14,979
			£197,244
Aggregate, ...			£1,480,980

Statistics of 51 Denominations of Protestants in 1870, and for 5 and 10 years past.

			Churches.	*Members.*	*Ministers.*
1.	Congregational.....	1860,	2,369	230,000	1,922
		1865,	2,720	263,000	2,760
		1870,	3,050	300,500	3,000
2.	Presbyterian, Old School.....	1860,	3,480	279,000	2,577
		1865,	2,600	232,500	2,200
	Old and New School.....	1870,	4,370	450,000	4,250
3.	New School.....	1860,	1,480	135,000	1,520
			1,480	144,000	1,700
4.	Presbyterian Church, South.....	1865,	1,280	84,000	811
5.	Reformed Presbyterian.....	1870,	1,470	83,000	840
		1860,	60	6,500	50
		1865,	91	7,800	65
		1870,	93	8,600	86
6.	Synod of Reformed Presbyterian.....	1865,	80	6,500	61
7.	Associated Presbyterians, or United Presbyterian Church in North America	1860,	660	57,000	440
		1865,	659	58,200	515
		1870,	730	67,000	554
8.	Asso. Reformed,.....	1843,	43	1,300	34
		1867,	44	1,630	16
9.	Asso. Reformed, South.....	1867,	26	1,500	30
10.	Asso. Reformed, North.....	1867,	15	780	11
11.	Free Presbyterian.....	1861,	49	4,000	41
12.	Ind. Presb. in No. and So. Carolina...	1861,	9	1,000	4
13.	Cumberland Presbyterian.....	1860,	1,190	85,000	927
		1865,	1,200	98,000	1,000
		1870,	1,195	88,000	1,120
14.	Lutheran,.....	1860,	2,600	280,000	1,400
		1865,	2,857	313,000	1,620
		1870,	3,538	392,720	2,210
15.	German Reformed,.....	1860,	1,050	93,000	390
		1865,	1,160	108,000	470
		1870,	1,195	120,000	525
16.	United B. in Christ. Ger.....	1860,	2,500	75,000	600
		1865,	3,320	96,000	830
		1870,	3,729	109,411	877
17.	Moravians	1860,		6,000	24
		1865,		6,500	23
		1870,		6,770	26

			Churches.	*Members.*	*Ministers.*
18.	Dutch Reformed, (Name changed to Reformed Church in America	1860,	371	50,500	388
		1865,	428	55,000	440
		1870,	470	62,000	500
19.	Mennonites	1850,	273	35,000	245
		1865,	315	38,000	270
		1870,	317	40,200	271
20.	Reformed Mennonites	1860,	70	11,000	56
21.	German Evangelical Association (German Methodists)	1860,	301	34,000	261
		1865,	305	51,000	410
		1870,	490	63,400	480
22.	Christians	1860,	1,500	325,000	2,000
		1865,	5,000	500,000	3,000
		1870,	5,444	530,000	3,200
23.	Church of God	1860,	278	14,100	141
		1865,	350	31,000	150
		1870,	400	35,000	260
24.	Baptists	1860,	17,600	930,000	7,200
		1865,	12,712	1,041,000	7,870
		1870,	12,020	1,221,350	8,790
25.	Free Will Baptists	1860,	1,179	56,800	955
		1865,	1,285	56,785	1,151
		1870,	1,385	67,000	1,180
26.	7th Day Baptists	1860,	58	6,700	52
		1865,	78	6,800	55
		1870,	80	7,300	75
27.	German Baptists (Dunkers)	1860,	161	8,705	151
		1865,	204	21,000	146
		1870,	200	20,000	150
28.	German 7th Day Baptists	1860,		1,800	187
29.	Antimission Baptists	1860,	1,751	62,000	477
		1865,	1,790	67,000	813
		1870,	1,830	120,000	940
30	Six Principle Baptists	1870,	20	31,000	18
31	River Brethren	1860,	80	7,000	65
32	Disciples of Christ (Campbellites)	1860,	1,890	300,000	1,480
		1865,	1,800	305,000	1,520
		1870,	1,809	307,000	1,525
33	Protestant Episcopal	1860,	2,151	142,300	2,118
		1865,	2,322	154,118	2,467
		1879,	2,520	208,700	2,840
34	Methodists (Protestant Episcopal)	1860,	7,300	960,080	6,600
		1865,	7,200	965,000	6,121
		1870,		1,299,000	8,835
35	Methodist Protestant Church	1860,		91,000	2,100
		1870,		73,000	1,800
36	Methodist Church	1867,		50,000	625
		1869,		49,030	624
37	True Wesleyan Methodist	1860,	605	21,000	565
		1865,	600	23,000	500
		1870,	420	20,000	225
38	African Methodist Episcopal	1860,	350	20,000	320
		1865,	600		405
		1870,	1,580	210,000	1,500
39	Zion African Methodist Episcopal	1860,		6,000	
		1865,		39,000	296
		1870,		165,000	310
40	Methodist Episcopal South	1860,		700,000	2,408
		1865,		505,000	3,750
		1870,		560,000	3,980
41	Free Methodist	1860,	5	300	5
		1865,	70	4,500	75
		1870,	116	7,300	105
42	Wesleyan Primitive Methodists	1865,	23	2,000	20
		1870,	21	2,100	18
43	Quakers	1870,		100,000	
44	Hicksites	1870,		40,000	
45	Shakers	1870,		4,715	
46	Adventists	1870,		30,000	
47	Swedenborgian	1870,		6,000	
48	Spiritualism	1870,		175,000	
49	Mormon	1870,		60,000	
50	Church Perfection	1870,		260	
51	Catholic Apostolic	1870,		255	
	Total Number			6,500,000	

PART VI.

RELIGIOUS CEREMONIES AND CUSTOMS OF PAGAN NATIONS, &c.

SEC. I.—RELIGIOUS BELIEF AND CEREMONIES OF THE ANCIENT EGYPTIANS.

According to the most authentic ancient records in Egypt, the priests held the next rank to kings, and from among them were chosen the great officers of state. They enjoyed many privileges, and, among others, that of having their lands exempted from the payment of taxes; of which we have a remarkable instance in Genesis, chap. lxvii., verse 26, where we read that "Joseph made it a law over the land of Egypt that Pharaoh should have the fifth part, except the land of the priests only, which became not Pharaoh's." As they had the sole management of the religious rites and ceremonies, so they were at the head of all the public seminaries of learning; and to their care was committed the education of the youth, especially such as were designed for high employments. That the progress of idolatry was very rapid after the Deluge cannot be doubted; and yet the Egyptians pretend that they were the first who instituted festivals, sacrifices, and processions, in honour of the gods. These festivals were held in the most celebrated cities, where all the inhabitants of the kingdom were obliged to attend, unless prevented by sickness; and when that happened, they were to illuminate their windows with torches. They sacrificed many different sorts of beasts; and at every sacrifice the people drew near, one by one, and laid their hands upon the head of the victim, praying that God would inflict upon that creature all the punishment due to him for his sins. Then the priest stabbed the victim, part of which was burned, and part eaten; for no person was thought to gain any benefit from the sacrifice who did not taste less or more of it.

The Egyptians believed that the souls of men, at death, went into other bodies; such as had been virtuous going into such persons as were to be happy in the world; but the vicious, into the bodies of such as were to be miserable, and sometimes into those of serpents. In that state of punish-

ment they were to remain a certain number of years, till they had been purified from their guilt, and then they were to inhabit more exalted beings. The priest had the keeping of all the sacred books, whether relating to religion or to civil polity; and therefore to the common people every thing was delivered in a mysterious, emblematical manner. Silence, with respect to their sacred rites, was pointed out by a figure called Harpocrates, resembling a man, holding his finger upon his lips—intimating that mysteries were not to be revealed to the vulgar. They had likewise, at the gates of all their temples, images of a similar nature, called sphinxes; and every thing in their religion was symbolical. The figure of a hare pointed out attention, or watchfulness, because that creature has been always esteemed as one of the most fearful in the universe. A judge was painted without hands, with his eyes fixed on the ground, thereby intimating that a magistrate should judge with impartiality, without considering the characters or stations of the persons who are brought before him.

From attending in a careful manner to the perusal of the Egyptian history, it would seem, that while idolatry was in some measure cultivated by the neighbouring nations, there it flourished in a state of perfection. The number of their idols was endless; but those which seem to have been most regarded by them in ancient times were Osiris and Isis, which we have much reason to believe were the sun and moon. These, however, were only the general gods of Egypt, and such as were worshipped by the king and his courtiers; for almost every district had its particular deity. Some worshipped dogs; others, oxen; some, hawks; some, owls; some, crocodiles; some, cats; and others, ibis—a sort of an Egyptian stork. The worship of these animals was confined to certain places; and it often happened that those who adored the crocodile were ridiculed by such as paid divine honours to the cat. To support the honour of their different idols, bloody wars often took place; and whole provinces were depopulated to decide the question, whether a crocodile or a cat was a god! And yet it is remarkable, that although they disputed concerning the attributes of their idols, yet they all agreed in this, that every person was guilty of a capital offence who injured any of those animals whose figures were set up in their temples: of this we have a remarkable instance in Diodorus Siculus, who was an eye-witness to the fact which he relates.

A Roman soldier, during the time of Mark Antony, having inadvertently killed a cat at Alexandria, the populace rose in a tumultuous manner, dragged him from his house, and murdered him. Nay, such was the respect the Egyptians had for these animals, that during an extreme famine, they chose rather to eat one another than to hurt them. But of all the idols worshipped by the Egyptians, the Apis, or bull, had the preference; and it is undoubtedly from his figure that the Jews formed the golden calf in the wilderness. The most magnificent temples were erected for him; he was

adored by all ranks of people while living; and when he died, for he was a living bull, all Egypt went into mourning for him. We are told by Pliny, that, during the reign of Ptolemy Hagus, the bull Apis died of extreme old age; and such was the pompous manner in which he was interred, that the funeral expenses amounted to a sum equal to that of twelve thousand pounds sterling. The next thing to be done was to provide a successor for this god, and all Egypt was ransacked on purpose. He was to be distinguished by certain marks from all other animals of his own species; particularly he was to have on his forehead a white mark, resembling a crescent; on his back the figure of an eagle; and on his tongue that of a beetle. As soon as an ox answering that description was found, mourning gave place to joy, and nothing was to be heard of in Egypt but festivals and rejoicings. The new-discovered god, or rather beast, was brought to Memphis to take possession of his dignity, and there placed upon a throne, with a great number of ceremonies. Indeed, the Egyptians seem to have given such encouragement to superstition, that not content with worshipping the vilest of all reptiles, they actually paid divine honours to vegetables.

That such absurdities should have taken place among a people justly celebrated for their knowledge of the sciences, is what we are hardly able to account for; but that it did so, we have the greatest authority to assert, from the whole evidence of antiquity. To read of animals and vile insects honoured with religious worship—placed in the most pompous temples, erected at a most extravagant expense—that those who killed them should be put to death—and that those animals were embalmed after death, and treated with divine honours—is what a sober heathen would hardly believe; and yet we have it from the testimony of the most sober heathens.

We may add further, that to hear that leeks and onions were worshipped as deities—nay, were invoked in all cases of necessity—are such surprising instances of the weakness of the human understanding, and the corruption of human nature, that we have reason to bless God for the times, and the places where we were born. Lucian, a profane heathen author, who wrote about the middle of the second century of the Christian era, seems to have had very just notions of the ridiculous rites and ceremonies of the Egyptians in his time. His words are,—"You may enter into one of their most magnificent temples, adorned with gold and silver; but look around you for a god, and you behold a stork, an ape, or a cat."

It is, therefore, proper that we should inquire what motives could induce these people to act in such a manner; but here we are led into a large field indeed. The ancient Egyptians had a tradition that, at a certain period, men rebelled against the gods, and drove them out of heaven. Upon this disaster taking place, the gods fled into Egypt, where they concealed themselves under the form of different animals; and this was the first reason assigned for the worship of these creatures. But there was another reason

assigned for the worship of those animals, namely, the benefits which men often received from them, particularly in Egypt.

Oxen, by their labour, helped to cultivate the ground; sheep clothed them with their wool; dogs, among many other services, prevented their houses from being robbed; the ibis, a bird somewhat resembling a stork, was of great service in destroying the winged serpents with which Egypt abounded; the crocodile, an amphibious creature, was worshipped because it prevented the wild Arabs from making incursions; the ichneumon, a little animal, was of great service to them in different ways: he watches the crocodile's absence and breaks his eggs, and when he lies down to sleep on the banks of the Nile, which he always does, with his mouth open, this little creature jumps out of the mud, and leaping down his throat, forces his way down to his entrails, which he gnaws, then he pierces his belly, and thus triumphs over this most dreadful animal.

The first Christian fathers ridiculed the Egyptian idolatry, and painted the absurdity of it in the most lively colours, and asked the heathen priests how they could dishonour the great God of heaven and earth, by offering sacrifices to the vilest and most contemptible animals and reptiles, such as serpents, crocodiles, and cats. Indeed, God, in his righteous judgment, gave them up to a reprobate mind, and whilst they professed themselves to be wise, they became fools, for having changed the glory of the incorruptible God into an image, made like to corruptible man, and to birds and four-footed beasts, and creeping things.

The funeral ceremonies of the Egyptians deserve particular notice, for no people, of whom we have any account transmitted to us, ever paid so much regard to the bodies of their departed friends. Of this we have a striking instance in what still remains of their pyramids, the most stupendous buildings that ever were erected to perpetuate the memory of their princes. This ostentation, like most other customs, originated first in the courts of their kings; but in time was imitated, as far as lay in their power, by the lower ranks of people

When any of their relations died, the whole family quitted the place of their abode; and during sixty or seventy days, according to the rank or quality of the deceased, abstained from all the comforts of life, excepting such as were necessary to support nature. They embalmed the bodies, and many persons were employed in performing this ceremony. The brains were drawn through the nostrils with an instrument, and the intestines were emptied by cutting a hole in the abdomen, or belly, with a sharp stone, after which the cavities were filled up with perfumes and the finest odoriferous spices; but the person who made the incision in the body for this purpose, and who was commonly a slave, was obliged to run away immediately after, or the people present would have stoned him to death; but those who embalmed the body were treated with the utmost respect.

The interior parts of the body were filled with all sorts of curious spices, which they purchased from the Arabians; and after a certain number of days had expired, it was wrapped up in fine linen, glued together with gum, and then spread over with the richest perfumes. The body being thus embalmed, was delivered to the relations, and placed either in a sepulchre, or in their own houses, according to their rank and ability. It stood in a wooden chest, erect; and all those who visited the family treated it with some marks of respect. This was done, that those who knew them while alive should endeavour to imitate their conduct after death. Of this we have a striking instance in the account of the funeral of Joseph, in Egypt, and the regard that was paid to his remains long after his decease. The Egyptians would not suffer praises to be bestowed indiscriminately upon every person, let his rank be ever so elevated; for characters given to the deceased were bestowed by the judges, who represented the people at large. The judges who were to examine into the merits of the deceased met on the opposite side of a lake, of which there were many in Egypt; and while they crossed the lake, he who sat at the helm was called Charon, which gave rise to the fable among the Greeks, that Charon conducted the souls of deceased persons into the Elysian fields, or the infernal regions. When the judges met, all those who had any thing to object against the deceased person were heard; and if it appeared that he had been a wicked person, then his name was condemned to perpetual infamy, nor could his dearest relations erect any monument to perpetuate his memory.

This made a deep impression on the minds of the people; for nothing operates more strongly than the fear of shame, and the consideration of our deceased relations being consigned to infamy hereafter. Kings themselves were not exempted from this inquiry; all their actions were canvassed at large by the judges, and the same impartial decision took place as if it had been upon one of the meanest of the subjects. Of this we have some instances in Scripture, where we read that wicked kings were not suffered to be interred in the sepulchres of their ancestors. Happy for mankind, if this were more attended to in our days; then wicked princes and sovereigns would learn, that notwithstanding their elevated rank in life, yet the justice of their country, which they often trample on, will scrutinize with severity their actions, while their bodies are consigned to the silent tomb.

If no objection was made to the conduct of the deceased, then a funeral oration was delivered in memory of him, reciting his most worthy actions; but no notice was taken of his birth, because every Egyptian was considered as noble. No praises were bestowed, but such as related to temporal merit; and he was applauded for having cultivated piety to the gods, and discharged his duty to his fellow-creatures. Then all the people shouted with voices of applause, and the body was honourably interred. The Egyptians, however, believed much in the doctrine of the transmigration

of souls, and likewise that for some time after death the souls of the deceased hovered round the bodies; which, among many others, was one of the reasons why they deferred the interment of their relations so long.

SEC. II.—RELIGIOUS BELIEF AND CEREMONIES OF THE CARTHAGINIANS AND TYRIANS.

The religion of the Carthaginians, which was the same as that of the Tyrians, Phœnicians, Philistines, and Canaanites, was most horrid and barbarous. Nothing of any moment was undertaken without consulting the gods, which they did by a variety of ridiculous rites and ceremonies. Hercules was the god in whom they placed most confidence; at least, he was the same to them as Mars was to the Romans, so that he was invoked before they went upon any expedition; and when they obtained a victory, sacrifices and thanksgivings were offered up to him. They had many other deities whom they worshipped; but the chief of these was Urania, or the Moon, whom they addressed under different calamities; such as drought, rain, hail, thunder, or any dreadful storms. The Christian fathers, having attained to the knowledge of the truth, often in their writings ridicule these imaginary deities; particularly St. Austin, who was a native of Hippo, in Africa, and consequently had reason to point out the absurdities of their idolatry. Urania, or the Moon, is the same which the prophet calls the queen of heaven, Jer. vii. 18; and there we find the inspired writer reproving the Jewish women for offering up cakes and other sorts of sacrifices to her.

Saturn was the other deity whom the Carthaginians principally worshipped; and he was the same with what is called Moloch in Scripture. This idol was the deity to whom they offered up human sacrifices, and to this we owe the fable of Saturn's having devoured his own children. Princes and great men, under particular calamities, used to offer up their most beloved children to this idol. Private persons imitated the conduct of their princes, and thus in time the practice became general; nay, to such a height did they carry their infatuation, that those who had no children of their own purchased those of the poor, that they might not be deprived of the benefits of such a sacrifice, which was to procure them the completion of their wishes. This horrid custom prevailed long among the Phœnicians, the Tyrians, and the Carthaginians; and from them the Israelites borrowed it, although expressly contrary to the order of God.

The original practice was to burn these innocent children in a fiery furnace, like those in the valley of Hinnom, so often mentioned in Scripture; and sometimes they put them into a hollow brass statue of Saturn, flaming hot. To drown the cries of the unhappy victims, musicians were ordered to play on different instruments—and mothers—shocking thought.—made

it a sort of merit to divest themselves of natural affections while they beheld the barbarous spectacle. If it happened that a tear dropped from the eyes of a mother, then the sacrifice was considered as of no effect; and the parent who had that remaining spark of tenderness was considered as an enemy to the public religion. In latter times they contented themselves with making their children walk between two slow fires to the statue of the idol; but this was only a more slow and excruciating torture, for the innocent victims always perished. This is what in Scripture is called the making their sons and daughters pass through the fire to Moloch; and barbarous as it was, yet those very Israelites in whose favour God had wrought so many wonders, demeaned themselves so low as to comply with it.

It appears from Tertullian, who was himself a native of Carthage, that this inhuman practice continued to take place long after the Carthaginians had been subdued by the Romans. That celebrated father tells us, that children were sacrificed to Saturn or Moloch down to the proconsulship of Tiberius, who hanged the sacrificing priests themselves on the trees which shaded their temple, as on so many crosses raised to expiate their crimes, of which the soldiers were witnesses who assisted at these executions.

Diodorus relates an instance of this more than savage barbarity, which is sufficient to fill any mind with horror. He tells us that when Agathocles was going to besiege Carthage, the people seeing the extremity to which they were reduced, imputed all their misfortunes to the anger of their god Saturn, because that, instead of offering up to him children nobly born, he had been fraudulently put off with the children of slaves and foreigners. That a sufficient atonement should be made for this crime, as the infatuated people considered it, two hundred children of the best families in Carthage were sacrificed, and no less than three hundred of the citizens voluntarily sacrificed themselves,—that is, they went into the fire without compulsion.

Such was the religion of the ancient Carthaginians, the Phœnicians, the Tyrians, and indeed the Philistines, who were, as we have already observed, a remnant of the Canaanites.

SEC. III.—RELIGIOUS CEREMONIES AND CUSTOMS OF THE ASSYRIANS.

In treating of the religion of the ancient Assyrians, we must be partly directed by sacred history, but more particularly by what has been transmitted to us by pagan writers. It is in general allowed that Nimrod, the great-grandson of Noah, was the first founder of idolatry; and there remains no manner of doubt but he was the same who was afterwards worshipped under the title of Belus, which in the Eastern language means "strength." He is in Scripture called a mighty hunter before the Lord; and different opi-

nions have been formed concerning the singularity of this very extraordinary character, but the whole may be reduced to a very narrow compass.

The descendants of Noah soon forgot the knowledge of the true God, and plunged themselves into the grossest idolatries; but as the passions of men are often made subservient towards promoting the ends of Divine Providence, and as the worst intentions of men often become beneficial in the end, so Nimrod, by his ambition, laid the foundation of an empire, which existed for many years after his death, and in the end became a scourge to those people of whom God made choice. That he was a mighty hunter, cannot be doubted; and under that character he displayed his political abilities in two respects. The country in which he lived was infested with wild beasts, and therefore he acquired popularity by delivering the people from the ravages made by those furious creatures; and secondly, by hunting, he trained up the youth in all sorts of martial exercises, and inured them to all sorts of hardships. He formed them to the use of arms and discipline, that in a proper time he might make them subservient to his purposes, in extending his power over his peaceful neighbours. That he resided for some time at Babylon, or rather at the place which has since obtained that name, cannot be doubted; but Nineveh was the grand seat of his empire. This city was built on the eastern banks of the river Tigris, and it was one of the largest ever known in the world. It was above sixty miles in circumference; the walls were a hundred feet high, and so broad, that chariots could pass each other upon them. The walls were adorned with fifteen hundred towers, and each of these two hundred feet high, which may in some measure account for what we read in the book of Jonah, that Nineveh was an exceeding great city, of three days' journey.

"Her lofty towers shone like meridian beams,
And as a world within herself she seems."

Fortified within such an extensive city, and regardless of the duty he owed to the Great Parent of the universe, Nimrod gave himself up to all manner of debauchery; and while he continued to trample upon the rights of his fellow-creatures, he proceeded to the highest degree of impiety, namely, to set up idols in temples which he had built, and even to worship the works of his own hands.

From what we shall learn in the course of this work, it will appear that the most ancient species of idolatry was that of worshipping the sun and moon. This idolatry was founded on a mistaken notion of gratitude, which, instead of ascending up to the Supreme Being, stopped short at the veil which both covered and discovered him. Had those idolaters considered things in a proper manner, they would have been able to distinguish between the great God himself and such of his works as point out his communicable attributes.

Men have, in all ages, been convinced of the necessity of an intercourse between God and themselves; and the adoration of God supposes him to be attentive to men's desires, and, consistent with his perfections, capable of complying with them. But the distance of the sun and moon is an obstacle to this intercourse. Therefore foolish and inconsiderate men endeavoured to remedy this inconvenience by laying their hands on their mouths, and then lifting them up to their false gods, in order to testify that they would be glad to unite themselves to them, notwithstanding their being so far separated. We have a striking instance of this in the book of Job, which, properly attended to, will throw a considerable light on ancient pagan idolatry. Job was a native of the confines of Assyria; and being one of those who believed in the true God, says, in his own vindication, "If I beheld the sun while it shined, or the moon walking in brightness; and my heart hath been secretly enticed, or my mouth hath kissed my hand," &c.—Job xxxi. 26, 27.

This was a solemn oath, and the ceremony performed in the following manner:

The person who stood before his accusers, or before the judge's tribunal, where he was tried, bowed his head and kissed his hand three times, and looking up to the sun, invoked him as an almighty being, to take the highest vengeance upon him if he uttered a falsehood.

As the sun, moon, and other heavenly bodies were the first objects of worship among the Assyrians, so, in consistency with the corruption of human nature, they adored the fire as their substitute; and that sort of adoration was common among the Assyrians and Chaldeans, as will appear from the following passage in Eusebius, who lived in the fourth century.

"Ur, which signifies fire, was the idol they worshipped; and as fire will, in general, consume every thing thrown into it, so the Assyrians published abroad that the gods of other nations could not stand before theirs. Many experiments were tried, and vast numbers of idols were brought from foreign parts; but they, being of wood, the all-devouring god Ur, or fire, consumed them. At last an Egyptian priest found out the art to destroy the reputation of this mighty idol, which had so long been the terror of distant nations. He caused the figure of an idol to be made of porous earth, and the belly of it was filled with water. On each side of the belly holes were made, but filled up with wax. This being done, he challenged the god Ur to oppose his god Canopus, which was accepted of by the Chaldean priests; but no sooner did the wax which stopped up the holes in the belly of Canopus begin to melt, than the water burst out and drowned the fire.

Adramelech was another idol belonging to the Assyrians; but his supposed power seems to have been confined to some of the more distant provinces; for we read, that when Salmanessar took captive the greatest part of the ten tribes, he sent in their room the inhabitants of a province called

Sepharvaim; and these people were most horrid and barbarous idolaters, for they burnt their children alive, and committed such other abominations as are not proper to be mentioned.

In the latter times of the Assyrian empire, before it was joined to that of Babylon, Nisrock was the god worshipped in Nineveh; and it was in the temple of this idol that the great Sennacherib was murdered by his two sons Adramelech and Shanezzar. Both the ancients and the moderns agree, that this idol was represented in the shape of a fowl; but they differ much concerning the species; some thinking it was a dove, and others an eagle. The Jewish rabbis tell us that it was made of a plank of Noah's ark, which had been preserved on the mountains of Armenia.

As it was the universal practice of the ancient heathen nations to worship their idols in groves, before temples were erected, it may be proper here to inquire what gave rise to that notion. It is a principle acquired by experience without reading, that in every act of devotion the mind should be fixed on the grand object of worship. Every one who has walked in a grove will acknowledge that there was more than a common reverential awe upon his mind, which must be owing to the small number of objects that presented themselves. We may justly call them the haunts of meditation; but still, it cannot be denied, that many abominable crimes were committed in them: some parts near their altars were set apart for secret lewdness, and even for such unnatural practices as ought not to be related. Strange, that men cannot use things properly without abusing them!

It is remarkable, that none of those Eastern nations burnt the bodies of their deceased relations, although they offered in sacrifice those of their living ones. They buried the dead bodies in the earth; and this they did in consequence of a tradition common among them, that the first man was buried.

Their marriages were civil contracts between the parties; and polygamy, or a plurality of wives, was universally allowed. In their temples, discourses were delivered after the sacrifice was over, consisting chiefly of explanations of some of their mysteries, and exhortations to the people to be obedient to their sovereigns. That the idolatry of the Assyrians had been great, we have the evidence of many of the prophets; and all these prophecies have been literally fulfilled. It is true they repented for some time, at the preaching of Jonah; but they soon relapsed into the practice of their former enormities; and God has now, in his infinite justice, left nothing of them besides the name. So true are the words of Sacred Scripture, namely, that "Righteousness exalteth a nation, but sin is a reproach to any people."

SEC. IV.—RELIGIOUS CEREMONIES AND CUSTOMS OF THE BABYLONIANS.

The city of Babylon owes its origin to the vanity and madness of those people who built a tower on the spot, and not to Nimrod, as many ancient heathen writers would have us to believe; for Nimrod was alive at the time when the confusion of languages took place, and, therefore, we cannot reasonably imagine he would boldly set himself at defiance against Heaven, after he had seen such a signal instance of the Dvine displeasure. Thus we may naturally conclude, that what was left of the tower was some years after enclosed within a wall; but the exact time of its being enlarged, so as to deserve the name of a city, cannot now be known. In time, however, it rose to grandeur; but idolatry increased so fast in it, that many of the prophets denounced the most dreadful judgments upon it. Like the Assyrians, they worshipped the fire and images; of which we have a striking instance in the book of Daniel, chap. iii. Like most other ancient nations, the Babylonians had strange notions concerning the first promulgation of their religion. Whether they worshipped fire or images, yet they indiscriminately gave the names of Bel or Belus to all their deities. This idol was the same with what is called Baal in the Old Testament, and always signifies "strength." Some are of opinion that it was Nimrod, but more probably his son Ninus, who, according to ancient testimony, founded the city and kingdom of Babylon. Berosius, a very ancient writer, tells us, that the god Belus having but the chaos of darkness, divided the heaven and earth from each other, and reduced the world into proper order; but seeing that there were no people to inhabit it, he commanded one of the gods to cut off his own head and mix the earth with the blood, from whence proceeded men, with the several species of animals; and Belus regulated the motions of the sun, moon, and stars, with all the rest of the heavenly bodies.

This idol, Bel, was of such repute among the people of Babylon, that a most magnificent temple was erected for him on the ruins of the famous tower which was built by the descendants of Noah in order to perpetuate their name upon the earth. This, we are told by Herodotus, was one of the most magnificent temples in the world. It was adorned with many curious statues, among which was one of gold, forty feet high; and the rest of the furniture of the temple amounted to eight hundred talents of gold. It is probable, nor indeed has it ever been disputed amongst the learned, that this famous image was the same which king Nebuchadnezzar set up in the plains of Babylon, and commanded all his subjects to worship it.

It is not our intention to consider any of the books called Apocryphal, as written by Divine inspiration; and yet we cannot see why the same degree of credit should not be paid to them as to other human compositions,

if the evidence by which they are supported is rationa.. And let us now appeal to every unprejudiced person, whether the history of Bel and the Dragon has not a more rational appearance than some things related by the best heathen authors. Nothing was more common than for the pagan priests to make their votaries believe that all the sacrifices offered in their temples were eaten up by their idols, although the priests sold them in the markets. The story of Bel and the Dragon is as follows: Cyrus having taken Babylon, like most of the ancient conquerors, worshipped Bel or Belus, the god of the country; but the rites and ceremonies not being so simple as those in Persia, where he had been educated, he began to entertain some doubts concerning them. Daniel being, without dispute, at that time prime minister to Cyrus, and the king being a man of an inquisitive turn of mind, naturally entered into conversation with Daniel concerning the religion of the Jews. In this, there is nothing at all surprising; for, first, the Jews were a people different in their manners, customs, and religion, from all others in the world; and secondly, they were then about to return from captivity.

The great fame of Daniel had undoubtedly procured him admittance into the temple of Belus, not to worship, but to discover the knavery of the priests. Zealous to promote the worship of the true God, he mentioned to the king the circumstance of his being imposed on by the priests, and pointed out the way to detect them, namely, by causing the floor of the temple to be sprinkled with ashes. The priests, who were seventy in number, desired the king to seal up the door, which was done; but they had a private passage under the table or altar, through which they with their wives and children passed, and ate up the provisions set before the idol, and what was not eaten up they carried away. In the morning, the king, accompanied by Daniel, went to the temple, where he found the door sealed; but, on going in, saw the marks of feet on the pavement. The king being much incensed, ordered the priests to show him the privy door; and as soon as he had extorted from them a confession of their guilt, he ordered them all to be massacred, with their wives and children,—a practice very common in that age, and in other periods of time, of which many examples will be given.

Nor is the account of the Dragon less probable; for, besides Bel, the Babylonians had many other idols whom they worshipped; and what serves most to support the truth of the narrative, is, that a great insurrection took place in Babylon, on account of the king's partiality to the Jews. It is true, Cyrus was prophesied of above two hundred years before he was born, as a great prince, who was to deliver the Jews from captivity; but the means to be used by him were not pointed out. God, in his all-wise government of the world, often produces great events from causes which we look upon as trifling. But here we meet with something striking and na-

tural, and consistent with all those rules by which the evidence of history has in all ages been regulated.

Cyrus had not been brought up in the religion of the Babylonians; and although as a political prince he complied with their outward form of worship, yet no sooner had he discovered the tricks practised by their priests, than he let loose his vengeance upon them, and granted many privileges to the Jews. The only objection that can be brought against any part of this narrative is, that the author mistakes some names and facts; which is not to be wondered at, when we consider that the best historians of antiquity have done so.

Another idol worshipped in Babylon, was called Merodach, of whom we read, "Babylon is taken, Bel is confounded, Merodach is broken in pieces, her idols are confounded, her images are broken in pieces." Jer. l. 2.

It is not certain who this Merodach was; but probably he was an ancient king of Babylon, who, having performed some wonderful exploit, was afterwards considered as a deity, as was common among other heathen nations. Several of their kings seem to have been named after him, such as Evil-Merodach, and Merodach-Baladan; which last began to reign about seven hundred and seventeen years before the birth of Christ.

Succoth-Benoth was another idol worshipped by the Babylonians; as is evident from what we read in 2 Kings xvii. 29, 30. "Howbeit, every nation made gods of their own, and the men of Babylon made Succoth-Benoth."

Having said thus much concerning the religion of the ancient Babylonians, we shall now proceed to describe in what manner that magnificent city was destroyed; which were we to omit, would be utterly inconsistent with the plan we have laid down. This, indeed, is one of the most remarkable events upon record, and serves to point out the wisdom and justice of the Divine Being. Here let the profligate tremble, and the deist hide his face! That the children of Israel should be taken captives to Babylon, was foretold long before the event took place; but the same prophets, who pointed out their afflictions, predicted, at the same time, the fate of this haughty city. Nay, it was promised, that at the end of seventy years, the Jews should be delivered, and that God would bring everlasting destruction upon Babylon.

We mortals are too apt to be filled with pride, when we consider the victories obtained by conquerors, who, although instruments in the hands of God, to accomplish the designs of his Providence, yet are considered by him in the most diminutive point of view—or rather, as most illustrious robbers and murderers, as scourges for men's impieties, and such as God will in his vengeance cut off.

It had been prophesied long before, that this great city should be taken by the Medes and Persians, under the command of Cyrus, and that it was

to be attacked in a very extraordinary manner. They reckoned their strength to consist in the river Euphrates, and yet that river proved their folly by being the means of their destruction. The city was to be taken in the night, during a great festival. Their king was to be seized in an instant: and so was Belshazzar, when Cyrus took their city. Lastly, their king was to have no burial: and Belshazzar's carcase was thrown to the dogs. See Jer. l. 51, with many other passages in the prophetic writings.

Cyrus having besieged the city of Babylon upwards of two years, contrived to cut a vast ditch, or canal, to draw off the stream of the Euphrates; and just about the time he had got it completed, he was told that there was to be a solemn feast in the city, and he availed himself of that circumstance During the night, the inhabitants of Babylon were lost in all manner of debauchery, and the king, as if intending to mock the great God, sent for the sacred vessels which had been brought from Jerusalem; but mark the justice of God! at a time when men forget him. During the feast, a hand appeared, writing the following words on the wall:—"Mene, Mene, Tekel Upharsin." Dan. v. 25. The king, being much terrified, sent for the magicians, desiring them to interpret the meaning of the words, which none of them could do, for they were written in those characters which are now called Syriac. The king, not knowing what to make of this extraordinary circumstance, was desired by the queen to send for Daniel; and this queen, whom the Greeks call Nitocris, must have been either the mother or grandmother of Belshazzar, for she had been long acquainted with Daniel, and he was at that time a very old man. Daniel explained the words to the king, but he was too much lost in drunkenness to pay any regard to them.

In the mean time, Cyrus opened the sluices of his canals; which, drawing off the water of the river at two different parts, his army marched into the city without opposition. Belshazzar, roused from the stupidity into which his wine had thrown him, came out to meet his enemies, but was soon killed with all those who attended him, and all who were found in the streets. Such was the end of the city of Babylon, after it had flourished many years; and Cyrus having removed the seat of empire to Shushan in Persia, it soon became a desert, and the place where it stood is not now exactly known. Alexander the Great attempted to rebuild Babylon; but that the purpose of God might stand, and that the prophecies might be fulfilled, the ambitious tyrant was taken off by death before he could complete his design. It was prophesied that Babylon should become the habitation of wild beasts, and that at last it should be turned into pools of water. Let us now see how this was literally fulfilled.

When it was first deserted of its inhabitants, the Persian kings turned it into a park for hunting, and there they kept their wild beasts. When the

Persian empire declined, the beasts broke loose; so that when Alexander the Great marched eastward, he found Babylon a perfect desert. He intended to have restored the Euphrates to its ancient channel, but that only served to complete the ruin of the place; for the design not being completed, the river overflowed its banks, and the greatest part of that once celebrated city became a lake or pool of water. Theodorus, who lived about four hundred years after Christ, tells us, that Babylon was the receptacle of serpents, and all sorts of noxious animals, so that it was dangerous to visit it. Benjamin of Tudela, a Jew, who visited it in 1112, tells us, that few remains of it were left, nor were there any inhabitants within many miles of it. Rawolffe, a German, who travelled into the East in 1572, found it very difficult to discover the place upon which it stood, nor could the neighbouring inhabitants give him proper directions. Many later travellers have sought for her situation in vain, particularly Mr. Hanway, who visited that part of the world about a century ago.

That great and good man tells us, that he spent several days to find out the situation of Babylon, but could not, although he had every assistance a modern traveller could procure. Nay, so uncertain was he of its ancient situation, that the more he inquired, the more he was left in the dark. It was once a nest of vile idolaters, and afterwards became a cage for unclean beasts; but now we have nothing left but the name.

SEC. V.—RELIGIOUS CEREMONIES AND CUSTOMS OF THE MEDES AND PERSIANS.

The ancient kingdoms of Persia and Media were so nearly connected by a variety of concurring circumstances, that they cannot be separated in this article. Nay, it is much better that they should be kept joined, especially as they were many ages under one sovereignty.

During the continuance of the Assyrian empire, the Medes had no regular form of government, but lived in clans or tribes, much in the same manner as the ancient Britons. At last Deyoces, the son of Phaortes, a Mede by birth, projected the scheme of bringing them all under one monarchy. He was a man of great prudence, and much esteemed by his countrymen; he had beheld with concern the many disorders which had taken place from the jarring contentions among petty tyrants, and he resolved to avail himself of such favourable circumstances. His reputation was so great, that the people of his own district made him their judge; and his decrees were so much approved of, that his popularity increased every day. The next part of his plan was, to pretend that he could not neglect his own domestic affairs to serve the public, and therefore desired to retire from business. Then it was that the good effects which had flowed from his wise administration began to be sensibly felt; for no sooner was it known that Deyoces

had resigned, than all sorts of licentiousness took place among the lower orders of the people.

These disorders, which threatened destruction to the state, occasioned a meeting of the chiefs to be held; and Deyoces having sent his emissaries thither, a motion was made that a king should be chosen, and the election fell unanimously on him. Deyoces obtaining the end of his ambition, set himself about reforming abuses, and polishing the minds of his subjects. For this purpose he set about building a city and palace; for before that period the people lived in huts in the woods. This city was called Ecbatana, and it was most magnificent and beautiful. It was built in a circular form, on an eminence, from whence there was a most delightful prospect over a plain diversified with woods and rivers. His next business was that of composing a body of laws for his people; and from what we read in ancient history, they were well calculated to promote order among men who had not till then been under a regular form of government.

Persia had been long under the government of its own kings, and continued so till the reign of Cyrus the Great, who united them, not by conquest, but by right of succession. Shushan, the royal city, seems to have been built long before the times of Cyrus; for we find it mentioned as a flourishing place about the time that great prince issued his order for the Jews to return to their own country. The religion of the Medes and Persians was of great antiquity, and probably taught by one of the grandsons of Noah, who planted colonies in those parts, soon after the confusion of languages. Noah had taught his children the knowledge of the true God; and that they were to trust in his mercy, through the mediation of a Redeemer. In Persia, the first idolaters were called Sabians, who adored the rising sun with the profoundest veneration. To that planet they consecrated a most magnificent chariot, to be drawn by horses of the greatest beauty and magnitude, on every solemn festival. The same ceremony was practised by many other heathens, who undoubtedly learned it from the Persian and other Eastern nations.

In consequence of the veneration they paid to the sun, they worshipped the fire, and invoked it in all their sacrifices; in their marches they carried it before their kings, and none but the priests were permitted to touch it, because they made the people believe that it came down from heaven. But their adoration was not confined to the sun; they worshipped the water, the earth, and the winds, as so many deities. Human sacrifices were offered by them; and they burnt their children in fiery furnaces, appropriated to their idols. These Medes and Persians at first worshipped two gods, namely, Arimanius, the god of evil, and Oromasdes, the giver of all good. By some it was believed that the good god was from eternity, and the evil one created; but they all agreed that they would continue to the end of time, and that the good god would overcome the evil one. They

considered darkness as the symbol of the evil god, and light as the image of the good one. They held Arimanius, the evil god, in such detestation, that they always wrote his name backward. Some ancient writers have given us a very odd account of the origin of this god Arimanius, which may serve to point out their ignorance of divine things. Oromasdes, say they, considering that he was alone, said to himself, "If I have no one to oppose me, where, then, is all my glory?" This single reflection of his created Arimanius, who, by his everlasting opposition to the divine will, contributed against inclination to the glory of Oromasdes.

We are told by Plutarch that Oromasdes created several inferior gods, or genii: such as wisdom, goodness, justice, truth, the comforts of life, and all lawful enjoyments. On the other hand, Arimanius created as many devils, such as lies, wickedness, and all sorts of abominations. The former likewise created twenty-four devils, and enclosed them in an egg; the latter broke the egg, and by that means created a mixture of good and evil. This doctrine of the origin of good and evil bears such a striking resemblance to that of God and the devil, that it must have been borrowed from the tradition concerning the fall of angels, which was undoubtedly known to the ancient Persians; or it might be taken from the account which Moses has transmitted to us, concerning the creation of light and darkness.

The religion of the Persians underwent a variety of very remarkable revolutions; for the Sabians, having fallen into disgrace, they were succeeded by another sect, called the Magi; who, on account of their pretensions to superior knowledge and sanctity, became extremely popular among the vulgar. Nay, such was the respect paid to them, that no king could take possession of the throne till he had been first instructed in their principles; nor could they determine any affair of importance till it had received their approbation. They were at the head both of religion and philosophy; and the education of all the youth in the kingdom was committed to their care.

It is the general opinion, that the founder of the Magian religion was one Zoroaster, who lived about the year of the world 2900, and it continued to be the established religion of the country for many years after. The priests kept up continual fires in their temples; and standing before these fires with mitres on their heads, they daily repeated a great number of prayers. The name of their chief temple was Amanus, or Namanus, which signifies the sun; and is the same with what we find under the name of Baal in Scripture. Their great reputation induced people to visit them from all parts of the known world, to be instructed by them in the principles of philosophy and mythology; and we are assured that the great Pythagoras studied many years under them. They believed, with the Egyptians, and many other heathen nations, that the soul passed from one body to another; and this sentiment daily gaining ground, paved the way for the propagation of others of a more pernicious nature.

The chief priest of the Magi was called Archimagus, or worshipper of fire; but, in latter times, the kings of Persia assumed that dignity to themselves: but there was an inferior order of priests called Narbards, who were obliged to have very long beards; their caps were round, falling over their ears; and they had a girdle with four tassels, to remind them of four established maxims. First, that there is but one God; secondly, that they were to believe all the articles of the Magian religion; thirdly, that Zoroaster was God's true and faithful apostle; and, lastly, that they must never be weary of well-doing, as the only thing that could promote their honour in time, and their happiness in eternity.

While they washed themselves, or sat at meals, they observed the most strict silence, no person being permitted to speak a word; and this probably gave rise to some of the sentiments taught by Pythagoras to his scholars, that they were to be silent in school, and always to adore fire.

The religion of the ancient Magi fell into contempt, both in Media and Persia, in consequence of the priests of that order having usurped the supreme authority upon the death of Cambyses; and the slaughter which was made of the chief men among them, sunk them so low, that they never rose to their original greatness; but still the affection which the people had to a religion which had prevailed among them upwards of six hundred years, was not to be easily rooted out, and therefore an impostor, under the name of Zoroaster, undertook to revive and reform it.

Having seen the mischievous effects of adoring two gods, this artful impostor introduced one superior to both; and the learned Dr. Prideaux is of opinion, that he took this hint from what we read in Isaiah, chap. xlv. 7: "I am the Lord, and there is none else; I form the light, and create darkness; I make peace, and create evil." In a word, Zoroaster held that there was but one supreme God, who had under him two principles, one good and the other bad; that there is a perpetual struggle between them which shall last to the end of the world; and then the angel of darkness and his disciples shall go into a world of their own, where they shall be punished in everlasting darkness; and the angel of light and his disciples shall also go into a world of their own, where they shall be rewarded with everlasting happiness.

This Zoroaster was the first who built temples for the worship of the fire; for before his time, the Magi performed their devotions on the summits of hills in the open air, where they were exposed to all the inclemency of the weather, which often extinguished their sacred fires. This second Zoroaster pretended to have received fire from heaven, which he placed on the altar of the temple of Xis in Media, from whence the priests gave it out, and it was sent to all the other cities and temples in the Median and Persian empire. The Magian priests kept their sacred fire with the greatest diligence, watching it continually without ever suffering it to go out. They fed it

with wood stripped of the bark, and they were prohibited from blowing it with their breath, or with bellows, lest it should be thereby polluted; to have done either was death by their law. The Magian religion, as reformed by Zoroaster, seems to have been, in many points, copied from that of the Jews; and this is not much to be wondered at, when we consider that Zoroaster lived at the time when the Jews were captives in Babylon, and where he had an opportunity of conversing with them. The Jews had the real fire from heaven, and the Magi pretended to have the same; from all which it is evident, that during the time the Jews were in captivity, much of their religion was known to the Persians, and some of their latter systems founded upon it.

The Magian priests were all of one tribe, like those among the Jews; and none but the sons of the priests could be ordained of their order: nay so strict were they in keeping the priesthood among their families, that rather than mix with the rest of the people, they trampled on one of the most sacred laws of nature, by committing incest with their sisters, and, horrid to mention, with their mothers.

The Magian priests were divided into three orders: the arch-priests, their deputies, and the inferior ones, who, for the most part, resided in the country. The second Zoroaster had the address to get his religion established in the Persian empire; and there it continued to flourish till the Mohammedans, by force of arms, established their own on its ruins.

He compiled a book for the use of the priests, who were to explain it to the public at large, who attended the sacrifices. This book was called the Zend, a word which signifies a kindler of fire, because it was for the use of those who worshipped the fire; but the allegorical meaning was, to kindle the fire of religion in their hearts. The first part of this book contains the liturgy of the Magians; and although Mohammedism is now established in Persia, yet there are still some worshippers of fire among them, for the truth of which we have the testimony of Mr. Hanway, who was an eye-witness to the nature of their service. When Zoroaster had finished this book, he presented it to Darius Hystaspis, bound up in several volumes, making, in the whole, twelve hundred skins of parchment. In this book there are so many passages taken out of the Old Testament, that some learned men have supposed the author was a Jew. He gave almost the same account of the creation of the world as we find written in the book of Genesis; and of the ancient patriarchs as recorded in Scripture. He enjoins, relating to clean and unclean beasts, the same as was done by Moses; and in the same manner orders the people to pay tithes to the priests. The rest of the book contains the life of the author; his pretended visions; the methods he uses in order to establish his religion; and concludes with exhortations to obedience. But, notwithstanding such striking similarities between the Zend and the law of Moses, yet it will not follow

from hence that he was a Jew. The Jews had been seventy years in captivity; and many of them being men of learning, no doubt but such a great man as Daniel, or such an illustrious queen as Esther, would get them placed at the head of their seminaries of learning. Josephus tells us that the great fame of Daniel in revealing and interpreting the dreams of Nebuchadnezzar diffused itself throughout the whole empire. The Chaldeans and Persians were an inquisitive people, they even sent students to India and Egypt; and finding the Jews in a state of captivity among them, they would naturally inquire into the mysteries of their religion.

In considering every system of ancient idolatry, new reflections present themselves to our minds. Thus, in Persia, two ancient systems of idolatry took place, and at last an artful impostor established another on its ruins. But although it might not be so gross as some of those that went before, yet still it was idolatry, which may serve to show that without Divine Revelation no man can come to the knowledge of the truth. Abraham would have been an idolater, had not God called him from Ur of the Chaldeans; and when Christ came in the flesh he found the whole world lying in wickedness. How wretched then must the condition of those persons be who reject the gospel of our Saviour! Well might it be said of such persons, that they love darkness rather than light, because their deeds are evil

SEC. VI.—RELIGIOUS BELIEF AND CEREMONIES OF THE SCYTHIANS, SCANDINAVIANS, AND CELTS, OR DRUIDS.

The Scythians inhabited a large tract of country to the north of Europe and Asia. In early times their religion was very simple: it taught the belief of a Supreme God, to whom were attributed infinite power, knowledge, and wisdom; it forbade any representation of this being under a corporeal form, and enjoined the celebration of his worship in consecrated woods. Under him, a number of inferior divinities were supposed to govern the world, and preside over the celestial bodies. The doctrine of a future state formed an important part of the mythology of these people; and their fundamental maxims were, to serve the Deity with sacrifice and prayer, to do no wrong to others, and to be brave and intrepid. But in the course of time the religion of the Scythians degenerated, a multitude of other divinities were introduced amongst them, and as they were a warlike people, they made the god of battles their favourite deity; to him they consecrated groves of oak, which were held so sacred that whoever injured them was punished with death. A scimitar raised upon the summit of an immense wooden altar was the emblem of this God, to whom they sacrificed horses, and every hundredth man taken in battle; the first fruits of the earth, and a portion of the spoils gained in war, were the offerings made to the other divinities. The principal Scythian deities were—Tabite, the

Vesta of later times; Papius, the Jupiter; Apia, or the Earth, the consort of Papius; Stripassa, the Venus; Oestasynes, the Apollo; Thamimasides, the Neptune.

The Scythians venerated fire, as the principle of all things; and the wind and the sword, as the cause of life and death; a being called Zamolxis, was supposed to have the charge of conducting departed spirits to their respective abodes; and sacrifices were made to him by the friends of deceased persons on their behalf.

The Scandinavians sacrificed human victims, and sometimes offered up even their kings, to appease the gods in times of public calamity.

Their chief divinities were Odin or Wodin, Frea or Friga, and Thor. Odin or Wodin is generally supposed to have been a deified warlike prince; he was the god and father of war, and was thought to adopt as his children all who died in battle; he was also worshipped as the god of arts and sciences, from his having in some degree civilized the countries which he subdued. The fourth day of the week was consecrated to him, and was called Wodin's day, which is now corrupted into our Wednesday.

Frea or Friga, the consort of Odin, was the most amiable of all the Scandinavian goddesses. She was also called Vanadis, or the goddess of Hope; and under the name of Hertha she was considered as a personification of earth. Virgins of high birth devoted themselves to her service; and Friday, the sixth day of the week, was named after her.

Thor, the eldest and bravest of the sons of Odin and Frea, was the god of the aerial regions; prayers were addressed to him for favourable winds and refreshing showers; and Thursday, the fifth day of the week, was dedicated to him.

In the earliest times the Scandinavians performed their rites in groves; but they afterwards raised temples to their gods, the most magnificent of which were at Upsal and Drontheim.

The inferior deities of the Scandinavians were—Niorder, who presided over the seas, navigation, hunting, and fishing; Isminsul, or the column of the universe; Surtar, prince of the genii of fire; Balder, a son of Odin; Tur, the dispenser of victory; Heimdal, the guardian of the heavens; Hoder, the blind, a son of Odin; Vidar, the god of silence, a son of Odin; Braga, the god of poetry; Vati, the formidable archer; Uller, presiding over trials by duel; Hela, the dreadful goddess of death; Torseti, decided the differences of gods and men; the Valkyries were goddesses of slaughter; Iduna, the queen of youth; Saga, the goddess of waterfalls; Vara, the witness of oaths; Lofen, the guardian of friendship; Synia, the avenger of broken faith.

The notions the Scandinavians entertained of hell were very remarkable; it was called Niffhien, and consisted of nine vast regions of ice, situated under the North Pole, the entrance to which was guarded by the dog of

darkness, similar to the Grecian Cerberus. Loke, the evil genius, who was the cruel enemy of gods and men, with his daughter Hela, the goddess of death; the giantess Angherbode, the messenger of evil: the wolf Femis, a monster, dreaded by the gods, as destined to be their destruction, and the equally formidable serpent, resided in this gloomy abode; which has been described by Gray, in his "Descent of Odin."

The Scandinavians believed that what formed their highest enjoyments in this world, would likewise constitute their happiness in the next. They imagined that the souls of heroes who had fallen in battle would pass their days in hunting shadowy forms of wild beasts, or in combats with warriors; and at night would assemble in the hall of Odin, to feast and drink mead or ale out of the skulls of their enemies whom they had slain in their mortal life. This view of happiness in a future state of existence has prevailed amongst all nations.

We now come to the religion of our forefathers, the Celts, which was also that of the ancient Germans and Gauls. The Celtic priests were called Druids. All the Celtic nations, like the early Scythians, performed their religious ceremonies in sacred groves; and they regarded the oak and the mistletoe growing upon it with peculiar reverence. Their principal deities were—Teulates, the god of war; Dis, the god of the infernal regions, and the Pluto of after times; and Andate, the goddess of victory.

The god of war was the divinity of the greatest importance; upon his altars human victims were sacrificed; and though criminals were deemed the most acceptable offerings, innocent persons were frequently immolated.

Druid is derived from the word *deru*, which in the Celtic language signifies an oak; because their usual abode was in woods. These priests were most highly revered; they were referred to in all civil as well as religious matters; and so great was their influence in the state, that even kings could not ascend the throne without their approbation. They were divided into four classes,—druids, bards, sarronides, and vates or eubages; the first were the supreme chiefs, and so highly reverenced, that the inferior orders could not remain in their presence without permission to do so. The bards, whose Celtic name signifies a singer, celebrated the actions of heroes in verse, which they sang, and accompanied on the harp.

The sarronides had the charge of instructing youth, whom they were enjoined to inspire with virtuous sentiments; and the vates or eubages had the care of the sacrifices, and applied themselves particularly to the study of nature.

The Druids enjoyed great privileges; they were exempted from serving in war and paying taxes.

Numbers aspired to gain admission into this order of society, for it was open to all ranks; but this was rather difficult, as the candidates were obliged

to learn the verses which contained the maxims of their religion and political government.

It was unlawful to commit the druidical doctrines to writing; and therefore they were taught, and transmitted from generation to generation, entirely by the poems recited by the Druids, who required a period of fifteen or even twenty years to acquire an adequate knowledge on that subject.

The Druids considered the mistletoe as a special gift from the divinity to the oak, and the gathering of this plant was the most sacred of their ceremonies.

SEC. VII.—RELIGIOUS BELIEF, CEREMONIES, AND CUSTOMS OF THE ANCIENT GREEKS AND ROMANS.

The Greeks are supposed to have derived many of their deities from the Egyptians, as well as no small number of their religious ceremonies. The Egyptians, no doubt, at an earlier period, believed in one Deity as supreme, the Maker and Ruler of all things; but after that they worshipped the sun, moon, and stars, under various forms, as well as living creatures and lifeless things.

In the first ages of the world men had neither temples nor statues for their gods, but worshipped in the open air, in the shady grove, or on the summit of the lofty mountains, whose apparent proximity to the heavens seemed to render them peculiarly appropriate for religious purposes. Ignorantly transferring to the works of the Supreme Being that homage which is only due to their Author, they adored the sun as a god, who, riding on his chariot of fire, diffused light and heat through the world; the moon, as a mild and beneficent divinity, who presided over night and silence, consoling her worshippers for the departure of the more brilliant light of day.

It is thought that the Greeks received from the Egyptians the custom of building temples, which were erected, some in valleys, some in woods, and others by the brink of a river, or fountain, according to the deity who was destined to inhabit them; for the ancients ascribed the management of every particular affair to some particular god, and appropriated to each a peculiar form of building, according to his or her peculiar character and attributes.

But when temples were first erected, the ancients still continued to worship their gods, without any statue or visible representation of the divinity.

It is supposed that the worship of idols was introduced among the Greeks in the time of Cecrops, the founder of Athens, in the year 1556 B. C.

At first these idols were formed of rude blocks of wood or stone, until, when the art of graving, or carving, was invented, these rough masses were changed into figures resembling living creatures. Afterwards, mar-

ble, and ivory, or precious stones, were used in their formation, and lastly, gold, silver, brass, and other metals. At length, in the refined ages of Greece, all the genius of the sculptor was employed in the creation of these exquisite statutes, which no modern workmanship has yet surpassed.

Temples, statues, and altars, were considered sacred, and to many of them was granted the privilege of protecting offenders.

Chaos was considered the most ancient of all the gods, and that Cœlus, or heaven, followed him. Vesta, Prisca, or Terra, the earth, was the wife of Cœlus, and ranked as the first goddess.

The Greeks divided their deities into three classes,—celestial, marine, and infernal, though there are many others not embraced in this classification:

JUPITER.

Jupiter, the father of gods and men, is said to have been born in Crete. or to have been sent there in infancy for concealment. He was the son of Saturn, the god of Time, and of Cybele, otherwise called Rhea. He was the most powerful of all the gods, and every thing was subservient to his will. His father, Saturn, had received the kingdom of the world from his brother Titan, on condition of destroying all the sons who should be born to him. Saturn, therefore, devoured his children immediately after birth. This may be considered as having an allegorical meaning; namely, that time destroys all things.

As soon as he was a year old, Jupiter made war against the Titans, a race of giants, who had imprisoned his father, Saturn, and having conquered them, set his father at liberty. But Saturn having soon after conspired against him, was deposed by Jupiter, and sent into banishment. Being thus left sole master of the world, Jupiter divided his empire with his two brothers, Neptune and Pluto.

For himself he reserved the kingdom of heaven; to Neptune he gave dominion over the sea, and to Pluto the infernal regions. His first name was Jovis, from which, by the addition of Pater, father, was formed Jupiter. But the appellations given to him were numerous, and were derived either from the actions which he performed, or from the places where he was worshipped.

As the ancients, inconsistently, attribute to their gods all the passions and vices which disgrace human nature, so they frequently represent Jupiter as having recourse to the most unworthy artifices, in order to accomplish the basest designs.

Their poets describe him as a majestic personage, sitting upon a throne of gold or ivory, under a rich canopy, holding a thunderbolt in one hand, and in the other a sceptre of cypress. At his feet, or on his sceptre, sits an eagle with expanded wings. He has a flowing beard, and is generally

represented with golden shoes, and an embroidered cloak. The Cretans depicted him without ears, to signify impartiality.

APOLLO.

Apollo was the son of Jupiter and Latona, and brother of the goddess Diana. He was born in the island of Delos, where his mother fled to avoid the jealousy of Juno. He was the god of all the fine arts; and to him is ascribed the invention of medicine, music, poetry, and eloquence. He presided over the Muses, and had the power of looking into futurity. His oracles were in general repute over the world.

Apollo had various other surnames. He was called Delius, from the island where he was born; Cynthius, from a mountain in that island; Delphinius, from the city of Delphi, in Bœotia; Didymæus, from a Greek word, signifying twins; Nomius, which means a shepherd; Pæan, from his skill in shooting arrows; and Phœbus, from the swiftness of his motion.

It is generally supposed that by Apollo the sun is to be understood; for which reason he was called Sol by the Latins. He is represented as a graceful youth, with long hair, on his head a laurel crown, in one hand a bow and arrows, in the other a lyre. His head is generally surrounded with beams of light. His most celebrated oracle was at Delphi, and he frequently resided with the Muses upon Mount Parnassus. The olive, the laurel, and the palm-tree were sacred to him; as were also the griffin, the cock, the grasshopper, the wolf, the crow, the swan, and the hawk.

MARS.

Mars was the god of war, and son of Jupiter and Juno. He was educated by the god Priapus, who instructed him in every manly exercise. His temples were not numerous in Greece, but from the warlike Romans he received unbounded honours. His priests were called Salii.

Mars presided over gladiators, and was the god of hunting, and of all warlike exercises and manly amusements. He married Nerio, which signifies valour, or strength. The Areopagus, which means the Hill of Mars, was a place at Athens, in which Mars, being accused of murder, was tried before twelve gods, and acquitted by six voices. He gained the affections of Venus, and was the father of Cupid, the god of love.

MERCURY.

Mercury was the son of Jupiter and of Maia, the daughter of Atlas. He was born in Arcadia, upon Mount Cyllene, and in his infancy was intrusted with the care of the seasons. He was the messenger of the gods, and more especially of Jupiter. He was the patron of travellers and shepherds. He conducted the souls of the dead into the infernal regions, and not only presided over merchants and orators, but was also the god of thieves and of all dishonest persons.

He was the inventor of letters, and excelled in eloquence. Hence he was called by the Greeks Hermes, which signifies interpreting, or explaining. He first taught the arts of buying, selling, and trafficking, from whence he derived his name of Mercury, and is accounted the god of merchants and of gain.

He is represented as a young man, with a cheerful countenance. He has wings fastened to his sandals and to his cap. In his hand he holds the caduceus, or rod, entwined with two serpents. A touch of this wand would waken those who were asleep, or cause sleep in those who were awake.

BACCHUS.

Bacchus was the god of wine, and the son of Jupiter and Semele. Semele was the daughter of Cadmus, celebrated as the inventor of the alphabet, and of Hermione, the daughter of Mars and Venus. She was destroyed by the jealous cruelty of Juno.

It is probable that Bacchus was an ancient conqueror and lawgiver. He was born in Egypt, and educated at Nysa in Arabia. He taught the culture of the grape, the art of converting its juice into wine, and the manner of making honey. He was, on that account, honoured as a god by the Egyptians, under the name of Osiris.

The festivals of Bacchus are called orgies, bacchanalia, or dionysia.

These festivals were celebrated with riot and excess. The priestesses, called Bacchantes, ran wild upon the mountains, with dishevelled hair, and torches in their hands, filling the air with shouts, and chanting hymns in his praise. The Romans called these feasts Brumalia. During their celebration the people ran about the city in masks, or with their faces daubed with the dregs of wine.

The fir, the ivy, the fig, and the pine, were consecrated to Bacchus, and goats were sacrificed to him on account of the propensity of that animal to destroy the vine. He is represented sometimes as an effeminate youth, and sometimes as a man advanced in years. He is crowned with ivy and vine-leaves. In his hand he holds a thyrsus, which is a javelin with an iron head, encircled with ivy or vine-leaves. He sits in a chariot drawn by tigers and lions, and sometimes by lynxes and panthers, while his guards are a band of riotous satyrs, demons, and nymphs.

At other times we see him riding upon the shoulders of Pan, or of his foster-father Silenus; and again he is represented sitting upon a celestial globe, bespangled with stars. Bacchus married Ariadne, the daughter of Minos, king of Crete, after Theseus had forsaken her in the island of Naxos, and gave her a crown of seven stars, which after her death was made a constellation.

VULCAN.

Vulcan was the son of Juno: he was the god of fire, and the patron of

all those artists who worked in iron or other metals. He was educated in heaven; but Jupiter being offended with him, hurled him from Olympus. He lighted on the island of Lemnos, and was a cripple ever after. He fixed his residence there, built himself a palace, and raised forges to work metals.

He forged the thunderbolts of Jupiter, and the arms of the gods and demi-gods. The golden chambers, in which the gods resided, were his workmanship; also their seats and their council-table, which came self-moved from the sides of the apartment.

Vulcan is usually represented at his anvil, with all his tools about him, forging a thunderbolt, with a hammer and pincers in his hand. His forehead is blackened with smoke, his arms are nervous and muscular, his beard long, and his hair dishevelled. The fable of Vulcan shows us how highly the ancients esteemed the art of working in metals, since they supposed it to be an occupation fit for a god.

JUNO.

Juno was the queen of heaven, the sister and wife of Jupiter, and the daughter of Saturn and of Ops, otherwise called Rhea. She was born in the isle of Samos, and resided there till her marriage with Jupiter: her children were Vulcan, Mars, and Hebe.

The poets represent Juno with a majesty well befitting the empress of the skies. Her aspect combines all that we can imagine of the lofty, graceful, and magnificent. Her jealousy of Jupiter and her disputes with him occasioned perpetual confusion in heaven. On account of her cruelty to Hercules, Jupiter suspended her from the skies by a golden chain. Vulcan having come to her assistance, was kicked down from heaven by Jupiter, and broke his leg by the fall.

MINERVA.

Minerva was the goddess of wisdom, and is said to have sprung, completely armed and full-grown, from the brain of Jupiter. She was immediately admitted into the assembly of the gods, and became Jupiter's faithful counsellor: she was the most accomplished of all the goddesses.

The countenance of Minerva, as generally represented, was more expressive of masculine firmness than of grace or softness. She was clothed in complete armour, with a golden helmet, a glittering crest, and nodding plume: she had a golden breastplate. In her right hand she held a lance, and in her left a shield on which was painted the dying head of Medusa, with serpents writhing around it.

Her eyes were of celestial blue: a crown of olive was entwined round her helmet: her chief emblems were the cock, the owl, the basilisk, and the distaff. Her worship was universally established, but her most magnificent temples were in the Acropolis, the upper city or citadel of Athens.

One was called the Parthenon, and was built of the purest white marble. In it was the statue of the goddess, made of gold and ivory. It was twenty-six cubits high, and was considered one of the masterpieces of Phidias. The remains of this temple are still to be seen at Athens, and excite the admiration of every beholder.

VENUS.

Venus was the goddess of beauty, the mother of love, and the queen of laughter, grace, and pleasure. She is said to have risen from the froth of the sea, near the island of Cyprus. The Zephyrs wafted her to the shore, where she was received by the Seasons, the daughters of Jupiter and Themis. As she walked, flowers bloomed beneath her feet, and the rosy Hours dressed her in divine attire.

The rose, the myrtle, and the apple, were sacred to Venus; and among birds, the dove, the swan, and the sparrow. She was sometimes described as traversing the heavens in an ivory chariot drawn by doves. She was clothed in a purple mantle, which glittered with diamonds, and was bound round the waist by the cestus. Her doves were harnessed with a light golden chain. Cupid and a train of doves fluttered round her chariot on silken wings. The three graces, Aglaia, Thalia, and Euphrosyne, were her attendants.

At another time she was borne through the ocean in a shell, her head crowned with roses; while cupids, nereids, and dolphins, sported around her. She was represented as perfectly beautiful and graceful, with a countenance expressive of gentleness and gayety.

Her temples were numerous; but those most celebrated were at Paphos, Cythera, Idalia, and Cnidus. Her most beautiful statue is entitled the Venus de Medicis, and is still viewed with admiration by all who visit the gallery of Florence. Her favourite residence was supposed to be the island of Cyprus; and her chief worshippers were at Paphos, a city of that island.

CUPID.

Cupid, the son of Venus, and god of love, was represented as a beautiful boy, with wings, a bow and arrows, and generally with a bandage over his eyes. He had wings, to show his caprice and desire of change. He is described as blind, because we are apt to shut our eyes to the faults of those we love.

DIANA.

Diana was the goddess of hunting. She was the daughter of Jupiter and Latona, and the twin sister of Apollo. On earth she was worshipped under the name of Diana; but in heaven she was called Luna, and in Tartarus she was invoked as Hecate.

Diana shunned the society of men, and retired to the woods, accompanied

by sixty of the Oceanides, daughters of Oceanus, a powerful sea-god, and by twenty other nymphs, all of whom, like herself, had determined never to marry.

Armed with a golden bow, and lighted by a torch which was kindled at the lightnings of Jupiter, she led her nymphs through the dark forests and woody mountains, in pursuit of the swift stag. At the twang of her bow the lofty mountains were said to tremble, and the forests were said to resound with the panting of the wounded deer.

When the chase was over, she would hasten to Delphi, the residence of her brother Apollo, and hang her bow and quiver upon his altar. There she would lead forth a chorus of Muses and Graces, and join them in singing praises to her mother Latona.

Diana was represented as very tall and beautiful, and dressed as a huntress, a bow in her hand, a quiver of arrows hung across her shoulders, her feet covered with buskins, and a bright silver crescent on her forehead. Sometimes she was described as sitting in a silver chariot, drawn by hinds. The cold and bright moon, which scatters a silver light over the hills and forests, is the type of this goddess.

As Luna this goddess enlightened the heavens with her rays on earth, as Diana she subdued the wild beasts with her arrows; and in hell, under the name of Hecate, she kept all the ghosts and shadowy inhabitants under subjection.

CERES.

Ceres was the goddess of corn and harvests, and the daughter of Saturn and Vesta.

The most celebrated festivals in honour of Ceres were held at Eleusis. They were called the Eleusinian Mysteries, on account of the secrecy with which they were conducted. Those who were admitted to these solemn assemblies were called the initiated.

When a new member was about to be admitted, he was brought to the temple by night. At the entry his hands were washed, and a crown of myrtle was put upon his head. He was then instructed in the laws of Ceres. After this the priest conducted him into the sanctuary, and suddenly a thick darkness overspread every object.

Then a bright light flashed through the temple, and the statue of the goddess was seen all decked in gold and jewels.

The new member was bound by a solemn oath to secrecy, and dismissed. By these means the initiated were struck with terror, not being aware that they were merely contrivances of the priests to impress their minds with religious awe. It is probable that these mysterious associations first gave the moderns the idea of freemasonry.

Ceres is represented as tall and majestic. A wreath of corn is bound round her golden hair. She holds a sickle in her right hand, and in her

left a lighted torch. There were many festivals in honour of Ceres, and many splendid temples erected to her. The husbandmen offered sacrifices to her in the spring, and oblations of wine, honey, and milk.

VESTA.

This goddess was the daughter of Saturn and Rhea. Her worship was introduced into Italy by Æneas, a famous Trojan prince. The Palladium of Troy was preserved in her temple, and upon its continuance there the safety of Rome was supposed to depend.

In the temple of Vesta a perpetual fire was kept burning; and seven priestesses were chosen, whose duty it was to prevent this fire from being extinguished. These priestesses were called Vestal virgins. If, owing to any accident or negligence on the part of the Vestals, the sacred fire was permitted to go out, the offender was severely punished by the high priest. It was considered a bad omen, foretelling calamities to the city of Rome if the fire was extinguished. It consequently caused universal consternation, and the fire was instantly rekindled by glasses with the rays of the sun.

At the Vestalia, which were festivals in honour of Vesta, all the ladies in Rome walked barefooted to her temple. She was represented in a long flowing robe, with a veil on her head. In one hand she held a lamp, in the other a javelin, or the sacred palladium. She was considered as the goddess of fire, and as animating the human body with that vital heat which is the source of health and vigour.

NEPTUNE.

Neptune was the son of Saturn and Ops. He received from his brother Jupiter the sovereignty of the sea. Rivers, fountains, and all waters, were subject to him. He could raise earthquakes at his pleasure, and with a blow of his trident he could cause islands to spring from the bottom of the ocean. He was the god of ships, and of all maritime affairs. At his command dreadful storms arose, and vessels were swallowed up by the waves. But with a word he could still the tempest, and allay the fury of the waters.

Neptune was represented as a majestic god, with a grim and angry aspect. He had black hair and blue eyes, and wore a bright blue mantle. He stood upright in his chariot. In his right hand he held his trident, with his left he supported his queen Amphitrite. His chariot was a large shell, drawn by sea-horses, or dolphins.

The worship of Neptune was very general. The Libyans considered him the most powerful of all the gods. The celebrated Isthmian games were instituted by the Greeks in honour of him. He was the father of Proteus and of Triton.

TRITON.

Triton was another sea-god. He was the son of Neptune and Amphitrite, and was trumpeter to his father. He is described as half man and half fish, and is generally represented in the act of blowing a shell.

He was a very powerful marine deity, and could raise storms at sea, and calm them at his pleasure.

OCEANUS.

This was an ancient sea-god, the son of Cœlus and Vesta. When Jupiter became king of heaven, he took away the empire of Oceanus and gave it to Neptune. He married Thetis, which word is sometimes used in poetry to signify the sea. He had three thousand children, and was the father of the rivers.

He was described as an old man with a long flowing beard, sitting upon the waves of the sea. He held a pike in his hand, and a sea-monster stood by his side. The ancients prayed to him with great solemnity before setting off upon any voyage.

NEREUS.

Nereus was the son of Oceanus. He married Doris, and was the father of fifty-six sea-nymphs called Nereides. He lived chiefly in the Ægean Sea, and was represented as an old man with azure hair.

He had the gift of foretelling future events. He was often drawn with his daughters, the Nereides, dancing around him in chorus.

PLUTO.

Pluto was the king of hell, and the son of Saturn and Ops.

None of the goddesses would marry him, because of the sadness and gloominess of the infernal regions where he resided; and for this reason he was determined to obtain one of them by force. He carried away Proserpine, whom he saw gathering flowers with her companions in Sicily; driving up to her in his black chariot and coal-black horses, and forcing her away notwithstanding all her tears.

It was in vain that the young nymph Cyone tried to stop the snorting steeds, for Pluto struck the ground with his sceptre, when, instantly, the earth opened, and the chariot and horses descended through the rift with Pluto and Proserpine; the latter then became the queen of hell.

Black victims, and particularly black bulls, were sacrificed to this gloomy god; the blood of the slaughtered animal was sprinkled upon the ground, that it might penetrate to the infernal regions. The melancholy cypress-tree was sacrificed to him, and also the narcissus, and the white daffodil, because Proserpine was gathering these flowers when Pluto carried her away.

He is represented sitting upon a throne of sulphur, with a crown of cypress. The three-headed dog Cerberus keeps watch at his feet. His queen Proserpine sits on his left hand. He holds a key, to signify that when the dead are received into his kingdom, the gates are locked, and they can never return to life again.

PLUTUS.

This was the god of riches. He was the son of Jason and Ceres. He is represented as blind and injudicious, to show us that wealth is frequently

given to wicked men, whilst good men remain in poverty. He is described as being lame, to show us that great riches are acquired slowly. He was said to be timid and fearful, to represent the care with which men watch over their treasures.

SOMNUS.

Somnus was the god of sleep, and the son of Erebus and Nox. His palace was a dark cave, where the sun never penetrated. Poppies grew at the entrance; and Somnus himself was supposed to be always asleep upon a bed of feathers, with black curtains. In his palace there were two gates through which dreams passed and repassed. Morpheus was his chief minister.

CHAOS.

The most ancient of all the Grecian deities was Chaos. The word chaos means a rude and shapeless mass of matter. In this condition the poets suppose the world to have existed, before an almighty voice called the confused elements into order. Chaos was the consort of Darkness, and of them was born Terra, that is, the earth. Thus the obscure fiction of the poets agrees with the inspired account given us by Moses:

"And the earth was without form and void, and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light, and there was light."

Terra, the earth, married Cœlus, or heaven. Their children were Titan and Saturn. Titan was the eldest son, but he gave up his dominion to his brother Saturn, who thus became the king of heaven and earth. Saturn married his sister Ops, otherwise called Rhea.

SATURN.

The reign of Saturn was called the golden age. The earth produced subsistence for its inhabitants without culture; war was unknown; all things were in common; and Astrea, the goddess of Justice, ruled over the actions of men.

But Saturn had received his kingdom from Titan upon one condition. He had made a solemn promise to devour all his male children. His wife Ops hid one of these children, and brought him up unknown to Saturn. This child was Jupiter. Titan, therefore, made war upon Saturn. He was assisted by his half-brothers, the gigantic Titans.

Each of these Titans had fifty heads and a hundred hands. They deprived Saturn of his kingdom and liberty. Jupiter then arose and assembled the modern gods on Mount Olympus. The Titans collected their forces on Othrys, an opposite mountain, and the war of the gods began.

This war lasted for ten years, when Jupiter called the Cyclops to his assistance, together with some mighty giants who owed to him their deliverance from confinement. These joined him in battle: and now Olympus was

shaken to its foundation. The sea rose, the earth groaned, and the mighty forests trembled.

The thunderbolts were hurled from the mighty hand of Jupiter. The lightnings flashed, and the woods blazed. The giants in return threw massy oaks at the heavens, piled the mountains upon each other, and hurled them at the Thunderer. Jupiter was victorious, and released his parents from captivity.

But Saturn was afterwards deposed by Jupiter, and took refuge in Italy. He was highly honoured there, and became king of Latium, a part of Italy which lies along the Mediterranean Sea. He taught his subjects agriculture, and other useful arts. He had a temple on the Capitoline Hill, and his festivals at Rome were called Saturnalia.

Saturn was represented as an old man, bent with age and infirmity. He held a scythe in his right hand, and in his left a child which he was about to devour. By his side was a serpent biting its own tail, which is an emblem of time, and of the revolution of the year.

JANUS.

When Saturn arrived in Italy, he was hospitably received there by Janus, king of that country. Janus was the son of Cœlus and Hecate. He was drawn with two faces, to intimate his knowledge of the past and the future. He first built temples and altars, and instituted religious rites. His temple was very celebrated in Rome.

It was built by Romulus, and Numa ordained that it should be opened in time of war, and shut in time of peace. During the whole period of the Roman republic, this temple was only shut twice. In religious ceremonies the name of Janus was invoked first, because he presided over gates and avenues, and it was supposed that no prayers could reach heaven but through his means.

When Saturn was expelled from his throne, the ancient gods were nearly forgotten: they seemed to retreat behind mysterious clouds and mist. Jupiter became the first of the gods, and the father and king of heaven. Homer thus describes his absolute power:

> He whose all-conscious eyes the world behold,
> The eternal thunderer, sat enthroned in gold:
> High heaven the footstool for his feet he makes,
> And wide beneath him all Olympus shakes.
> He spake, and awful bends his sable brows;
> Shakes his ambrosial curls and gives the nod,
> The stamp of Fate, and sanction of the god:
> High heaven with trembling the dread signal took,
> And all Olympus to the centre shook.

The deities above enumerated are but a small part of those which the Grecians and Romans worshipped. Let us now proceed to some of their temples.

TEMPLES.

Temples in honour of Jupiter, Juno, and Minerva, were erected in places of the greatest eminence, whence a view of the town walls might be obtained. Temples to Mercury stood in the market-place. Those of Apollo and Bacchus were placed near the Theatre. Temples to Hercules were built near the Gymnasium, the amphitheatre, or the circus; while those of Venus, Vulcan, and Mars, were without the city walls. Doric pillars were sacred to Jupiter, Mars, and Hercules; Ionic to Bacchus, Apollo, and Diana; and Corinthian to Vesta.

The number of temples erected to Jupiter was very great, for his worship was universal. He was the Ammon of the Africans, the Belus of Babylon, and the Osiris of Egypt.

The temple of Jupiter Olympius at Athens was a model of art. It was raised from the spoils which the Eleans took at the sacking of Pisa. It was of the Doric order, and from the centre of the roof there hung a gilded victory.

It sometimes happened that ancient temples were dedicated to several gods. The following is an inscription on one of them: "To Jupiter, the Sun, Great Serapis, and the gods who cohabit in the same temple." And in another, Ceres, Bacchus, and Phœbus. Besides these, I might mention Juno and Minerva; Apollo, Palatinus, Latona, and Diana; Hercules and the Muses; Venus and Cupid; Castor and Pollux, and others.

One of the most ancient of all Grecian temples was that of Jupiter Panhellenios, standing on Mount Panhellenios, far from any habitation. A forest of pine and juniper surrounded the mount. The temple was of stone stuccoed over, and had thirty-six principal pillars.

Perhaps no temple exceeded that of the Parthenon, or temple of Minerva at Athens. The pillars were truly magnificent, and the pediments were decorated with the finest sculpture. Battles with men, horses, and centaurs, contending together, were represented thereon, in a manner that called forth the admiration of every spectator.

In the Parthenon stood the famous statue of Minerva, of ivory and gold, executed by the celebrated Phidias. Minerva was represented with garments reaching to her feet, holding a spear in her hand, while a helmet defended her head, and a Medusa's head adorned her breast.

The temple of Apollo Epicurius, standing on Mount Kotylion in Arcadia, was a magnificent structure. It was built by Iktinos, who erected the Parthenon under the direction of the famous Phidias. It could not be regarded without wonder and admiration.

Apollo had a temple at Antioch, which has been spoken of as a kind of enchanted place. Some will have it that the statue within it sang, and others affirm that it played on the lyre.

The temple of Apollo at Delphos was not on such a magnificent scale as some others, though it was a superb structure; the cost of it amounting to not less than three hundred talents, or forty-five thousand pounds.

The temple of Corinth was of the Doric order, with fluted pillars; a noble pile, though not of such costly workmanship as many other temples erected when architecture had attained a greater degree of perfection.

The theatre of Bacchus was not wanting in grandeur; indeed we can now form but a very faint conception of the magnificence of ancient buildings of this kind.

The temple of Ceres and Proserpine, at Eleusis, was of the Doric order, and so large that it could contain thirty thousand persons. There was also a fine temple at Sunium.

Diana had a temple on Mount Aventine at Rome, adorned with a cow's horns, on account of the offering of a very fine cow to the goddess by Autro Coratius, a Sabine. But the principal temple of Diana was at Ephesus: this was considered as one of the seven wonders of the world. For as much as two hundred years, all Asia may be said to have contributed to its erection.

Near Crotona stood a temple dedicated to Juno, famous for the vast concourse of people who came to it from all countries. I will tell you a strange story respecting this temple. In it there stood a column of massy gold, and Hannibal was determined to apply this to his own use. In the night, however, Juno appeared before him, and so frightened him with the threat of putting out his remaining eye, for he had but one, that he gave up all thoughts of taking possession of the golden column.

There were three temples a little northward of the Parthenon; that to the east was Neptune Erectheus, that to the west Minerva Polias, protectress of Athens, and the remaining one was called Pandrosus, or the Pandrosium. Before the temple of Neptune Erectheus stood an altar of Jupiter. Cakes without wine were here offered, but no living thing was sacrificed thereon.

In the temple of Minerva Polias stood the most ancient of all the statues of the goddess, which many believed to have fallen down from heaven. It was said to be guarded by a large serpent, which had a regular allowance of honeyed cakes to satisfy his hunger. The reptile was looked upon as divine, and lived to be very old. This is another of the many strange tales with which mythology abounds.

The temple of Janus, at Rome, was built by Numa, with two brazen gates, one on each side. These gates were to be kept open in time of war, and closed in time of peace.

The Temple of Victory formed the right wing of the Propylea—a building at Athens, with a roof of white marble, which adorned the entrance to the Acropolis The idol in this temple was called Victory.

without wings. She held a pomegranate in her right hand, and a helmet in her left.

The Pantheon was built at Rome by Agrippa, in the reign of Augustus; it was dedicated to all the gods. This temple, also, was destroyed, or nearly so, being burned by lightning; but Adrian repaired it. After this it was used as a Christian temple, and attracted much attention. The temple of Belus is usually considered to have been the most ancient of any in the pagan world. It was originally the Tower of Babel; and when at the confusion of tongues this was destroyed, the ruins were set apart for a temple of Belus. It was a huge structure of eight towers, one rising above another, gradually diminishing from the lowest to the highest.

The height of it might be, perhaps, twice as high as St. Paul's cathedral in London.

The temple of Theseus was very costly; but indeed there were many temples raised to him.

CONSECRATIONS.

The act of consecrating, or making sacred their temples, idols, and groves, was considered one of much importance by pagan nations. Among the Greeks and Romans it was performed in an economical or lavish manner, according to circumstances. Common images, such as that of Mercury, which stood in the market-place, were not consecrated in so costly a manner as images of Jupiter and Minerva, which stood in magnificent temples.

Three things were necessary to convert an image into a deity: ornaments, consecration, and oration. Without these a statue was not worshipped or regarded as holy, but with them the pagans reverenced highly their stocks and their stones.

There was little, if any, difference in the consecration of altars and images. In the most common consecration, an offering of sodden peas or beans was made: a woman dressed in a garment of various colours bore this on her head in a pot.

This offering was presented with certain forms to the deity, personified by the image, or to whom the altar was erected, as a grateful remembrance retained by the people of their ancient diet.

When, however, consecrations to superior statues took place among worshippers who could better afford to manifest their high reverence for their gods, they were more expensively conducted. Sometimes a new vessel with two ears was used in the ceremony; on each of the ears was bound a chaplet of white wool, the vessel being covered. The libation poured out before this was of water, honey, and all kinds of fruit, attended with many rites.

Another mode of consecration, and not an uncommon one, was, to put a

crown on the images, and to anoint them with oil. Prayers and oblations were then offered, and a denunciation uttered against all such as should injure or profane them. The name of the deity, and the cause of the dedication, were frequently inscribed on the base on which the image stood.

The unction, or anointing with oil, was one of the principal rites of the act of consecration, from a very remote period. Many of the ceremonies of the pagan world were, at first, learned from the Egyptians; and those practised by the Jews, during the time they were in captivity in Egypt, were no doubt imitated.

Not only did Moses consecrate by the Divine command the priests of the congregation, by pouring oil on their heads, but all the Jewish kings and prophets were consecrated in the same manner.

Nor was the right of anointing among the Jews confined to persons, for we are told in Holy Writ that Jacob anointed the stone that he set up at Bethel. "And Jacob rose up early in the morning and took the stone that he had put for his pillow, and set it up for a pillar, and poured oil upon the top of it; and he called the name of that place Bethel." Gen. xxviii. 18, 19.

The more we read the Old Testament, the plainer we see the resemblance between many of the pagan customs and the religious observances of the Jews. This striking difference, however, must not be overlooked, that the Jews worshipped the true and living God, while the pagans bowed down to the false and the dead idol.

Great sacrifices were sometimes made at pagan consecrations, and sumptuous entertainments given. This was the case also among the Jews when Solomon's temple was dedicated. The king offered burnt-offerings, and meat offerings, and held a great feast. When Moses consecrated his tabernacle, the Jewish princes offered oblations: and when Aaron sinned against God, in making a golden calf for the children of Israel to worship, he made a proclamation and a feast was made. The people rose up betimes to offer their burnt offerings, and their peace offerings, to eat, and to drink and to play.

PRIESTS.

Priests were considered mediators between gods and men. They offered the sacrifices and prayers of the people to their deities; and, on the other hand, they were employed by the gods to interpret their divine will to man. Thus the office of priest was held very sacred, and in some parts of Greece their dignity was equal to that of kings. Some temples were served by priestesses, who were chosen from the most noble families.

Among different nations there were different modes of appointing to the priesthood, and sometimes even among the same people. Inheritance was the customary tenure by which the holy office was held; but it was also, in

other cases, acquired by lot, by the appointment of the prince, or by the election of the people.

Every one appointed to be a priest was required to be free from any bodily disease or ailment, and to possess a pure and upright mind; for it was not thought right that one who was imperfect or impure should take part in the worship of the gods, ministering in holy things.

To every god a different order of priests was consecrated. There was likewise a high priest who superintended the rest, and executed the most sacred rites and ceremonies. When the priests officiated in the temples, the garments which they wore were made of fine flax or linen. They commonly descended to the ankles, and were of a white colour. They wore crowns, and their feet were bare.

Sacrifices were of different kinds. 1st, They were vows or free-will offerings: these were such things as were promised to the gods before, and paid after, a victory. 2dly, They were propitiatory offerings to avert the wrath of some angry god. 3dly, Petitionary sacrifices for success in any enterprise. 4thly, Such as were imposed by an oracle. 5thly, Sacrifices in honour of the gods from respect and veneration in their worshippers, or the sacrifices offered by those who had escaped from some great danger. The most ancient sacrifices were very simple; they consisted of herbs and plants, burnt with their leaves and fruit, or of corn and salt.

Among the Greeks and others, different animals were sacrificed by different persons; by a shepherd a sheep, by a neatherd an ox, by a fisherman a fish. To an infernal deity a black victim, but white to a celestial power. Particular animals were consecrated to particular deities. A stag to Diana, a horse to the Sun, a dog to Hecate, to Venus a dove. The Bœotians used to sacrifice large eels; and when a stranger asked them the reason of this practice, they replied that they were not obliged to give any answer to a stranger.

Men were sometimes sacrificed, but rarely in Greece. In Arcadia, young damsels were beaten to death in honour of Bacchus. In Sparta, children were whipped in honour of Diana. Every one sacrificed according to his means. A rich man sometimes offered a hecatomb, or a hundred oxen at once; a poor man might offer a cake; both were equally acceptable. Every person was purified by water before attending a sacrifice.

Those who sacrificed to the infernal deities were dressed in black; to the celestial in purple; and to Ceres in white. Various ceremonies were used in the performance of the sacrifice. The offerings to the infernal gods, who were supposed to hate the light, were frequently made at midnight. The victim was killed by the priest, or sometimes by the most honourable person present. Prayers were offered up while the sacrifice was burning; and if the deity was a gay and aerial power, harmonious music was played to propitiate his favour.

Sometimes they danced round the altars, while they sang the sacred hymns. Of all musical instruments the flute was chiefly used. After the sacrifice there was generally a feast, where the worshippers drank to excess, and continued to sing the praises of the god.

OATHS.

In the golden age, say some, when men were true and just, oaths were unnecessary; but when men degenerated from their first simplicity, they found it necessary to take precautions against the fraud and falsehood of each other; hence the origin of oaths. They were considered by the Greeks as very sacred and binding. Oaths were supposed more peculiarly to belong to Jupiter. The Greeks, however, swore by various other deities: the women swore by the goddesses. Sometimes the Greeks swore by all the gods, sometimes by the ground on which they stood, or by the rivers, fountains, floods, and the sun, the moon, and the stars.

In all solemn leagues and covenants the Greeks sacrificed to the gods by whom they swore. In some places false swearers suffered death; in others, only a pecuniary fine. Perjured persons were supposed to be haunted by the Furies. The crime of perjury, however, was common in Greece.

The following laws respecting sacrifices were observed.

"Let sacrifices be performed with fruits of the earth. Let it be a law among the Athenians, for ever sacred and inviolable, always to pay due homage in public towards their gods and native heroes, according to the usual customs of their country; and with all possible sincerity to offer in private first-fruits with anniversary cakes.

"Cattle designed for sacrifice should be culled." This law provided that the best of the cattle should be offered to the gods. "It is ordered that the sacrificer carry part of his oblation home to his family. All the remains of the sacrifice are the priests' fees.

"All slaves and foreigners are permitted to come to the public temples, either out of curiosity of seeing or devotion.

"They who survive the report of being dead, are prohibited entrance into the Furies' temple.

"Let no violence be offered to any one who flies to the temple for succour." This is a very ancient law.

"While the celebration of the new moon, or other festival, continues at Athens, it is ordered that no one be defamed or affronted in private or public; and that no business be carried on which is not pertinent to this feast.

"No foreigner is to be initiated into the holy mysteries.

"Death shall be his penalty who divulges the mysteries.

"No one shall be arrested or apprehended during the celebration of the mysteries.

"No impure person shall be elected into the priesthood."

FESTIVALS.

Festivals were very numerous and very splendid, and their celebration was attended with every demonstration of joy and festivity. After gathering in the fruits of the earth, the people of the different nations assembled to offer up sacrifices, and to indulge in that mirth which is the natural consequence of plenty.

Those festivals instituted in honour of the gods, were intended as a grateful acknowledgment of services rendered by them. When a great victory had been obtained, or a signal danger averted, or when success had attended any important undertaking, it seemed reasonable that the particular deity, supposed to have conferred the favour, shall be honoured by a festival being instituted in his praise.

The superstitious opinions of the Grecians led them to believe that offerings and festivals were acceptable to their deities, and that by these means their favour was secured. No wonder then that in times of danger, of famine, and of difficulty, they endeavoured by festivals to propitiate them.

The festivals in honour of Bacchus were celebrated at Athens with peculiar splendour. At some of them the worshippers wore the skins of fawns, carried drums, pipes, and flutes, and crowned themselves with ivy and vine leaves. Some rode upon asses, dressed as Pan or Silenus, or the Satyrs. Others ran about the hills, dancing and shouting. His festivals were nearly innumerable. The most celebrated festivals in Greece were those in honour of Ceres. They lasted nine days, and much mystery and solemnity was observed by the worshippers.

No people among the Grecians outdid the Athenians, either in the number of their gods or their festivals. On their high and holy days labour was altogether suspended, shops were shut, and courts of justice closed; solemnity and splendour were mingled with revelry and mirth; and the very excesses into which the people ran were in many cases considered rather as commendable than worthy of reproach.

Festivals were called Feriæ, or days of rest. Feriæ Stativæ were immovable feasts; Feriæ Conceptivæ were movable; Feriæ Imperativæ were extraordinary holidays; and Feriæ Nundinæ were days for fairs and markets.

Among the Romans, the Saturnalia, or feasts of Saturn, were the most celebrated.

At an Athenian festival, celebrated on a day sacred to Jupiter, it was customary to place certain cakes on a table of brass, and to drive oxen round the table, when such of them as tasted the cakes were slaughtered. Three families were employed in this festival; one family drove the oxen, another knocked down such of them as were condemned, and the third slaughtered and cut them up.

The origin of this strange custom was as follows:—A hungry ox, at a

feast of Jupiter, ate a consecrated cake, when the incensed priest killed him. To kill an ox under such circumstances was a great offence, and the priest fled for safety. The Athenians tried the bleeding ox instead of the priest. and brought him in not guilty. This is one version of the story; but another is, that the priest and people present, when the deed was committed, were accused and acquitted, while the ox was condemned.

There was a solemn sacrifice to Jupiter made by the Messenians, when any of them killed a hundred enemies.

At a festival held in honour of Juno, a hundred oxen were sacrificed, and their relics distributed among the citizens.

There was an annual festival throughout Greece in honour of the goddess Venus, to commemorate the death of Adonis, whom she loved. The first day all was mourning and lamentation, but on the second, rejoicing and mirth, because it was supposed that Proserpine had restored Adonis to life.

A festival held in the isle of Delos was instituted by Theseus in honour of Venus. The statue of the goddess was crowned with garlands, music was performed, and horse-races appointed. At this festival a singular dance, called the Crane, was introduced, in which the dancers imitated the various turnings and windings of the Cretan labyrinth, from which Theseus, who invented the dance, had escaped.

At Thebes, Apollo had a festival, in which he was represented with gray hairs. The custom was to sacrifice a bull; but it so happened on one occasion that no bull could be had;—a working ox was therefore taken from his labour, and sacrificed in his place. After that time labouring oxen were frequently killed, though before then it was considered profanity to destroy them.

A feast in honour of Bacchus was held by night, in which women pretended to search for the god; not finding him, they agreed that he must have hidden himself among the Muses. An entertainment then followed; a great quantity of ivy was used at the festival, that plant being sacred to Bacchus. The family of Minya was excluded from this feast on pain of death, because on one occasion the daughters of Minya, in a furious fit of devotion, slew Hippasus, the son of Leucippe, and served him up at the table.

At a feast of Bacchus, kept by the Eleans, it was thought that the god himself personally attended; the reason for such supposition was as follows:—In a certain chapel three priests placed three empty vessels in the presence of the multitude, the doors were then shut, and sealed with the signets of the people. The next day the people returned, to see that their signets were unbroken; after which, on opening the doors, the vessels were found filled with wine.

At another festival of Bacchus, the worshippers ate raw flesh and entrails

of goats, to imitate the god. They also counterfeited madness, as indeed they did in other bacchanalian revelries.—But you have now had enough of Bacchus.

At two of the festivals of Minerva, the Great Panathea, and the Lesser Panathea, ten presidents elected out of the ten tribes of Athens took the management of the games, which consisted of races with torches by horsemen and footmen, wrestling, musical contentions, and other displays, and trials of skill and manhood, when prizes were distributed.

Racing with torches furnished much amusement to the Grecians. At a feast in honour of Vulcan, the race was thus conducted:—Three young men contended; one of them started off with a lighted torch, and if it were extinguished before he arrived at the goal, one of the others took it, and ran on. In like manner the third took it, if it again went out. He who took it lighted to the goal was the victor. No one was allowed to run slowly; if he did so, the people struck him with the palms of their hands.

It was a custom at one of the festivals of Diana for certain men to sing one of Homer's poems. The most remarkable of the persons present at the ceremony were ten virgins, dressed in yellow vestments, consecrated to Diana. These virgins were called Bears, for the following reason:—

At a certain place in Attica a tame bear used to eat and play with the young people, till a young maiden made too free with it, when it tore her in pieces. The maiden's friends killed the bear, when a pestilence followed. The oracle advised the people to appease the wrath of Diana, who was angry on account of the bear, by consecrating virgins to her. The Athenians, in obedience to this divine command, enacted a law, which required every virgin prior to marriage to go through this ceremony.

At another festival of Diana, free-born boys were publicly whipped at the goddess's altar; but in after-times, boys of meaner birth underwent the cruel ceremony. The parents of the sufferers were present, to exhort their children to endure with fortitude and patience. Though sometimes boys were lashed to death, it was a rare thing for one of them to utter a groan.

Some say that this custom was introduced by Lycurgus, to accustom the youths of Sparta to think lightly of pain.

The following particulars of what is said to have taken place at a feast of Diana, will show you what a love of patriotism and disdain of death existed among the Grecian people. Diana, having the name of "The Huntress," had a cake presented to her in the form of a deer at this festival, which had its origin in the following manner:—

The Thessalonians having reduced the Phocensians to extremity, Diaphantus proposed, rather than submit to their enemies, to heap up a vast pile of combustible matter, and to place upon it their wives and children,

together with all their substance, that in case the Thessalonians got the better, the pile might be set on fire, and nothing fall into the enemy's hands.

This daring resolution, however, could not be well executed without the consent of the wives. A public assembly of them took place, and the proposal was made; when instead, as you may imagine, of opposing the design, the women highly applauded it, and decreed a crown to Diaphantus for his noble design. The boys also gave their full consent to the resolution.

The consequence of this was, that the Phocensians, knowing how much they had at stake, fought with such fury that their enemies were entirely routed. It was in commemoration of the victory obtained, that this festival of Diana was established. The attendance of the people was very numerous, and great solemnity was observed.

A festival was held in Achaia to Diana, wherein they made an ascent to the altar, in the shape of steps, formed of soft earth, and placed pieces of green wood around it, with dry wood upon it; on the second day they offered up in sacrifice, birds, bears, and lions, with wolves and bucks, as well as garden-fruits.

At a festival in Crete, held, I think, in honour of Mercury, the servants sat down to table, while their masters stood round, and waited upon them. This custom was also kept up at the Roman Saturnalia.

Among the many commemorations and solemnities observed among the Grecians, there was one so mysteriously solemn, and so famed for its secrecy, as to receive the name of "The Mysteries." It was held by some every fourth year, but by the Athenians every fifth, at Eleusis, a town of Attica. Adrian, the emperor, translated it to Rome.

Habitually severe as the Grecians were in all things belonging to their religious ceremonies, they were particularly so in the mysteries. A greater offence could scarcely be committed, than that of divulging any of the rites practised therein. The offender was held unworthy of clemency; a divine judgment was supposed to hang over him; he was treated as a public enemy, and put to death.

This solemnity was sacred to the goddess Ceres and her daughter Proserpine; and such was the secrecy enjoined, that if any one not initiated, either by design or error, attended, his life became forfeited. I have already told you a little about this strange festival, but will now speak more at large.

Superstition came with its terrors and its rewards, to render the mysteries more solemn and impressive; for those who neglected the ceremony were looked on as having committed a heinous offence, for which they would be punished after death; while those who were initiated in the mysteries would, as the favourites of the goddesses, spend happier lives than others, and at death be allotted a more honourable place in the Elysian shades.

When Socrates was condemned to death, one part of the accusations brought against him was a neglect of the mysteries.

In the more primitive times, the Athenians would not allow any one who was not a member of the commonwealth to partake of this celebration. Every one, also, who had committed a crime was rejected; but in after years, the rigidness of these rules was somewhat relaxed.

It is said that Hercules, happening to go near where the mysteries were being commemorated at Eleusis, desired to be initiated;—what was to be done? The laws forbade a stranger's admission, yet Hercules, who had rendered such public services to his country, was not a person to be refused. An expedient was found. Another ceremony, called "The Lesser Mysteries," was instituted, and to this he was admitted.

In later times the lesser festival was used as a preparative to the greater; and those who attended it purified themselves, offering sacrifices and prayers, and wearing crowns and garlands of flowers, having under foot the skin of a victim offered to Jupiter.

It was not till about a year after, that, having sacrificed a sow to Ceres, they were allowed to attend the greater mysteries. Being crowned with myrtle, they were admitted into the mystical temple, an edifice of vast dimensions.

They were directed to wash their hands in holy water, and admonished to present themselves with pure minds, without which the outward cleansing was of no avail. After which the holy mysteries were read to them, and they were questioned by the priest.

And now came around them fearful things that awed their very souls. Strange and amazing objects were before their eyes, while the walls of the edifice seemed to totter. At one moment, light and radiant fire blazed brightly, and the next, darkness and horror surrounded them. Thunderings and lightnings followed; terrible apparitions were visible, and loud noises and frightful bellowings were heard.

The garments they wore on these occasions were ever after held sacred; they resisted charms, incantations, and other evils, and were never cast off till they were worn to rags.

This strange festival continued nine days, during which time no man could be arrested, and no petition presented, without incurring a penalty of a thousand drachms. It was not lawful for those who partook of the rites to eat beans, mullets, or weazels, or to sit upon a well; nor was a woman permitted to ride in a chariot to Eleusis, under a fine of six thousand drachms.

The first day the worshippers assembled; the second they purified themselves by washing in the sea; the third day they offered sacrifices; the fourth day they made a solemn procession to Ceres; the fifth day, at night, the men and women ran about with torches; the sixth day they carried the statue of Iacchus, the son of Jupiter, in procession, with a torch in his

hand, from Ceramicus to Eleusis; the seventh day they filled two earthen vessels with wine, one easterly and one westerly—mystical sentences were spoken, and then the earthen vessels were thrown down, and the wine, as a libation, spilt upon the ground.

GRECIAN MARRIAGES.

The first inhabitants of Greece lived without laws and government, no bounds were prescribed to their passions; their love, like the rest of their desires, was unconfined; and promiscuous mixtures, because forbidden by no human authority, were publicly allowed. The first that restrained this liberty was Cecrops, who, having raised himself to be king over the people afterwards called Athenians, among many other useful institutions introduced that of marriage.

Marriage was very honourable in several of the Grecian commonwealths, being very much encouraged by their laws, as the abstaining from it was discountenanced, and in some places punished; for the strength of states consisting in their number of people, those that refused to contribute to their increase were thought very cold in their affections to their country. The Lacedæmonians are very remarkable for their severity against those that deferred marrying, as well as those who wholly abstained from it: no man among them could live without a wife beyond the time limited by their lawgiver, without incurring several penalties; as first, the magistrates commanded such once every winter to run round the public forum naked, and to increase their shame they sang a certain song, the words whereof aggravated their crime, and exposed them to ridicule. Another of their punishments was to be excluded from the exercises wherein, according to the Spartan custom, young virgins contended naked. A third penalty was inflicted upon a certain solemnity wherein the women dragged them round an altar, beating them all the time with their fists. Lastly, they were deprived of that respect and observance which the younger sort were obliged to pay to their elders; and therefore, saith Plutarch, no man found fault with what was said to Dercyllidas, a great captain, and one that had commanded armies, who coming into the place of assembly, a young man, instead of rising and making room, told him, "Sir, you must not expect that honour from me being young, which cannot be returned to me by a child of yours when I am old." To these we may add the Athenian law whereby all that were commanders, orators, or entrusted with any public affair, were to be married, and have children, and estates in land; for these were looked on as so many pledges for their good behaviour, without which they thoug t it dangerous to commit to them the management of public trusts.

The time of marriage was not the same in all places; the Spartans were not permitted to marry till arrived at their full strength

The Lacedæmonians were forbidden to marry any of their kindred, whether in the direct degree of ascent, or descent; but a collateral relation hindered them not, for nephews married their aunts, and uncles their nieces, and it was not considered unlawful in several places for brothers to marry their half sisters; and sometimes their relation by the father, sometimes by the mother, was within the law. The Lacedæmonian lawgiver allowed marriages between those that had only the same mother and different fathers. The Athenians were forbidden to marry sisters by the same mother, but not those by the same father. Most of the Grecian states, especially those that made any figure, required their citizens should match with none but citizens, for they looked upon the freedom of their cities as too great a privilege to be granted upon easy terms to foreigners or their children. Hence we find the Athenian laws sentencing the children of such matches to perpetual slavery. This was not all; for they had a law, that if a foreigner married a free woman of Athens, it should be lawful for any person to call him to account before the magistrates, where, if he was convicted, they sold him for a slave, and all his goods were confiscated, and one-third part of them given to his accuser. The same penalty was inflicted upon such citizens as gave foreign women in marriage to men of Athens, pretending they were their own daughters, save that the sentence of slavery was changed into ignominy, whereby they were deprived of their voices in all public assemblies, and most other privileges belonging to them as citizens. Lastly, if any man of Athens married a woman that was not free of that city, he was fined a thousand drachms. But these laws were not constant and perpetual. Sometimes the necessity of the times so far prevailed, that the children of strange women enjoyed all the privileges of free-born citizens. The old law, which prohibited the men of Athens from marrying strangers, having been some time disused, was revived by Pericles, and afterwards at the instance of the same person abrogated by a decree of the people, but again renewed in the archonship of Euclides, at the motion of Aristophon, when it was enacted, that no persons should be free denizens of Athens unless both their parents were free.

Virgins were not allowed to marry without the consent of their parents. The mother's consent was necessary as well as the father's, nor were men permitted to marry without consulting their parents; for even the most early and ignorant ages were too well acquainted with the right which parents have by nature over their children, to think these had power to dispose of themselves without their parents' consent.

When virgins had no fathers, their brothers disposed of them; when they had neither parents nor brethren, or if their brethren were not arrived to years of discretion, they were disposed of by their grandfathers, those especially by the father's side; when these failed they were committed to the care of guardians.

They had several forms of betrothing; such as, "I give you this my daughter to make you father of children lawfully begotten." The dowry was sometimes mentioned, as we find in Xenophon, where Cyaxares betroths his daughter to Cyrus; saying, "I give you, Cyrus, this woman, who is my daughter, with all Media for her dowry."

The ceremony in promising fidelity was kissing each other, or giving their right hands, which was the usual form of ratifying all agreements.

In the primitive ages, women were married without portions from their relations, being purchased by their husbands, whose presents to the woman's relations were called her dowry. Thus we find Shechem bargaining with Jacob and his sons for Dinah: "Let me find grace in your eyes," saith he, "and what ye shall say unto me I will give: ask me never so much dowry and gifts, and I will give according as ye shall say unto me, but give me the damsel to wife." Several instances may be produced to the same purpose, were not this custom too well known to need further confirmation; only thus much must be observed, that when civility and good manners came to be established in any place, it was usually laid aside, for Aristotle makes it one argument to prove that the ancient Grecians were an uncivilized people, because they used to buy their wives. No sooner, therefore, do we find them beginning to lay aside their barbarous manners, than this practice was left off, and that of women bringing portions to their husbands began; some make the most essential difference between wife and concubine to consist in this, that wives had dowries, whereas concubines were usually without.

Men who were content to marry wives who had no fortune, commonly gave them an instrument in writing, whereby the receipt of their dowry was owned. The rest of their distinction was chiefly founded upon this, for she that had a dowry thought it a just title to a greater freedom with her husband, and more respect from him than such as owed their maintenance to him.

When there were any orphan virgins without inheritance, he that was next in blood was obliged to marry her himself, or settle a portion on her according to his quality; if he was one of the first rank, five hundred drachms—if of the second rank, three hundred—if of the third rank, one hundred and fifty; but if she had many relations equally allied, all of them contributed their proportions to make up the sum. If there were more than one virgin, their nearest kinsman was only obliged to marry, or give a portion to one of them; and upon his refusal to do this, any person was allowed to indict him before the archon, who was obliged to compel him to his duty, and if he refused to put the law in execution, was fined a thousand drachms, which were consecrated to the goddess of Marriage.

When virgins had no relations to provide for them, and were descended

from men that had been serviceable to their country, it was common for the state to take care of them.

The Athenian virgins were presented to Diana before it was lawful for them to marry. This ceremony was performed at Brauron, an Athenian city; the custom being instituted to appease the goddess, who had been incensed against some of the Athenians for killing a bear. Another custom there was for virgins, when they became marriageable, to present certain baskets full of little curiosities to Diana, to gain leave to depart out of her train, (virgins being looked upon as under the goddess's peculiar care,) and change their state of life.

The Lacedæmonians had a very ancient statue of Venus Juno, to which all mothers sacrificed when their daughters were married. The most ancient Athenians paid the same honour to Heaven and Earth, which were believed to have a particular concern in marriages; the latter of these being rendered fruitful by the benign influences of the former, and therefore a fit emblem of marriage.

ROMAN MARRIAGES.

A legal marriage among the Romans was made in three different ways, called Usus, Confarreatio, and Coemptio.

Usus, usage or prescription, was when a woman, with the consent of her parents or guardians, lived with a man for a whole year without being absent three nights, and thus became his lawful wife or property by prescription. If absent for three nights, she was said to have interrupted the prescription, and thus prevented a marriage.

Confarreatio was when a man and woman were joined in marriage by the Pontifex Maximus, or Flamen Dialis, in presence of at least ten witnesses, by a set form of words, and by tasting a cake made of salt, water, and flour, called Far, which was offered with a sheep in sacrifice to the gods.

This was the most solemn form of marriage, and could only be dissolved by another kind of sacrifice, called Diffarreatio. By it a woman was said to come into the possession or power of her husband by the sacred laws. She thus became partner of all his substance and sacred rites; those of the Penates as well as those of the Lares. If he died intestate, and without children, she inherited his whole fortune as a daughter. If he left children, she had an equal share with them. If she committed any fault, the husband judged of it in company with her relations, and punished her at pleasure. The punishment of women publicly condemned was sometimes also left to their relations.

The children of this kind of marriage were called Patrimi et Matrimi, and often employed for particular purposes in sacred solemnities. Certain priests were chosen only from among them, as the Flamen of Jupiter, and

the Vestal Virgins. According to Festus, those were so called whose parents were both alive. If only the father was alive, Patrimi; if only the mother, Matrimi. Hence Minerva is called Patrimi virgo, because she had no mother; and a man who had children while his own father was alive, Pater patrimis.

This ceremony of marriage in later times fell much into disuse. Hence Cicero mentions only two kinds of marriage, Usus and Coemptio.

Coemptio was a kind of mutual purchase, when a man and woman were married, by delivering to one another a small piece of money, and repeating certain words. The man asked the woman if she was willing to be the mistress of his family. She answered that she was. In the same manner the woman asked the man, and he made a similar answer.

The effects of this rite were the same as of the former. The woman was to the husband in the place of a daughter, and he to her as a father. She assumed his name together with her own. She resigned to him all her goods, and acknowledged him as her lord and master. The goods which a woman brought to her husband, besides her portion, were called Parapherna. In the first days of the republic dowries were very small. Sometimes the wife reserved to herself a part of the dowry, and a slave, who was not subject to the power of her husband. Some think that Coemptio was used as an accessary rite to Confarreatio, and retained when the primary rite was dropped.

The rite of purchase in marriage was not peculiar to the Romans, but prevailed also among other nations; as the Hebrews, Gen. xxix. 18.

Some say that a yoke used anciently to be put on a man and woman about to be married, whence they were called conjuges; but others think this expression merely metaphorical.

A matrimonial union between slaves was called Contubernium; the slaves themselves Contubernales; or when a free-man lived with a woman not married, Concubinatus, in which case the woman was called Concubina.

Married women were called Matronæ. There could be no just or legal marriage, for better for worse, unless between Roman citizens, without a particular permission for that purpose obtained first from the people or senate, and afterwards from the emperors. Anciently, a Roman citizen was not allowed even to marry a freed-woman. Antony is reproached by Cicero for having married Fulvia, the daughter of a freed-man, as he afterwards was detested at Rome for marrying Cleopatra, a foreigner, before he divorced Octavia; but this was not esteemed a legal marriage.

By the Lex Papia Poppæa a greater freedom was allowed. Only senators and their sons and grandsons were forbidden to marry a freed-woman, an actress, or the daughter of an actor. But it was not till Caracalla had granted the right of citizenship to the inhabitants of the

whole empire, that Romans were permitted freely to intermarry with foreigners.

The Romans sometimes prohibited intermarriages between neighbouring districts of the same country; and, what is still more surprising, the states of Italy were not allowed to speak the Latin language in public, nor their criers to use it in auctions without permission.

The children of a Roman citizen, whether man or woman, and a foreigner, were accounted spurious, and their condition little better than that of slaves. They were called Hybridæ, the general name of animals of a mixed breed, or produced by animals of a different species, mongrels; as a mule, from a horse and an ass—a dog, from a hound and a cur: hence applied to those sprung from parents of different nations, and to words compounded from different languages. The children of a lawful marriage were called Legitimi; all others Illegitimi. Of the latter there were four kinds: Naturales, Spurii, Adulterini, et Incestuosi. There were certain degrees of consanguinity, within which marriage was prohibited, as between a brother and sister, an uncle and niece, &c. Such connection was called Incestus; or with a Vestal Virgin. These degrees were more or less extended, or contracted at different times.

Polygamy, or a plurality of wives, was forbidden among the Romans.

The age of puberty or marriage was from fourteen for men, and twelve for girls.

A custom prevailed of espousing infants, to avoid the penalties of the law against bachelors: but Augustus ordained that no nuptial engagement should be valid which was made more than two years before the celebration of the marriage—that is, below ten. This, however, was not always observed.

No young man or woman was allowed to marry without the consent of their parents or guardians.

There was a meeting of friends, usually at the house of the woman's father or nearest relation, to settle the articles of the marriage contract, which was written on tables, and sealed. This contract was called Sponsalia, espousals; the man who was betrothed or affianced, Sponsus, and the woman, Sponsa. The contract was made in the form of a stipulation. Then likewise the dowry was promised to be paid down on the marriage day, or afterwards, usually at three separate payments. On this occasion there was commonly a feast: and the man gave the woman a ring, by way of pledge, which she put on her left hand, on the finger next the least, because it was believed a nerve reached from thence to the heart.

Then also a day was fixed for the marriage. Certain days were reckoned unfortunate, as the Kalends, Nones, and Ides, and the days which followed them, particularly the whole month of May, and those days which were called Atri, marked in the calendar with black; also certain festivals, as that of the Salii, Parentalia, &c. But widows might

marry on those days. The most fortunate time was the middle of the month of June.

If after the espousals either of the parties wished to retract, it was called Repudium.

On the wedding-day the bride was dressed in a long white robe, bordered with a purple fringe, or embroidered ribbons, thought to be the same with tunica recta, bound with a girdle made of wool tied in a knot, which the husband untied. Her face was covered with a red or flame-coloured veil, to denote her modesty. Her hair was divided into six locks with the point of a spear, and crowned with flowers. Her shoes were of the same colour with her veil.

No marriage was celebrated without consulting the auspices, and offering sacrifices to the gods, especially to Juno, the goddess of marriage. Anciently a hog was sacrificed. The gall of the victim was always taken out, and thrown away, to signify the removal of all bitterness from marriage. The marriage ceremony was performed at the house of the bride's father or nearest relation. In the evening the bride was conducted to her husband's house. She was taken apparently by force from the arms of her mother or nearest relation, in memory of the violence used to the Sabine women. Three boys, whose parents were alive, attended her; two of them supporting her by the arm, and the third bearing a flambeau of pine or thorn before. There were five other torches carried before her. Maid-servants followed with a distaff, a spindle and wool, intimating that she was to labour at spinning as the Roman matrons did of old, and some of the most illustrious in later times. Augustus is said to have seldom worn any thing but the manufacture of his wife, sister, daughter, and nieces—at least for his domestic robes. A boy named Camillus carried in a covered vase, called cumerum, the bride's utensils, and playthings for children. A great number of relations and friends attended the nuptial procession. The boys repeated jests and railleries as she passed along.

The door and door-posts of the bridegroom's house were adorned with leaves and flowers, and the rooms with tapestry.

A new-married woman was called Caia, from Caia Cæcilia, the wife of Tarquinius Priscus, who is said to have been an excellent spinster and housewife. Her distaff and spindle were kept in the temple of Sangus, or Hercules.

The bride bound the door-posts of her husband with woollen fillets, and anointed them with the fat of swine or wolves, to avert fascination, or enchantments; whence she was called Uxor.

She was lifted over the threshold, or gently stepped over it. It was thought ominous to touch it with her feet, because the threshold was sacred to Vesta, the goddess of Virgins.

Upon her entry, the keys of the house were delivered to her to denote

her being intrusted with the management of the family. A sheep's skin was spread below her, intimating that she was to work at the spinning of wool. Both she and her husband touched fire and water, because all things were supposed to be produced from these two elements: with the water they bathed their feet. The husband on this occasion gave a feast to his relations and friends, and to those of the bride and her attendants. Musicians attended, who sang the nuptial song.

After supper the bride was conducted to her bedchamber by matrons, who had been married only to one husband, and laid in the nuptial couch, which was magnificently adorned, and placed in the hall, opposite to the door, and covered with flowers; and sometimes in the garden. If it had ever been used for that purpose before, the place of it was changed. There were images of certain divinities around. Nuptial songs were sung by young women before the door till midnight; hence called Epithalamia. The husband scattered nuts among the boys, intimating that he dropped boyish amusements. Hence "Nuces relinquere," to leave trifles, and mind serious business; or, from boys playing with nuts in the time of the Saturnalia, which at other times was forbidden. Young women, when they married, consecrated their playthings and dolls, or babies, to Venus. The guests were dismissed with small presents.

Next day another entertainment was given by the husband, called Repotia, when presents were sent to the bride by her friends and relations; and she began to act as mistress of the family, by performing sacred rites. A woman after marriage retained her former name, as Julia, Tullia, Octavia, Paulla, Valeria, &c., joined to that of her husband: as Catonis Marcia, Julia Pompeii, Terentia Ciceronis, Livia Augusti, &c.

Divorce, or a right to dissolve the marriage, was by the law of Romulus permitted to the husband, but not to the wife, as by the Jewish law, (Deut. xxiv. 1;) not, however, without a just cause. A groundless or unjust divorce was punished with the loss of effects; of which one-half fell to the wife, and the other was consecrated to Ceres.

A man might divorce his wife, if she had violated the conjugal faith, used poison to destroy his offspring, or brought upon him supposititious children; if she had counterfeited his private keys, or even drunk wine without his knowledge. In these cases, the husband judged together with his wife's relations. This law is supposed to have been copied into the twelve tables.

Although the laws allowed husbands the liberty of divorce, there was no instance of its being exercised for about five hundred and twenty years. Sp. Carrelius Ruga was the first who divorced his wife, although fond of her, because she had no children, on account of the oath he had been forced to take by the censors, in common with the other citizens, that he would marry to have children

Afterwards divorces became very frequent, not only for important reasons, but often on the most frivolous pretexts. Cæsar, when he divorced Pompeia, the niece of Sylla, because Clodius had got admission to his house in the garb of a music girl, at the celebration of the sacred rites of the Bona Dea, declared that he did not believe any thing that was said against her, but that he could not live with a wife who had once been suspected.

If a wife was guilty of infidelity, she forfeited her dowry; but if the divorce was made without any fault of hers, the dowry was restored to her. When the separation was voluntary on both sides, she sometimes also retained the nuptial presents of her husband.

In the later ages of the republic, the same liberty of divorce was exercised by the women as by the men. Some think that right was granted to them by the law of the twelve tables, in imitation of the Athenians. This, however, seems not to have been the case; for it appears they did not enjoy it, even in the time of Plautus; only if a man was absent for a certain time, his wife seems to have been at liberty to marry another. Afterwards, some women deserted their husbands so frequently, and with so little shame, that Seneca says, they reckoned their years not from the number of consuls, but of husbands. But a freed-woman, if married to her patron, was not permitted to divorce him.

Augustus is said to have restricted this license of Bona Gratia divorces, as they were called. They still, however, prevailed, although the women who made them were by no means respectable.

A divorce anciently was made with different ceremonies, according to the manner in which the marriage had been celebrated. A marriage contracted by Confarreatio was dissolved by a sacrifice called Diffareatio, which was still in use in the time of Plutarch, when a separation took place between the flamen of Jupiter and his wife.

A marriage contracted by Coemptio was dissolved by a kind of release, called Remancipatio. In this manner Cato is supposed to have voluntarily given away his wife Marcia to Hortensius, and Tiberius Nero his wife Livia to Augustus, even when big with child.

In later times a divorce was made with fewer ceremonies; in presence of seven witnesses the marriage contract was torn, the keys were taken from the wife, then certain words were pronounced by a freedman, or by the husband himself. If the husband was absent, he sent his wife a bill of divorce, on which similar words were inscribed. This was called Matrimonii Renunciatio.

If the divorce was made without the fault of the wife, her whole portion was restored to her; sometimes all at once, but usually by three different payments.

There was sometimes an action to determine by whose fault the divorce was made. Divorces were recorded in the public registers, as marriages, births, and funerals.

Widows were obliged to wear mourning for their husbands at least ten months; and if they married within that time, they were held infamous, but men were under no such restriction.

M. Antonius, the philosopher, after the death of his wife Faustina, lived with a concubine, that he might not bring in a step-mother on his children.

Second marriages in women were not esteemed honourable; and those who had been married but to one husband, or who remained in widowhood, were held in particular respect. Hence Univira is often found in ancient inscriptions, as an epithet of honour. Such as married a second time were not allowed to officiate at the annual sacred rites of Female Fortune.

GRECIAN FUNERALS.

Among the Greeks and Romans great attention was paid to the obsequies of the dead. They were well aware of the impression that was thus made on the minds of the living. The dead were ever held sacred and inviolable, even amongst the most barbarous nations; to defraud them of any due respect was a greater and more unpardonable sacrilege than to spoil the temple of the gods; the memories of the illustrious were preserved with a religious care and reverence, and all their remains honoured with worship and adoration: hatred and envy themselves were put to silence; for it was thought a sign of a cruel and inhuman disposition to speak evil of the dead, and prosecute revenge beyond the grave. No provocation was thought sufficient to warrant so foul an action; the highest affronts from themselves whilst alive, or afterwards from their children, were esteemed weak pretences for disturbing their peace. Offenders of this kind were not only branded with disgrace and infamy, but, by Solon's laws, incurred a severe penalty.

But of all the honours paid to the dead, the care of their funeral rites was the greatest and most necessary; for these were looked upon as a debt so sacred that such as neglected to discharge it were thought accursed. And no wonder that they were thus solicitous about the interment of the dead, since they were strongly possessed with an opinion that their souls could not be admitted into the Elysian shades, but were forced to wander, desolate, and without company, till their bodies were committed to the earth; and if they had never the good fortune to obtain human burial, the time of their exclusion from the common receptacle of the ghosts was no less than a hundred years.

As soon as any person had expired, they closed his eyes. The design of this custom seems to have been not only to prevent that horror, which the eyes of dead men when uncovered are apt to strike into the living, but also for the satisfaction of dying persons, who are usually desirous to die in a decent posture. For the same reason the mouth of the dead person was

closed. This done, his face was covered. Almost all the offices about the dead were performed by their nearest relations; nor could a greater misfortune befal any person, than to want these last respects. All the charges expended on funerals, and the whole care and management of them, belonged also to relations, saving that persons of extraordinary worth were frequently honoured with public funerals, the expenses whereof were defrayed out of the exchequer.

Before the body was cold, they composed all the members, stretching them out to their due length. After this the dead body was washed, This done, the body was anointed. After the body was washed and anointed, they wrapped it in a garment, which seems to have been no other than the common pallium or cloak they wore at other times, as we find the Romans made use of the toga. Then the body was adorned with a rich and splendid garment; the whole body was covered with this garment.

When persons of worth and character died in foreign countries, their remains, being brought home in urns, were honoured with the ceremonies customary at other funerals.

Some time before interment a piece of money was put into the corpse's mouth, which was thought to be Charon's fare for wafting the departed soul over the Infernal River. Besides this, the corpse's mouth was furnished with a certain cake, composed of flour, honey, &c. This was designed to appease the fury of Cerberus the Infernal doorkeeper, and to procure him a safe and quiet entrance.

It may farther be observed, that during this time the hair of the deceased person was hung upon the door, to signify the family was in mourning; and, till the house was delivered of the corpse, there stood before the door a vessel of water. The design of this was, that such as had been concerned about the corpse might purify themselves by washing. For not the Jews only, but the greatest part of the heathen world, thought themselves polluted by the contact of a dead body.

The air proceeding from the dead body was thought to pollute all things into which it entered: whence all uncovered vessels which stood in the same room with the corpse were accounted unclean by the Jews. Hence it was customary to have the whole house purified as soon as the funeral solemnities were over.

The next thing to be observed is their carrying the corpse forth. The time of burial seems not to have been limited. The ancient burials took place on the third or fourth day after death; nor was it unusual to perform the solemnities, especially of poor persons, on the day after their death. Servius was of opinion, that the time of burning bodies was the eighth day after death—the time of burying the ninth; but this must only be understood of the funerals of great persons, which could not be duly solemnized

without extraordinary preparations. In some instances it was usual to keep the bodies seventeen days and seventeen nights.

The ceremony was performed in the day, for night was looked on as a very improper time, because then furies and evil spirits, which could not endure the light, ventured abroad.

Young men only, that died in the flower of their age, were buried in the morning twilight; for so dreadful a calamity was this accounted, that they thought it indecent, and almost impious, to reveal it in the face of the sun. The Athenians went counter to the rest of the Grecians; for their laws enjoined them to celebrate their funerals before sunrise.

The body was sometimes placed upon a bier; instead of which the Lacedæmonians commonly used their bucklers: whence that remarkable command of one of their matrons to her son,—"Either bring this" (pointing to his buckler) "back, or be brought upon it." But the most ancient Grecians seem to have conveyed their dead bodies to their funerals without any support.

The persons present at funerals were the dead man's friends and relations, who thought themselves under an obligation to pay this last respect to their deceased friend. Besides these, others were frequently invited to increase the solemnity, where the laws restrained them not from it; which they did at some places, either to prevent the disorders which often happened at such promiscuous meetings, or to mitigate the excessive charges of funerals.

The habit of these persons was not always the same; for though they sometimes put on mourning, and in common funerals as frequently retained their ordinary apparel, yet the exequies of great men were commonly celebrated with expressions of joy for their reception into heaven. When the body was conveyed out of the house, they took their last farewell, saluting it in a certain form of words.

The procession was commonly made on horseback, or in coaches; but at the funerals of persons to whom a more than ordinary reverence was thought due, all went on foot. The relations went next the corpse: the rest walked some distance off. Sometimes the men went before it, with their heads uncovered—the women following it; but the ordinary way was for the body to go first, and the rest to follow; whereby the survivors were put in mind of their mortality, and bid to remember they were all following in the way the dead person had gone. At the funerals of soldiers their fellow-soldiers attended with their spears pointed towards the ground, and the uppermost part of their bucklers turned downwards. This was not done so much because the gods were carved upon their bucklers, whose faces would have been polluted by the sight of a dead body, as that they might recede from their common custom, the method of mourning being to act quite contrary to what was usual at other times; and therefore not only

their bucklers, but their spears, and the rest of their weapons, were inverted.

The ceremonies by which they used to express their sorrow on the death of friends, and on other occasions, were various and uncertain; but it seems to have been a constant rule amongst them to recede as much as possible in habit, and all their behaviour, from their ordinary customs; by which change they thought it would appear that some extraordinary calamity had befallen them. Hence it was that mourners in some cities demeaned themselves in the very same manner with persons who in other places designed to express joy; for the customs of one city being contrary to those of another, it sometimes happened that what in one place passed for an expression of mirth, was in others a token of sorrow. The most ordinary ways of expressing sorrow were these that follow:—

They abstained from banquets and entertainments, and banished from their houses all musical instruments, and whatever was proper to excite pleasure, or bore an air of mirth and gayety. They frequented no public solemnities, nor appeared in place of concourse, but sequestered themselves from company, and refrained even from the comforts and conveniences of life. Wine was too great a friend to cheerfulness to gain admission into so melancholy society; the light itself was odious; and nothing courted but dark shades and lonesome retirements, which they thought bore some resemblance to their misfortunes.

They divested themselves of all ornaments, and laid aside their jewels, gold, and whatever was rich and precious in their apparel. Their mourning garments were always black, and differed not from their ordinary apparel in colour only, but likewise in value, as being of cheap and coarse stuff.

They tore, cut off, and sometimes shaved their hair. They had several ways of disposing of their hair; at times it was thrown on the dead body. It was likewise frequent to cast it into the funeral pile, to be consumed with the body of their friend. Some restrain this practice to sons, or very near relations; but it appears, by many instances, to have been common to all that thought themselves obliged to express their respect or love to the dead, insomuch that, upon the death of great men, whole cities and countries were commonly shaved. It was used partly to render the ghost of the deceased person propitious, which seems to be the reason why they threw the hair into the fire to burn with him, or laid it on his body, that they might appear disfigured, and careless of their beauty. It may further be observed, that in solemn and public mournings it was common to extend this practice to their beasts, that all things might appear as deformed and ugly as possible. The Persians shaved themselves, their horses, and their mules; but Alexander, as in the rest of his actions, so herein went beyond the rest of mankind; for at the death of Hephæstion, he not only cut off the manes of

his horses and mules, but took down the battlements from the city walls, that even towns might seem mourners, and instead of their former beauteous appearance, look bald at the funeral.

It was frequent for persons overwhelmed with grief, and unable to bear up under it, to throw themselves upon the earth, and roll in the dust; and the more dirty the ground was, the better it served to defile them, and to express their sorrow and dejection.

They covered their heads with ashes. These customs were likewise practised in the Eastern countries, whence we find so frequent mention of penitents lying upon the ground, and putting on sackcloth and ashes.

When any occasion required their attendance abroad, their heads were muffled up.

They went softly, to express their faintness and loss of strength and spirits. Thus Ahab, king of Israel, being terrified by the judgment Elias denounced against him, fasted, and lay in sackcloth, and went softly; and Hezekiah, king of Judah, being told by the prophet that he was never to recover of a distemper he then lay under, amongst other expressions of sorrow hath this:—"I shall go softly all my years in the bitterness of my soul."

They beat their breasts and thighs, and tore their flesh, making furrows in their faces with their nails; which actions, though practised sometimes by men, were more frequent among women, whose passions are more violent and ungovernable.

> "Women with nails their breasts and faces tear,
> And thus their boundless, headstrong grief declare."

The Lacedæmonians bore the death of their private relations with great constancy and moderation; but when their kings died, they had a barbarous custom of meeting in vast numbers, where men, women, and slaves all mixed together, and tore the flesh from their foreheads with pins and needles. The design of this was not only to testify their sorrow, but also to gratify the ghosts of the dead, who were thought to feed upon and to delight in nothing so much as blood. Nor was this the effect of extravagant passion, or practised only by persons of weaker understandings in the extremity of their sorrow, but frequently done by men of all qualities, and that in the most grave and solemn manner.

When public magistrates, or persons of note died, or any public calamity happened, all public meetings were intermitted, the schools of exercise, baths, shops, temples, and all places of concourse, were shut up, and the whole city put on a face of sorrow. Thus we find the Athenians bewailing their loss of Socrates, not long after they had sentenced him to death.

They had mourners and musicians to increase the solemnity, which custom seems to have been practised in most parts of the world.

What the design of their musical instruments was, is not agreed: some

will have them intended to affright the ghosts and furies from the soul of the deceased person; others would have them to signify the soul's departure into heaven, where they fancied the motion of the spheres made a divine and eternal harmony; others say they were designed to divert the sorrow of the dead man's surviving relations: but the most probable opinion seems to be, that they were intended to excite sorrow, which was the reason that the lyra was never used at such solemnities.

Interring and burning were practised by the Grecians; yet which of these customs has the best claim to antiquity may perhaps admit of a dispute; but it seems probable, that however the later Grecians were better affected to the way of burning, yet the custom of the most primitive ages was to inter their dead. The philosophers were divided in their opinion about it; those who thought human bodies were compounded of water, earth, or the four elements, inclined to have them committed to the earth; but Heraclitus, with his followers, imagining fire to be the first principle of all things, affected burning; for every one thought it the most reasonable method, and most agreeable to nature, so to dispose of bodies, as they might soonest be reduced to their first principles.

Eustathius assigns two reasons why burning came to be of so general use in Greece: the first is, because bodies were thought to be unclean after the soul's departure, and therefore were purified by fire; the second reason is, that the soul, being separated from the gross and inactive matter, might be at liberty to take its flight to the heavenly mansions; and it seems to have been the common opinion, that fire was an admirable expedient to refine the celestial part of man by separating from it all gross and corruptible matter, with the impure qualities which attend it.

The piles whereon they burned dead bodies seem not to have been erected in any constant form, or to have consisted of the same materials, these being varied as time and place and other circumstances required. The body was placed upon the top of the pile, but was rarely burned without company; for besides the various animals they threw upon the pile, we seldom find a man of quality consumed without a number of slaves, or captives; besides these, all sorts of precious ointments and perfumes were poured into the flames.

Soldiers had usually their arms burned with them. It seems, likewise, to have been the custom for the garments they had worn in the time of their lives to be thrown into the pile. Some were so solicitous about this, that they gave orders in their last wills to have it done; and the Athenians were, as in all other observances which related any way to religion, so in this, the most profuse of all the Grecians, insomuch that some of their lawgivers were forced to restrain them by severe penalties from defrauding the living by their liberality to the dead. The pile was lighted by some of the dead person's nearest relations or friends, who made prayers and

vows to the winds to assist the flames, that the body might quickly be reduced to ashes.

At the funerals of generals and great officers, the soldiers, with the rest of the company, made a solemn procession three times round the pile, to express their respect to the dead. During the time the pile was burning, the dead person's friends stood by it, pouring forth libations of wine, and calling upon the deceased. When the pile was burned down, and the flames had ceased, they extinguished the remains of the fire with wine, which being done, they collected the bones and ashes. The bones were sometimes washed with wine, and (which commonly followed washing) anointed with oil. The bones and ashes thus collected were deposited in urns. The matter they consisted of was different—either wood, stone, earth, silver, or gold, according to the quality of the deceased. When persons of eminent virtue died, their urns were frequently adorned with flowers and garlands; but the general custom seems to have been to cover them with cloths till they were deposited in the earth, that the light might not approach them.

Concerning interment it may be observed that their bodies lay in their coffins with faces upwards; it being thought more proper, and perhaps more conducive to the welfare of the deceased, to have their faces towards heaven, the abode of the celestial gods, and fountain of light, than the dark mansions of the infernal deities.

The primitive Grecians were buried in places prepared for that purpose in their own houses; the Thebans had once a law that no person should build a house without providing a repository for his dead. It seems to have been very frequent, even in later ages, to bury within their cities, the most public and frequented places whereof seem to have been best stored with monuments; but this was a favour not ordinarily granted, except to men of great worth, and public benefactors; to such as had raised themselves above the common level, and were examples of virtue to succeeding ages, or had deserved by some eminent service to have their memories honoured by posterity.

Temples were sometimes made repositories for the dead, whereof the primitive ages afford us many instances; insomuch, that some have been of opinion that the honours paid to the dead were the first cause of erecting temples. But the general custom, in later ages especially, was to bury their dead without their cities, and chiefly by the highways, which seems to be done either to preserve themselves from the noisome smells wherewith graves might infect their cities, or to prevent the danger their houses were exposed to, when funeral piles were set on fire.

Every family was wont to have their proper burying-place, to be deprived whereof was reputed one of the greatest calamities that could befal them.

The common graves of primitive Greece were nothing but caverns dug in the earth, but those of later ages were more curiously wrought; they were commonly paved with stone, had arches built over them, and were adorned with no less art and care than the houses of the living, insomuch that mourners commonly retired into the vaults of the dead, and there lamented over their relations for many days and nights together. Kings and great men were anciently buried in mountains or at the feet of them; whence likewise appears the custom of raising a mount upon the graves of great persons.

The ornaments wherewith sepulchres were beautified were numerous. Pillars of stone were very ancient; they frequently contained inscriptions declaring the family, virtues, and whatever was remarkable in the deceased, which were commonly described in verses; nor was it unusual to omit the names of the deceased, writing instead of them some moral aphorism, or short exhortation to the living.

Isocrates' tomb was adorned with the image of a syren—Archimedes' with a sphere and cylinder; whereby the charming eloquence of the former and the mathematical studies of the latter were signified. Nor was it unusual to fix upon graves the instruments which the deceased had used. The graves of soldiers were distinguished by their weapons; those of mariners by their oars; and, in short, the tools of every art and profession accompanied their masters, and remained as monuments to preserve their memory.

It was also customary to pray for their friends, and men of piety and virtue, that the earth might lie light upon them; for their enemies, and all wicked men, that it might press heavy upon them; for they thought the ghosts that still haunted their shrouds, and were in love with their former habitations, had a very acute sense of all the accidents which befel their bodies.

Monuments were erected in honour of the dead, which, with all things belonging to the dead, were had in so great esteem, that to deface or any way violate them was a crime no less than sacrilege, and thought to entail certain ruin upon all persons guilty of it.

It has been a question whether the Cenotaphis had the same religious regard which was paid to the sepulchres where the remains of the deceased were reposited; for the resolution hereof it may be observed, that such of them as were only erected for the honour of the dead, were not held so sacred as to call for any judgment upon such as profaned them; but the rest, wherein ghosts were thought to reside, seem to have been in the same condition with sepulchres, the want whereof they were designed to supply.

Funeral orations were delivered, games instituted, and lustrations, entertainments, and consecrations, performed in honour of the illustrious dead.

ROMAN FUNERALS.

The Romans, as I have already intimated, paid the greatest attention to funeral rites, because they believed, like the Grecians, that the souls of the unburied were not admitted into the abodes of the dead, or at least wandered a hundred years along the river Styx before they were allowed to cross it; for which reason, if the bodies of their friends could not be found, they erected to them an empty tomb, at which they performed the usual solemnities; and if they happened to see a dead body, they always threw some earth upon it, and whoever neglected to do so was obliged to expiate his crime by sacrificing a hog to Ceres. Hence no kind of death was so much dreaded as shipwreck.

When persons were at the point of death, their nearest relation present endeavoured to catch their last breath with their mouth, for they believed that the soul, or living principle, then went out at the mouth. They now also pulled off their rings, which seem to have been put on again before they were placed on the funeral pile.

The corpse was then laid on the ground, from the ancient custom of placing sick persons at the gate, to see if any that passed had ever been ill of the same disease, and what had cured them.

The corpse was next bathed with warm water, and anointed with perfumes by slaves called Pollinctores, belonging to those who took care of funerals, and had the charge of the temple of Venus Libitina, where the things requisite for funerals were sold.

In this temple was kept an account of those who died, for each of whom a certain coin was paid.

The money paid for the liberty of burial, and other expenses, was called Arbitrium.

The body was then dressed in the best robe which the deceased had worn when alive; ordinary citizens in a white toga, magistrates in their prætexta, &c., and laid on a couch in the vestibule, with the feet outwards, as if about to take its last departure. Then a lamentation was made. The couch was sometimes decked with leaves and flowers. If the deceased had received a crown for his bravery, it was now placed on his head. A small coin was put in his mouth, which he might give to Charon, the ferryman of hell, for his freight. Hence a person who wanted this and the other funeral oblations was said—Abiisse ad Acheruntum sine viatico; for without them it was thought that souls could not purchase a lodging or place of rest.

A branch of cypress was placed at the door of the deceased, at least if he was a person of consequence, to prevent the Pontifex Maximus from entering, and thereby being polluted; for it was unlawful for him not only to touch a dead body, but even to look at it. The cypress was sacred to Pluto, because when once cut it never grows again.

The Romans, at first, usually interred their dead, which is the most ancient and most natural method. They early adopted the custom of burning from the Greeks, which is mentioned in the laws of Numa, and of the twelve tables, but it did not become general till towards the end of the republic.

Sylla was the first of the patrician branch of the Gens Cornelia that was burnt; which he is supposed to have ordered, lest any one should dig up his body, and dissipate his remains, as he did those of Marius. Pliny ascribes the first institution of burning among the Romans to their having discovered that the bodies of those who fell in distant wars were dug up by the enemy.

Under the emperors it became almost universal, but was afterwards gradually dropped upon the introduction of Christianity; so that it had fallen into disuse about the end of the fourth century.

Children before they got teeth were not burnt, but buried in a place called Suggrundarium. So likewise persons struck with lightning were buried in the spot where they fell, called Bidental, because it was consecrated by sacrificing sheep. It was enclosed with a wall, and no one was allowed to tread upon it. To remove its bounds was esteemed sacrilege.

Of funerals there were chiefly two kinds—public and private. The public funeral was called Indictivum, because people were invited to it by a herald. Of this kind the most remarkable were, Funus Censorium; Publicum, when a person was buried at the public expense; and Collativum, by a public contribution. Augustus was very liberal in granting public funerals, as at first in conferring the honour of a triumph.

A private funeral was called Tacitum. The funeral of those who died in infancy, or under age, was called Acerbum. Infants and young men were buried sooner than grown persons, and with less pomp.

When a public funeral was intended, the corpse was kept usually for seven or eight days, with a keeper set to watch it, and sometimes boys to drive away the flies. When the funeral was private, the body was not kept so long.

On the day of the funeral, when the people were assembled, the dead body was carried out with the feet foremost, on a couch, covered with rich cloth, with gold and purple, supported commonly on the shoulders of the nearest relations of the deceased, or of his heirs—sometimes of his freedmen. Julius Cæsar was borne by the magistrates, Augustus by the senators, and Germanicus by the tribunes and centurions. So Drusus, his father, who died in Germany, by the tribunes and centurions to the winter quarters; and then by the chief men in the different cities on the road to Rome; and Paulus Æmilius by the chief men of Macedonia, who happened to be at Rome when he died. Poor citizens and slaves were carried to the funeral pile in a plain bier or coffin.

Children who died before they were weaned, were carried to the pile by their mothers.

All funerals used anciently to be solemnized in the night time, with torches, that they might not fall in the way of magistrates and priests, who were supposed to be violated by seeing a corpse, so that they could not perform sacred rites till they were purified by an expiatory sacrifice. But in after ages public funerals were celebrated in the day time, at an early hour in the forenoon, as it is thought with torches also. Private or ordinary funerals were always at night. Torches were used both at funerals and marriages.

The order of the funeral procession was regulated, and every one's place assigned him, by a person called Designator—an undertaker, or master of ceremonies, attended by lictors, dressed in black. First went musicians of various kinds—pipers, trumpeters; then mourning women, hired to lament and to sing the funeral song, or the praises of the deceased to the sound of the flute. Boys and girls were sometimes employed for this last purpose. The flutes and trumpets used on this occasion were larger and longer than ordinary, and of a grave, dismal sound. By the law of the twelve tables, the number of players on the flute at a funeral was restricted to ten.

Next came players and buffoons, who danced and sung. One of them, called Archimimus, supported the character of the deceased, imitating his words and actions while alive. These players sometimes introduced apt sayings from dramatic writers. Then followed the freedmen of the deceased, with a cap on their head. Some masters at their death freed all their slaves, from the vanity of having their funeral procession attended by a numerous train of freedmen.

Before the corpse were carried images of the deceased and of his ancestors, on long poles or frames, but not of such as had been condemned for any heinous crime, whose images were broken. The Triumviri ordained that the image of Cæsar, after his deification, should not be carried before the funeral of any of his relations. Sometimes there were a great many different couches carried before the corpse, on which it is supposed the images were placed. After the funeral, these images were again set up in the hall, where they were kept. If the deceased had distinguished himself in war, the crowns and rewards which he had received for his valour were displayed, together with the spoils and standards he had taken from the enemy. At the funerals of renowned commanders were carried images or representations of the countries they had subdued, and the cities they had taken. At the funeral of Sylla, above 2000 crowns are said to have been carried, which had been sent him by different cities on account of his victory.

The lictors attended with their fasces inverted. Sometimes also the officers and troops, with the spears pointing to the ground.

Behind the corpse walked the friends of the deceased in mourning; his sons with their head veiled, and his daughters with their head bare and their hair dishevelled, contrary to the ordinary custom of both. The magistrates without their badges, and the nobility without their ornaments The nearest relations sometimes tore their garments, and covered their hair with dust, or pulled it out. The women, in particular, who attended the funeral, beat their breasts and tore their cheeks, although this was forbidden by the twelve tables.

At the funeral of an illustrious citizen the corpse was carried through the forum, where the procession stopped, and a funeral oration was delivered in praise of the deceased from the rostra by his son, or by some near relation or friend—sometimes by a magistrate, according to the appointment of the senate.

This custom is said to have been first introduced by Poplicola, in honour of his colleague Brutus. It was an incentive to glory and virtue, but hurtful to the authenticity of historical records.

The honour of a funeral oration was decreed by the senate also to women, for their readiness in resigning their golden ornaments to make up the sum agreed to be paid to the Gauls as a ransom for leaving the city; or, according to Plutarch, to make the golden cup which was sent to Delphi as a present to Apollo in consequence of the vow of Camillus after the taking of Veii.

But Cicero says that Popilia was the first to whom this honour was paid, by her son Catulus, several ages after; and, according to Plutarch, Cæsar introduced the custom of praising young matrons upon the death of his wife Cornelia. But after that, both young and old, married and unmarried, were honoured with funeral orations. While the funeral oration was delivering, the corpse was placed before the rostra. The corpse of Cæsar was placed in a gilt pavilion like a small temple, with the robe in which he had been slain suspended on a pole or trophy, and his image exposed on a movable machine, with the marks of all the wounds he had received; for the body itself was not seen—but Dio says the contrary. Under Augustus it became customary to deliver more than one funeral oration in praise of the same person, and in different places. From the forum the corpse was carried to the place of burning or burial, which the law of the twelve tables ordered to be without the city, according to the custom of other nations; the Jews, the Athenians, and others.

The ancients are said to have buried their dead at their own houses; whence, according to some, the origin of idolatry, and the worship of household gods, the fear of hobgoblins or spectres in the dark.

Augustus, in his speech to his soldiers before the battle of Actium, says that the Egyptians embalmed their dead bodies to establish an opinion of their immortality. Several of these still exist, called mummies, from mum,

the Egyptian name of wax. The manner of embalming is described by Herodotus. The Persians also anointed the bodies of their dead with wax, to make them keep as long as possible.

The Romans prohibited burning or burying in the city, both from a sacred and civil consideration; that the priests might not be contaminated by seeing or touching a dead body, and that houses might not be endangered by the frequency of funeral fires, or the air infected by the stench.

The flamen of Jupiter was not allowed to touch a dead body, nor to go where there was a grave. So the high-priest among the Jews; and if the pontifex maximus had to deliver a funeral oration, a veil was laid over the corpse to keep it from his sight.

The places for burial were either private or public; the private in fields or gardens, usually near the highway, to be conspicuous, and to remind those who passed by of mortality. The public places of burial for great men were commonly in the Campus Martius or Campus Esquilinus; for poor people, without the Esquiline gate, in places called Puticulæ.

As the vast number of bones deposited in that common burying-ground rendered the places adjoining unhealthy, Augustus, with the consent of the senate and people, gave part of it to his favourite Mæcenas, who built there a magnificent house, with extensive gardens, whence it became one of the most healthy situations in Rome.

There was in the corner of the burying-ground a stone pillar, on which was marked its extent towards the road, and backwards to the fields, also who were buried in it. If a burying-ground was intended for a person and his heir, it was called Sepulchrum. If only for himself and family, Familiare. Freedmen were sometimes comprehended, and relations, when undeserving, excluded. The right of burying was sometimes purchased by those who had no burying-ground of their own.

The Vestal virgins were buried in the city; and some illustrious men, as Poplicola, Tubertus, and Fabricius; which right their posterity retained, but did not use. To show, however, that they possessed it, when any of them died, they brought the dead body, when about to be burned, into the forum, and setting down the couch, put a burning torch under it, which they immediately removed, and carried the corpse to another place. The right of making a sepulchre for himself within the Pomærium was decreed to Julius Cæsar as a singular privilege.

When a person was burned and buried in the same place, it was called Bustum. A place where one only was burnt, Ustrina.

The funeral pile was built in the form of an altar, with four equal sides, of wood which might easily catch fire, as fir, pine, cleft oak, unpolished, according to the law of the twelve tables, but not always so; also stuffed with paper and pitch, and made higher or lower, according to the rank of the deceased,

with cypress trees set around, to prevent the noisome smell, and at the distance of sixty feet from any house.

On the funeral pile was placed the corpse with the couch. The eyes of the deceased were opened. The nearest relations kissed the body with tears, and then set fire to the pile with a lighted torch, turning away their face, to show that they did it with reluctance. They prayed for a wind to assist the flames; and when that happened it was thought fortunate.

They threw into the fire various perfumes, incense, myrrh, cassia, &c., which Cicero calls Sumptuosare-spersio, forbidden by the twelve tables; also cups of oil, and dishes, with titles marking what they contained; likewise the clothes and ornaments, not only of the deceased, but their own. Every thing, in short, that was supposed to be agreeable to the deceased while alive.

If the deceased had been a soldier, they threw on the pile his arms, rewards, and spoils; and if a general, the soldiers sometimes threw in their own arms.

At the funeral of an illustrious commander, or emperor, the soldiers made a circuit three times round the pile, from right to left, with their ensigns inverted, and striking their weapons on one another to the sound of the trumpet, all present accompanying them, as at the funeral of Sylla and of Augustus; which custom seems to have been borrowed from the Greeks: used also by the Carthaginians, and sometimes performed annually at the tomb.

As the manes were supposed to be delighted with blood, various animals, especially such as the deceased had been fond of, were slaughtered at the pile, and thrown into it. In ancient times, also men, captives, or slaves. Afterwards, instead of them, gladiators, called Bustuarii, were made to fight. So among the Gauls, slaves and clients were burned on the piles of their masters; and among the Indians and Thracians, wives on the piles of their husbands. As one man had several wives, there was sometimes a contest among them about the preference, which they determined by lot. Instances are recorded of persons who came to life again on the funeral pile, after it was set on fire, so that they could not be preserved; and of others, who, having revived before the pile was kindled returned home on their feet.

The Jews, although they interred their dead, filled the couch on which the corpse was laid with sweet odours, and divers kinds of spices, and burned them.

When the pile was burned down, the fire was extinguished, and the embers soaked with wine. The bones were gathered by the nearest relations in loose robes, and sometimes barefooted. We read also of the nearest female relations gathering the bones in their bosoms.

The ashes and bones of the deceased are thought to have been distinguished by their particular position. Some suppose the body to have been wrapped in a species of incombustible cloth, made of what the Greeks call asbestos. But Pliny restricts this to the kings of India, where only it was then known. The bones and ashes, besprinkled with the richest perfumes, were put into a vessel called an urn, made of earth, brass, marble, silver, or gold, according to the wealth or rank of every one. Sometimes, also, a small glass vial full of tears, called by the moderns a Lachrymatory, was put in the urn. The urn was solemnly deposited in the sepulchre.

When the body was not burned, it was put into a coffin, with all its ornaments, usually made of stone, as those of Numa and Hannibal; sometimes of Assian stone, from Assos, a town in Troas or Mysia, which consumed the body in forty days, except the teeth. Hence called Sarcophagus, which word is also put for any coffin or tomb.

The coffin was laid in the tomb on its back; in what direction among the Romans is uncertain; but among the Athenians, looking to the west. Those who died in prison were thrown out naked on the street.

When the remains of the deceased were laid in the tomb, those present were three times sprinkled by a priest with pure water from a branch of olive or laurel, to purify them, then they were dismissed by the Præfica, or some other person, pronouncing the solemn word "Ilicet," You may depart. At their departure, they used to take a last farewell, by repeating several times "Vale," expressing a wish that the earth might lie light on the person buried. This desire is found marked on several ancient monuments. Sometimes the bones were not deposited in the earth till three days after the body was burned.

The friends, when they returned home, as a further purification, after being sprinkled with water, stepped over a fire, which was called Suffitio. The house itself also was purified, and swept with a certain kind of broom or besom, which purgation was called Exverræ, and he who performed it Everriator.

There were certain ceremonies for the purification of the family, when they buried a thumb, or some part cut off from the body before it was burned, or a bone brought home from the funeral pile; on which occasion a soldier might be absent from duty.

A place was held religious where a dead body, or any part of it, was buried, but not where it was burned. For nine days after the funeral, while the family was in mourning, and employed about certain solemnities at the tomb, it was unlawful to summon the heir, or any near relation of the deceased, to a court of justice, or in any other manner to molest them. On the ninth day a sacrifice was performed, with which the solemnities were concluded.

Oblations, or sacrifices to the dead, were afterwards made at various times, both occasionally and at stated periods, consisting of liquors, victims, and garlands; an atonement was made to their ghosts.

The sepulchre was then bespread with flowers, and covered with crowns and fillets. Before it there was a little altar, on which libations were made, and incense burned. A keeper was appointed to watch the tomb, which was frequently illuminated with lamps.

A kind of perpetual lamps are said by several authors to have been found in ancient tombs, which, however, went out on the admission of air. But this by others is reckoned a fiction. A feast was generally added, both for the dead and the living. Certain things were laid on the tomb, commonly beans, lettuces, bread, and eggs, or the like, which it was supposed the ghosts would come and eat. What remained was burned; for it was thought mean to take away any thing thus consecrated, or what was thrown into the funeral pile.

After the funeral of great men, there was not only a feast for the friends of the deceased, but also a distribution of raw meat among the people, with shows of gladiators, and games, which sometimes continued for several days; sometimes celebrated also on the anniversary of the funeral. Faustus, the son of Sylla, exhibited a show of gladiators in honour of his father, several years after his death, and gave a feast to his people, according to his father's testament.

The time of mourning for departed friends was appointed by Numa, as well as funeral rites and offerings to appease the manes.

There was no limited time for men to mourn, because none was thought most honourable. Women mourned for a husband or parent ten months, or a year, according to the computation of Romulus, but not longer.

In a public mourning for any signal calamity, the death of a prince, or the like, there was a total cessation from business, either spontaneously or by public appointment. When the courts of justice did not sit, the shops were shut. In excessive grief the temples of the gods were struck with stones, and their altars overturned.

Both public and private mourning was laid aside on account of the public games; for certain sacred rites, as those of Ceres, &c.; and for several other causes enumerated by Festus. Immoderate grief was supposed to be offensive to the manes.

The Romans in mourning kept themselves at home, avoiding every entertainment and amusement; neither cutting their hair nor beard. They dressed in black—which custom is supposed to have been borrowed from the Egyptians—and sometimes in skins, laying aside every kind of ornament; not even lighting a fire, which was esteemed an ornament to the house.

The women laid aside their gold and purple. Under the republic they

dressed in black like the men; but under the emperors, when party-coloured cloths came in fashion, they wore white in mourning.

In a public mourning, the senators laid aside their latus clavus and rings; the magistrates the badges of their office; and the consuls did not sit on their usual seats in the senate, which were elevated above the rest, but on a common bench.

The Romans commonly built tombs for themselves during their lifetime. Thus, the mausoleum of Augustus, in the Campus Martius, between the via Flamina and the bank of the Tiber, with wood and walks around. If they did not live to finish them, it was done by their heirs, who were often ordered by the testament to build a tomb, and sometimes did it at their own expense. Pliny complains bitterly of the neglect of friends in this respect.

The Romans erected tombs, either for themselves alone, with their wives, or for themselves, their family, and posterity; likewise for their friends, who were buried elsewhere, or whose bodies could not be found. When a person falsely reported to have been dead returned home, he did not enter his house by the door, but was let down from the roof. The tombs of the rich were commonly built of marble, the ground enclosed with a wall, or an iron rail, and planted around with trees, as among the Greeks.

When several persons had a right to the same burying-ground, it was sometimes divided into parts, and each part assigned to its proper owner.

But common sepulchres were usually built below ground, and called Hypogæa, many of which still exist in different parts of Italy, under the name of catacombs. There were niches cut out in the walls in which the urns were placed; these, from their resemblance to the niches in a pigeon-house, were called Columbaria.

Sepulchres were adorned with various figures in sculpture, and with statues and columns.

But what deserves particular attention is the inscription or epitaph, expressed sometimes in prose and sometimes in verse, usually beginning with these letters,—"D. M. S.—Dis manibus sacrum." Then the name of the person followed, his character, and the principal circumstances of his life.

When the body was simply interred without a tomb, an inscription was sometimes put on the stone coffin, as on that of Numa.

There was an action for violating the tombs of the dead. The punishment was a fine, the loss of a hand, working in the mines, and banishment or death.

A tomb was violated by demolition, by converting it to improper purposes, or by burying in it those who were not entitled. Tombs often served as lurking-places for the persecuted Christians.

The body was violated by handling or mutilating it, which was some-

times done for magical purposes; by stripping it of any thing valuable, as gold, arms; or by transporting it to another place, without leave obtained from the Pontifex Maximus, from the emperor, or the magistrate of the place.

Some consecrated temples to the memory of their friends. This was a very ancient custom, and perhaps is the origin of idolatry.

The highest honours were decreed to illustrious persons after death. The Romans worshipped their founder, Romulus, as a god, under the name of Quirinus. Hence, afterwards, the solemn consecration of the emperors, by a decree of the senate, who were thus said to be ranked in the number of the gods; also some empresses. Temples and priests were assigned to them. They were invoked with prayers. Men swore by their name or genius, and offered victims on their altars.

The real body was burned, and the remains buried in the usual manner. But a waxen image of the deceased was made to the life, which, after a variety of ridiculous ceremonies paid to it for seven days in the palace, was carried on a couch in solemn procession on the shoulders of young men of equestrian and patrician rank; first to the forum, where the dirge was sung by a choir of boys and girls of the most noble descent; then to the Campus Martius, where it was burned with a vast quantity of the richest odours and perfumes, on a lofty and magnificent pile, from the top of which an eagle, let loose, was supposed to convey the prince's soul to heaven.

SEC. VIII.—RELIGIOUS CEREMONIES AND CUSTOMS OF THE CHINESE.

It is scarcely possible to give a distinct account of the religion of China, and to class its numerous superstitions under appropriate heads. It is indeed pretended, by some writers on the subject, that the ancient religious system of the Chinese has continued unchanged amidst all the corruptions which have been grafted upon it during many successive ages; that this system is found to agree, in its most essential parts, with that of the Israelites, before the giving of the law by Moses; and that it may be traced back, by means of regular traditions, even to the renewal of the human race, by the grandsons of Noah. It is affirmed, on the contrary, by an intelligent traveller of England, that the primitive religion of China no longer exists, or exists only in a most corrupted state; that there is at present no national, nor scarcely any state religion in the empire; and that the articles of faith are as various as the modes of worship. All that we can attempt, therefore, amidst these discordant opinions, is to present our readers with a short view, first, of the principal religious systems which have been introduced into China at different periods, as far as can be ascertained from their own historical records; and next, of their present religious observances, as far as these have been described by later

Difficult to give an account of the religion of China.

travellers in that country. All accounts of the religious opinions and ceremonies of the Chinese, previous to the time of Confucius, are mixed with fable, and full of uncertainty. Indeed, as their best existing historical documents must be regarded as his productions, and are at least ascribed chiefly to his pen by the Chinese themselves, none of the allusions to religious practices, which are to be found in the earliest period of their history, can be considered as resting upon any authority more ancient than his. But, as the Chinese affirm the greater portion of their canonical book, Shooking, to have been composed long before the age of Confucius, and to have only been restored by his labours, we may proceed upon this idea, and consider the tenets expressed in this work as the ancient religion of China.

Primitive Creed.

In this view of the subject, their primitive creed seems to have contained the general doctrines of theism, with regard to the Supreme Being, whom they worshipped under various names, such as Tien or Kien, *heaven*, Shang-tien, *supreme heaven*, Shang-tee, *supreme Lord*, and Hoan-shang-tee, *sovereign and supreme Lord*. This Supreme Being they regarded as possessed of all natural and moral perfections, as exercising a minute and judicial providence over mankind, as rewarding virtue and punishing vice, even in this life, as sending calamities to warn and reform the offender, and as ready to relent and pardon him upon his repentance. The first worship instituted in honour of the Shang-tee consisted in prayers, accompanied with sacrifices or gifts, offered upon some natural eminence, or artificial mount, or merely in the open fields, upon an altar called *tan*, composed of a round heap of earth, or of a quantity of stones thrown together in a round form. At a very early period, however, of their history, we find them associating with the Shang-tee, or Supreme Being, a multitude of tutelary spirits as objects of worship, under the name of Shin, or Kooey-shin. In succeeding periods arose a multitude of superstitions; and the wind, the rain, the thunder, diseases, &c., were all, in like manner, personified, and addressed as divinities, while warriors, emperors, and illustrious men became demi-gods. The people forgot the simple worship of the Shang-tee, and embraced every new invention of idolatry with the utmost avidity.

Sect of Tao-tse.

The most ancient of the religious sects which have at different periods engrafted their superstitions upon the primitive theological system of China, is that of the Tao-tse, or sons of immortals, which was founded by a philosopher named Lao-kiun, or Lao-tse, who was born in the province of Honan, about 600 years before Christ, and concerning whose birth a multitude of strange stories are circulated among his countrymen. His followers, named Tao-tse, therefore, place the supreme duty and felicity of man in a state of perfect tranquillity, recommending the suppression of all violent desires and passions, the utmost moderation in

every pursuit or enjoyment, and an utter indifference with regard to the past, the present, or the future.

This sect became particularly powerful under the dynasty of Song; and one of the emperors of that race carried his superstitious reverence for a celebrated teacher among them to such a length, as to command him to be worshipped under the name of Shang-tee, which had hitherto been appropriated to the Supreme Being. The sages of the nation were so greatly shocked by this act of impiety, that they predicted the ruin of that dynasty as fast approaching; and the wiser part of the learned men frequently presented strong remonstrances to different emperors against the patronage which was bestowed upon these deceivers; but the sect of the Tao-tse continued to increase in power and numbers, under the protection of princes, the countenance of the great, and the credulity of the people; and has preserved its extensive influence even to this day, in spite even of all the attempts of the celebrated Confucius to introduce more enlightened doctrines.

Popularity of this sect.

Confucius, or Kong-foo-tse, was born 550 years before Christ, and is regarded by the Chinese as the chief of their wise men, and as the author of their whole civil constitution. He endeavoured to restore the ancient system, and to improve the conduct of his countrymen, by exhorting them to obey the commands of Heaven, to love their neighbours, and to restrain their passions. Some of his philosophical principles are, that out of nothing there cannot any thing be produced; that material bodies must have existed from all eternity; that the cause or principle of things must have had a co-existence with the things themselves; that this cause, therefore, must also be eternal, infinite, and indestructible; and that the central point of influence, from which this cause chiefly acts, is the blue firmament, (tien,) whence its emanations are spread over the universe; but neither he nor his disciples ascribe to the Deity any personal existence, or represent the first cause under any distinct image: while the sun, moon, stars, and elements are considered also as composing the firmament, or tien, as the immediate agents of the Deity, and as the productive powers in creation. The universe, in short, according to this philosopher, is one animated system, made up of one material substance, and of one spiritual being, of which every living thing is an emanation, and to which, when separated by death from its particular material part, every living thing again returns; hence the term death is never used by his followers; but they say of a person, at his decease, that he has returned to his family. Thus he taught that the human body is composed of two principles,—the one light, invisible, and ascending,—the other gross, palpable, and descending; that the separation of these two principles causes the death of human beings; and that, at this period, the light and spiritual part ascends into the air, while the gross and corporeal matter sinks into the

Confucius.

earth. He taught, further, that the spirits of those who had performed their duty in life were permitted to visit their ancient habitations, and such places as might be appointed for receiving the homage of their descendants; that they have the power of conferring benefits upon their posterity; that it was thus the indispensable duty of every man to perform the sacred rites to the memory of his ancestors; and that whosoever neglected this duty would be punished after death by his spirit being rendered incapable of visiting the hall of his ancestors, and receiving the homage of his descendants. Besides the performance of these sacred rites to the memory of ancestors, the principal religious worship which he required was, that the prince, in the name of his people, should present offerings to the tien, particularly at the two equinoxes, for the purpose of obtaining a propitious seed-time and a plentiful harvest; but, at the same time, that the Deity is always best satisfied when men perform the moral duties of life, which he comprised chiefly in these two, viz.—filial piety towards parents, and unreserved obedience to the will of the emperor. With these tenets was naturally connected a belief of good and evil genii, and of tutelary spirits presiding over families, towns, mountains, and other places; and while the system of Confucius was little better than atheism in the mind of the philosopher, it became a source of gross idolatry among the people, who could not comprehend the more refined notions, but, needing some visible object upon which to fix their attention, represented the tutelary spirits by images, and worshipped them by sacrifices. Confucius himself was much addicted to a species of divination or fortune-telling, and says expressly in one of his works, that the wise man ought to know future events before they happen, and that this may be done by means of lots. His tenets, in short, instead of overcoming the old errors, gave rise to new superstitions; and the chief difference between the proper followers of Confucius and those of Lao-tse is this, that the former inculcate the duty of living among men, and endeavouring to improve them; while the latter avoid every kind of society and occupation, and lead a frugal, retired life, as their only felicity.

Sect of Fo.

During the reign of the emperor Ming-tee, of the Han dynasty, a new superstition was introduced into China, whose influence is, perhaps, still more extensive and pernicious in that country than any of those by which it was preceded. One of the Tao-tse doctors had promised to a brother of the emperor's that he would open to him a communication with the spirits; and this superstitious prince having heard of a spirit in Tien-tso, or Hindostan, named Fo, or Foe, prevailed upon the emperor, by his importunities, to send an embassy for this foreign divinity. When the officer who was intrusted with this mission arrived at the place of his destination, he found only two Sha-men, or priests of Fo, whom he carried to China, with some of their canonical books, and several images of the idol painted on linen. The followers of Fo describe him as the son of

a prince of one of the kingdoms of India, near the line; and affirm, that as soon as he was born, he stood upright, walked seven steps without assistance, and, pointing to the heavens with one hand, and to the earth with the other, cried aloud, "In the heavens and the earth there is none but myself who deserves to be honoured." At the age of seventeen he married three wives, by one of whom he had a son, named by the Chinese Moheoo-lo; but at the age of nineteen he abandoned his house and family, with all the cares of life, and committed himself to the care of four philosophers, with whom he retired to a vast desert. Being filled with the divinity at the age of thirty, he was metamorphosed into the Fo, or Pagod, as the Indians term it, and immediately thought of establishing his doctrines by miracles, which attracted numerous disciples, and spread his fame over every part of India.

When he had attained his seventy-ninth year, and perceived from his infirmities that his borrowed divinity could not exempt him from mortality, he is said to have called his disciples together, and to have declared to them that hitherto he had spoken to them by figurative expressions, but that now he would discover his real sentiments, and unveil the whole mystery of his wisdom; namely, that there is no other principle of things but a vacuum, or nothing; that from this nothing all things at first sprung; that to nothing they shall again return; and that thus end all our hopes and fears at once. After his decease a multitude of fables were propagated concerning him by his followers; such as, that he was still alive, and had been born 8000 times, appearing successively under the figure of an ape, a lion, a dragon, an elephant, &c. His last words excited much dissension among his disciples; some of them resolving to adhere to his original tenets; others adopting his concluding atheistical view of things; and a third class attempting to reconcile both systems together, by making a distinction between the external and internal doctrine. The internal doctrine, to which the disciples of the idol are exhorted to aspire, is a system of the most absurd atheism; of which some of the principal tenets are, that nothing is the beginning and the end of all things; that all beings are the same, differing only in figure and qualities; that the supreme happiness of man consists in acquiring a resemblance to this principle of nothing, in accustoming himself to do nothing, to will nothing, to feel nothing, to desire nothing; that the sum of virtue and happiness is to be found in indolence and immobility—in the cessation of bodily motion, the suspension of all mental faculties, the obliteration of all feelings and desires; that when men have attained this divine insensibility, they have nothing to do with virtue or vice, rewards or punishments,—providence or immortality, no changes, transmigrations, or futurities to fear, but have ceased to exist, and become perfectly like the god Fo. The external doctrine as the greatest number of followers. It teaches a great distinction

Tenets of Fo.

between good and evil, and a state of rewards for the good, and of punishment for the wicked, after death, in places suited to the spirits of each. It acknowledges the transmigration of the soul through different bodies, till it is at length completely purified and prepared to be united to the Deity. It affirms that the god Fo came upon this earth to expiate men's sins, and to secure them a happy regeneration in the life to come. Its practical injunctions are simply these:—To pray to the god Fo, and to provide his priests with temples and other necessaries, that by their penances and supplications they may procure for the worshippers the forgiveness of their sins; and to observe five precepts, viz.—to kill no living creature—to take nothing that belongs to another—to commit no act of impurity—to utter no falsehood—and to drink no wine. The practice of these duties is enforced by threatenings of future punishment, especially of transmigration into the bodies of dogs, horses, rats, serpents, &c. In consequence of this doctrine a multitude of idols have sprung up wherever the religion of Fo has prevailed; and temples have been erected to quadrupeds, birds, and reptiles of every description, according as the god was imagined to have occupied any of their bodies in the course of his transmigration.

Fo is supposed to have lived 500 years before the time of Pythagoras; and from his followers the Grecian sage is conjectured to have learned the doctrine of the metempsychosis, when he travelled in India.

Era of Fo

The worship of Fo was introduced into China, A. D. 69, and is understood to have been originally the same as that of the Indian Buddha, from the evident coincidences between the history and worship of the two divinities. The Buddha of the Hindoos was the son of Ma-ya, and one of his names is Amita. The Fo of China was the son of Moy-a, and one of his names is Om-e-to, or, as it is pronounced in Japan, Amida. The Menshin, or guardian spirit of the door in China, is the same as the Ganesa of Hindostan; and in both countries, his figure, or at least the character expressing his name, is painted on the door of almost every house. The Lui-shin, or spirit of thunder of the Chinese, represented under the figure of a man with the beak and talons of an eagle, is equivalent to the Vishnu of the Hindoos, who is generally figured as riding upon an eagle, or at least attended by that bird; and it is noticed as a curious circumstance, that the same reason is assigned by the Chinese for giving an eagle's face to this idol which Pliny adduces for the consecration of that bird to Jupiter, viz., that there is no instance known of an eagle having been killed by lightning. So, Hai-vang, king of the sea, represented in China as reposing on the waves with a fish in his hand, corresponds with the Hindoo Varuna riding on a fish; and the Indian Ganga, or goddess of the Ganges, has an exact counterpart in the Shing-moo, or holy mother, of the Chinese.

Between the followers of Lao-tse and of Fo, which have always been the

two prevailing sects in China, the greatest rivalship and enmity have constantly subsisted, which frequently extended to persecution and bloodshed.

Contests between the above sects.

Whenever the court or principal eunuchs appeared to favour the one in preference to the other, the more powerful sect at the time commenced hostilities against its opponent. These contests, however, were confined to the priests of the two religions; and the people either remained neutral, or took no active part in the quarrel, which was seldom terminated but by the levelling of monasteries to the ground, and the slaughter of some thousands of priests on both sides. Since the accession of the Tartar dynasty, no particular preference or distinction has been shown to either of them; and, indeed, except that the priests of Lama are paid and supported by the Tartar government, as a part of the imperial establishment, and that the principal Tartar officers are attached to their tenets, (separated from the absurdities grafted upon them by the Tao-tse,) the government gives no particular support to any religious sect whatever.

About the year of Christ 1070, under the dynasty of the Song, several learned men applied themselves to interpret the sacred books called King;

The system of Shao-kang-tse, or sect of the Literati.

and one of them, named Shao-kang-tse, distinguished by his superior erudition, became the founder of a new system. He taught first of all, that the world had a beginning, and will come to an end, when it will be again produced, and again destroyed, in endless succession. He fixed its duration at 129,600 years, which he divided into twelve periods, each containing 10,800 years. In the first of these, the heavens were gradually created by the motion which the Tay-kee impressed upon matter, which had hitherto remained immovable; in the second, the earth was produced in the same deliberate manner; in the third, men and the other living creatures began to come into existence; and so on to the eleventh period, when all things shall be destroyed, and the world shall return into the state of chaos, from which it shall not again be evolved till the end of the twelfth period. About the year 1400, the emperor Yong-lo, of the Ming dynasty, commanded several learned men to combine the principles of Shao-kang-tse into a system, by interpreting the books of Confucius and Meng-tse, called King. In this work they gave the name of Tay-kee (or great height) to the cause of all things, although this word is not to be found in the writings of Confucius or Meng-tse; but, from a passage in one of the commentaries of the former philosopher, they profess to derive those tenets, that Tay-kee is separated from the imperfections of nature, is an existing being, and the same with the heaven, the earth, and the five elements; that when he moves, he produces Yang, that is, subtle and active matter, such as the heavens, fire, day—that which is perfect and of the male sex; that when he rests, he produces Yin, that is, gross and motionless matter, such as the earth, the moon, darkness—that which is imperfect and of the female sex: that by the union of these are

produced eight elements, which, by their various combinations, form the peculiar and distinguishing nature of all bodies, the vicissitudes of the universe, the fertility or barrenness of the earth, &c. From these and similar mysticisms, the partisans of Tay-kee went on in their speculations, till they ended in atheism, by excluding from the world every supernatural cause, and admitting only an inanimate virtue or energy in union with matter. In their system of morals they adopted more rational principles; directed the wise man to make the public good the great object of his actions, and to extinguish his passions, that he may follow the light of reason; and explained the reciprocal duties of princes and subjects, of parents and children, of husband and wife.

None of these different systems can be said to be the prevailing creed in China; or, what is more remarkable, can be found existing pure and distinct from the rest. The greater part of the Chinese have no decided opinion whatever on the subject, and are either complete atheists, or, if they acknowledge a Supreme Being, utterly ignorant in what view he ought to be regarded; while they all combine with their peculiar sentiments the multifarious superstitions of the more popular sects. Of all these tolerated and established religious persuasions the emperor is the supreme head; without whose permission not one of them can enjoy a single privilege or point of pre-eminence; and who can diminish or increase, at his pleasure, the number of their respective temples and priests.

Present religion of the Chinese.

The existing worship of China, then, is a confused mixture of superstitions, of which individuals receive and observe just as much as they please; and those parts of it which the government seems to uphold may be viewed rather as political than religious institutions. The emperors reserve to themselves the privilege of adoring the Tien; but they equally sacrifice to the spirit of the earth, the sun, or the moon, and attach themselves more or less to the notions of the Tao-tse or of Fo. While the reigning Tartar family acknowledge more particularly the faith of the Grand Lama, they nevertheless perform the established sacred rites of their predecessors, and repair to the festivals which the calendar prescribes. And while the Literati study the doctrine of the King, they are as superstitious as unbelieving, and are found with others in the temples praying to the idols.*

There are two sorts of ceremonies instituted by the Chinese in commemoration of Confucius; one of which consists entirely in prostrating themselves and striking the ground nine times with their foreheads before a certain *cartridge*, or little picture, which is placed on a table encircled with lighted wax candles and divers incense pots on which the name of this celebrated philosopher stands conspicuous in capitals. In former times they paid this testimony of their respect to

Honours paid to Confucius.

* New Edinburgh Encyc.; art. China.

the statue of Confucius; but their emperors perceiving that the people ran blindly into idolatry, and being unwilling that Confucius should be reckoned amongst the number of their idols, caused this cartridge to be substituted, in all their schools, in the room of the statues of the philosopher The mandarins perform this ceremony when they take possession of their respective posts, and the bachelors of arts when they take their degrees. The governors of all their cities, and all the Literati, are obliged once in fifteen days to pay these public honours to Confucius in the name of the whole nation.

Honours of the sect of the Literati.

In regard to the worship paid to Confucius, the sect of the Literati differs widely from that of Fo, &c., in which the Bonzes only are the priests and sacrificators; but among the Literati, it is the peculiar province of the mandarins, viceroys, and even the emperor himself, to offer up sacrifices in honour of Confucius and their ancestors. What may be properly called the religious worship of Confucius, consists in some peculiar testimonies of their veneration, and some oblations made before a tablet or a pyramid, which is gilt all over, and deposited in a ceremonial manner on an altar. On this tablet is written the following inscription in characters of gold:—*Here is the throne of the soul of our most holy and most illustrious prime minister Confucius.* The sacrifice does not consist barely in devoting to his service bread, wine, wax-tapers, and perfumes; for they present him frequently with a sheep and a piece of taffety, which they set on fire in commemoration of him. All these ceremonies are solemnized in an edifice consecrated to Confucius, not as an academy set apart for the examination of young students, or their advancement in the arts and sciences, no business of that nature being there transacted; on the contrary, censers, candlesticks, and tables, are placed in the form of altars, and, in short, all other implements and materials proper for the decoration of a temple. The model of these chapels is exactly the same as that of the temples of their idols, and the name which they give them in the Chinese language signifies a temple.

Sacrifice to their ancestors.

Their most solemn sacrifice, in commemoration of their ancestors, is celebrated on the fourteenth day of August. "This ceremony," says Father Moralez, who was an eye-witness of it, "was performed in a temple, over the door of which were written these two words, *Kia Cheu*, the *temple of the forefathers*, &c. The pavement was all of porcelain clay; the temple was wainscoted all round, and adorned with pillars, &c. There were three porticoes, fronting different ways, and beyond them was a kind of a yard. There were two steps, likewise, to go up to the temple. Six tables had been prepared for the sacrifice, on which were set meats ready dressed, and raw flesh, with fruits, flowers, and perfumes, which were burned in divers little chafing-dishes.

"At the upper end of the temple were the inscriptions of their ancestors

artfully disposed, and each in its proper niche. The images of their grandfathers were fastened on each side to the walls. In the yard, several carpets were spread on the ground, upon which lay large heaps of papers, cut in the shape of the coin of their country, which they imagined would in the other world be converted into real money, and, passing current there, serve to redeem the souls of their relations. In short, in one corner of the yard they had erected a large tree, the bottom of which was surrounded with brushwood or chips, which were set on fire, and burned during the celebration of the sacrifice, in order that the souls of their dead might be accommodated with sufficient light.

"The licentiati, who assisted at this sacrifice, were dressed like doctors on a solemn festival. One of them officiated as priest, two others as deacon and sub-deacon, and a third as master of the ceremonies. Several other doctors performed divers other ministerial offices, as that of acolytes, &c. Those who had not taken their doctor's degree appeared in their best clothes, all regularly ranged and divided into divers choirs at the lower end of the temple on each side of the doors. The sacrifice began after the following manner:—As soon as the priest was seated, with his two assistants on each side of him, upon a carpet that covered the entire middle of the yard, the master of the ceremonies ordered that all the congregation should fall down upon their knees, and prostrate themselves to the ground; then he ordered them to rise again, which was accordingly done with great decency and order. The priest and his attendants with great gravity approached the place of the inscriptions and images of their dead, and perfumed them with frankincense. The master of the ceremonies then ordered *to be offered up the wine of blessing and true happincss.* At the same time, the attendants gave the wine to the priest, who took up the chalice with both his hands, elevated it, then set it down again, and emptied it. The priest and his assistants then turned their faces towards the congregation. He who officiated as deacon pronounced, with an audible voice, all the benefits and indulgences which those who were present might expect as the result of their attendance. *Know ye*, says he, *that all you who have assisted at this solemn sacrifice may be very well assured of recciving some particular favours from your deceased ancestors, in return for these grateful oblations, which you have in this public manner now made unto them. You shall be honoured and respected by all men, live to a good old age, and enjoy all the blessings which this life can afford.* After this declaration, they set fire to their whole store of paper-money, and so the sacrifice concluded." These ceremonies, it must be allowed, bear some affinity to several made use of by the Roman Catholics; but we shall, in this instance, merely notice, that the Chinese, before they go into the temple to sacrifice to their ancestors, utter three dreadful groans, as if they were just expiring.

The whole formulary of this worship is set down in the Chinese ritual, with the prayers and supplications which ought to be made to their deceased ancestors. Nothing, in the opinion of the Chinese, can be more efficacious, and have a more prevailing power, than these acts of devotion. The merits of the dead, according to them, are so great, that they may with justice stand in competition with those of Heaven itself. They imagine, that their souls sit for ever on the right and left hand of the Divine Majesty.

In a word, it is on the due performance of this religious worship that the Chinese ground all their expectations of future happiness. They flatter themselves, that by virtue of these testimonies of their veneration for their ancestors, they, their descendants, shall be possessed of innumerable blessings.

Temples.

Temples are also built in all the cities of China, in commemoration of the first five emperors, also of some other illustrious men, and their public benefactors. When their emperors die, they are immediately deified, and honoured as gods; for it is pretended, that after their decease they obtain the power of aiding and assisting all those who make their supplications to them. Although they do not admit that whilst living they possess that power, yet have they their picture or tablet in their temples, on which is written, in large characters, *May the Emperor of China live many thousands of years.* They sacrifice and bow the knee before this inscription.

Chin-hoan.

They imagine the genius called *Chin-hoan* to be the guardian deity of their provinces, cities, and courts of judicature; and temples are erected to his honour throughout the whole empire. The mandarins, when they take possession of any important post, are obliged in the first place to do homage to the Chin-hoan of that peculiar city or province which is committed to their care, and to take a formal oath, that they will faithfully discharge the trust reposed in them, and consult him about the most effectual means to perform their duty with success. This homage must be repeated twice a year, under the penalty of being discarded in case of their neglect. These Chin-hoans are much the same as guardian angels; but the Chinese acknowledge a divinity in them inferior to that of the first principle, although they admit, at the same time that formerly they were men as well as themselves.

Deities.

The Chinese pay divine adoration to the sun, moon, and stars, and ascribe to a certain *Causay* not only the government of the lowest part of the heavens, but likewise the power of life and death. There are three ministering spirits who are subservient to him, viz., *Tanquam*, *Tsuiquam*, and *Teiquam*. The first sends down his rain to refresh the earth; the second is their Neptune, or god of the sea; and the last presides over births, is the director of all their rural concerns, and their

god of war. The goddess *Quonin* presides over all their household affairs, and the products of the earth. They represent her with an infant on each side of her; one of them holding a cup in his hand, and the other having his hands closed one within another. Chang-ko is the goddess whom the bachelors of the sect of the Literati particularly worship, as the Greeks and the Romans did Minerva. The idol or deity which presides over mirth and voluptuousness is called *Ninifo*, who is looked upon as a *Xin*, and worshipped as such by the devotees, though he presides equally over criminal as well as innocent diversions. They have also a spirit, which is the grand tutelar genius of China, that presides over immortality, and which in all probability is no other than their god of war, of whom we have already spoken, or Kito, whom the Chinese soldiery honour as their patron. Finally, we must not omit to mention Lin-cing, whose peculiar province, however, we are at a loss to determine; and Hoaguam, who presides over the eyes.

Puzza.

Puzza, who is always represented sitting on a flower of the lotus, or rather, according to Kircher, upon a turnsol, is called by him the Isis, or Cybele of the Chinese. "She has sixteen hands, every one of which is mysteriously armed with knives, swords, halberts, books, fruit, plants, wheels, goblets, vials," &c. The following is the traditional history of this deity, as given by the Chinese Bonzes. Three nymphs in the days of yore came down from heaven to wash themselves in a river. They had scarcely got into the water before the herb called *Vesicari* appeared on one of their garments, with its coral fruit upon it, and they could not imagine whence it could have proceeded. The nymph was unable to resist the temptation of tasting such charming fruit, but became pregnant by indulging her curiosity, and was delivered of a boy, whom she took care of till he was of age, then left him to pursue the dictates of his own inclinations, and returned to heaven. He afterwards became a great man, a lawgiver, and a conqueror. "The learned amongst the Chinese ascribe to Puzza such a number of arms," says Kircher, "in all probability to insinuate that she is the mother of all the gods; and she is seated on a flower of the lotus, surrounded with water, to denote, that as this herb is always in the water and swimming on its surface, so, by the assistance of this element, nature contributes towards the production and fruitfulness of all things."

Quante-cong.

The god, idol, or genius, known by the name of *Quante-cong*, was the founder of the Chinese empire, the inventor of several of their arts, and their great lawgiver. He introduced the custom of wearing decent apparel amongst the Chinese, who before went almost naked; he brought them under some regulation and form of government, and prevailed on them to reside in towns, &c. Such useful and extraordinary inventions entitled him to a stature larger than the generality

of mankind; and they have represented him accordingly as a prodigiously strong giant.

We now come to treat of their dragons, which have a considerable share in the superstitious worship of the Chinese. The arms and ensigns of the empire are composed of dragons. The Chinese make representations of them upon their apparel, books, and linen, and in their pictures. Fohi, the inventor of sixty-four several symbols, first established this superstitious regard for dragons. He thought it requisite, with a view only of giving a sanction to these symbols, by which he attempted to render his system efficacious, to call in the marvellous to his aid and assistance. Fohi accordingly assured the populace, that he had seen these symbols upon the back of a dragon, that rushed suddenly upon him from the bottom of a lake. "This emperor," says Father Martini, "rather made choice of the dragon than any other creature whatsoever, because it is looked upon amongst the Chinese as the most propitious omen. The emperor's dragons were represented with five talons to each foot. If any other person thought fit to make use of this animal as a symbol, he was charged on pain of death to represent it with no more than four." Whether Fohi was the first that inspired them with this superstitious regard for the dragon, or whether he found the superstition previously established, it is at least evident that it is of a very ancient standing among the Chinese, although not by any means to be justified. The Chinese not only imagine that the dragon is the source and fountain from whence flows all the good that ever befals them; but that it is he who bestows rain and fair weather upon them in their seasons; it is he who thunders in the clouds, and rides in the whirlwinds. The superstition of searching with indefatigable industry and vast expense the veins of this enormous beast, when they dig their sepulchres, is owing to the conceit that the good or ill fortune of their families entirely depends upon it.

Worship of Dragons.

The Bonzes are the priests of the Fohists; and it is one of their established tenets, that good and evil are not blended nor huddled together in the other world, but that, after death, rewards are prepared and allotted for the righteous, and punishments for the wicked. The other tenets of the Bonzes are,—make charity your habitual practice; treat us with reverence and respect; maintain and support us as well as you are able; erect monasteries and temples for us, that our prayers and voluntary penances may deliver you from those punishments which your sins have deserved; burn all the gilt paper and silk clothes you can procure, for in the other world they will be converted into real gold and silver, and apparel, and will be faithfully delivered to your deceased parents for their sole use and property. Unless you comply with these injunctions, you will be cruelly tormented after death, and be subject to an

Priests, &c.

endless train of disagreeable transmigrations. You shall be transformed into rats, mice, asses, and mules.

Some of the Chinese monks are dressed in black, and have their chapels like those of the Roman Catholics; but they must not be confounded with the other Bonzes. There are others, likewise, who are dressed in yellow from head to foot, and furnished as tne former, with a large chaplet. These two colours distinguish the two different orders of monks, who are sectaries of Lanzu. These monks, like those of the Catholic church, always go abroad, two and two together. The Bonzes, according to Father le Comte, are no better than a gang of dissolute, idle fellows, whom indolence, hunger, and ease, prompt to herd together, and live upon the charitable contributions of well-disposed persons. All their aims are to excite the populace to commiserate their abject condition. The same father gives us a particular account of their several tricks and impostures. When they find the common arts of address fail them, they have immediate recourse to public acts of penance, which are always looked upon as highly meritorious by the unthinking populace, and effectually move their pity and compassion. Of this gang are those who drag heavy chains after them thirty feet long, and go from door to door, often repeating, in a drawling, canting tone, "It is by these austere penances that we make atonement for your sins." And those, likewise, who plant themselves in the most public places of resort, and in the highways, to receive the charity of those who pass by them, knocking their heads against large flint stones, till their imposture proves successful. Others set some particular drugs on fire upon their heads, to attract the eyes of the crowd upon them, and excite their compassion. Those likewise may very justly be reckoned amongst the number of mendicant devotees, whose heads have been wilfully deformed and moulded, on purpose, into a conical form. They appear in the streets and highways with a large chaplet about their necks, and are reckoned by the vulgar as extraordinary saints. There are other monks, however, of the Mendicant order, who beg in public, without being guilty of any such self-violence.

Another way of raising contributions for the Chinese monks is, by prevailing on those who pass by to write their names in a kind of memorandum-book, which one of them offers to their benefactors for that purpose. Amongst this order may likewise be reckoned those vagabonds who amuse the public with their legerdemain. There are some of them who, with undaunted courage, will get on the backs of tigers tamed for that purpose, and ride from town to town, and place to place, without the least apprehension of danger from those savage beasts, though they are neither bridled nor fettered. These impostors have always a large retinue of mendicants, who act the part of the devotees and penitents, and who bestow on each other severe blows on the head, by way of devotion.

Among this mendicant crew there are some who live like hermits, retired in rocks and caverns; for whom the devotees make large voluntary contributions, and consult them, as they would an oracle. As the Chinese encourage and support several distinct orders of these pious drones, so there are various kinds of discipline observed among them. Some are collected into a society, live in cloisters, and in a state of celibacy, being obliged to abstain from flesh, fish, wine, and women. They are maintained out of the annual revenue established by the government for the support of all convents in general, and by the charitable contributions of the people. Some of these monks are, however, sufficiently diligent and ingenious to maintain themselves by their own manual operations; the other monks are extracted from the very dregs of the populace, who in their infancy were sold for slaves, and who in all probability constitute, out of their despicable body, the major part of the before-mentioned vagabonds. One peculiar employment of the Bonzes, who are Fohists, is to attend and assist at all funeral solemnities; whilst those of the sect of Lanzu take upon themselves the office of exorcists, pretend to find out the philosopher's stone, and to foretell all future events.

There are four several orders of this sect of Lanzu, who are distinguished by four several colours, viz.—black, white, yellow, and red. They have one principal, or general, who has several provincials, subordinate to, and dependent on him; and they live upon the established revenue, and the charity of the devotees. When they beg about the streets they repeat some peculiar prayers, which the devotees pay for the advantage of, viz., an absolute remission of all their sins. These priests or monks are assistants likewise at all funeral solemnities. They are enjoined not to marry during the time they keep their solemn vow; but by way of recompense, they have the privilege of abandoning it whenever they think it convenient.

A monk who is found guilty of fornication during the time of his vow, is punished most severely. They bore a hole in his neck with a hot iron, and thrust a chain through the wound, of about sixty feet long; and in that deplorable condition, and naked as he was born, lead him all over the city, till he has collected a considerable sum of money, for the sole service of the convent to which he belongs. Another monk who follows him lashes him severely, whenever he offers to lay hold of the chain to mitigate his pain.

Independently of the Bonzes, there are some nuns who make a vow of perpetual virginity. These female devotees have their heads closely shaved; but their number is inconsiderable, in comparison with that of the monks. The latter (at least such among them as are of the sect of Fo) are obliged to let their beards and hair grow. The monks of the sect of Lanzu, or Fo, and both of them, in all probability, assume the power of calling down the rain at pleasure, and are obliged to perform it when required.

Dapper, in his extracts relating to China, tells us, that a Bonze who undertakes that it shall rain, is threatened hard to be bastinadoed, if he fail of producing rain within six days.

The feast of the Lanterns is the most remarkable of the Chinese festivals. This is celebrated the fifteenth day of the first month; every one sets out some lantern or another, but of various prices, according as circumstances will best admit; some of them are valued at ten thousand crowns, on account of the decorations about them, and are from twenty-five to thirty feet in diameter. They are a kind of halls, or spacious apartments, in which they can make sumptuous entertainments, take their rest, receive visits, act plays, and have balls and assemblies. These lanterns are illuminated with an infinite number of wax candles, and surrounded with bonfires. The Chinese ascribe the rise of this festival to an unhappy misfortune which happened in the family of a certain mandarin, whose daughter, as she was walking one evening on the bank of a river, fell in and was drowned. The disconsolate father ran to her assistance, attended by all his domestics. In order to find her, he put out to sea, with a vast number of lanterns along with him. All the inhabitants of the place followed him with lighted flambeaux. The whole night was spent in search after her, but, alas! to no manner of purpose. The only consolation the mandarin had, was to find himself beloved, and that his neighbours were officious to assist him. The year following, on the same day of the month, bonfires were made upon the river side, &c. This ceremony was annually observed; and at that time every one lighted up lanterns, till by degrees it grew into an established custom. Others ascribe the origin of this Chinese festival to an extravagant project of one of their emperors, who formerly proposed to shut himself up with his concubines in a magnificent palace, which he erected on purpose, and illuminated with pompous lanterns, that he might have the pleasure, if we may credit the Chinese history, of beholding a new sky, as a canopy over his head, for ever illuminated, always calm and serene, which might make him forget in time the various revolutions of the old world. These irregularities caused an insurrection among his subjects, who demolished his costly and magnificent palace; and in order to transmit to posterity the remembrance of his shameful conduct, hung out the lanterns all over the town. This custom was annually repeated, and in process of time became an established solemn festival.

Feast of Lanterns

The festival of agriculture, the establishment of which is ascribed to an emperor who flourished about a hundred and eighty years before the nativity of our Blessed Saviour, is celebrated, likewise, with considerable solemnity. In every town throughout the whole empire, when the sun is in the middle of Aquarius, "one of the chief magistrates, being crowned with flowers, and surrounded with musi-

Festival of Agriculture.

cians, and a crowd of people provided with lighted flambeaux, streamers, and colours, marches in procession out of the eastern gate of the city. Several persons follow him, who carry on levers various images composed of wood and pasteboard, set off and embellished with silk and gold, representing the ancient histories that relate to agriculture. The streets are hung with tapestry, and beautified with triumphal arches. The magistrate then advances to the east, as if he were going to meet the new season, when a kind of pageant appears, in the form of a cow, made of burnt clay, of such an enormous size, that forty men are scarcely able to carry it; and on the back of it sits a beautiful boy, alive, who represents the genius of husbandry, in a careless dress, with one leg bare, and the other covered with a kind of buskin. This youth never ceases from lashing the cow. Two peasants, loaded with all the various implements made use of in tillage, march immediately after him. All these ceremonies are emblematical. The incessant lashes which the youth gives the cow, denote the constant application which is required for all rural labours; his having one leg bare, the other buskined, is the symbol of their hurry and diligence, which scarcely affords them time to dress themselves before they go to work. As soon as this magistrate is arrived with his pompous retinue of attendants at the emperor's palace, all the flowers, and other embellishments with which the monstrous cow is dressed, are taken off; after that, her belly is opened, from whence several little cows, composed of the same materials, are taken out, which the emperor distributes among his ministers of state, in order to remind them of the care which is requisite in all affairs relating to husbandry, and to admonish his subjects never to let any piece of ground lie fallow, and to avoid idleness, which is the inlet to all misfortunes. On this day they are encouraged to the practice of industry, by the royal example of the emperor himself, who, according to the ancient practice, made the bread, which was peculiarly appropriated for the service of their sacrifices, out of that part of the harvest which he had gathered in with his own hands.

The Chinese celebrate likewise their New-year's Day with considerable pomp, and sumptuous preparations. At that time there is a perfect cessation from all manner of business; the posts are stopped, and all their courts of judicature throughout the empire are shut up. The Chinese call these vacations *the shutting up their seals*, because at that time they lock up the seals which belong to each particular court in a strong box kept for that purpose. Everybody then makes merry, and partakes of the general joy. As the Chinese are superstitious to the last degree in respect to the observance of particular days, they are obliged to make a formal choice of one day for shutting up their seals, and another for opening them again. The mathematical court, the members of which are the proper intendants of their lots, and choice of days, settle and determine the affair of

New-year's Day.

their seals, some considerable time before their new year commences. The choice and determination made by this court are communicated in due time to all the provinces; so that this peculiar ceremony of shutting up and opening the seals is performed on the very same day throughout the whole empire. The Chinese, on this grand festival of their new year, take particular care to bring out their gods, and plant them, as commodiously as may be, over their respective doors. These idols are called their *Portal Gods;* and though this custom be observed indeed for the most part on all their festivals, yet it is more particularly practised at this season than at any other.

The pyramidical towers have always, according to the relations of Father Kircher, Le Comte, Dapper, and several other historians, some pagod adjacent to them; for which reason there is a communication between the celebrated porcelain tower and the edifice which the Chinese have distinguished by the title of the Temple of Remembrance. There is such a variety of these temples, that they are almost innumerable. The Bonzes, and other persons of the same stamp, reside in them, and live either on the settled revenues of them, or on such other emoluments as their art and industry can procure. They are likewise appointed for the accommodation of travellers; and, as such, bear a very near affinity to the Turkish caravansaries. The inner part of the temple is embellished with several images and idols; some of which are their real deities or genii; and others only symbols or hieroglyphics, after the manner of the Egyptians. The walls of these pagods are generally made hollow, and full of little niches, for the more convenient situation of their idols, which are mostly represented in basso-relievo. The pagod is illuminated with a vast variety of lamps, which burn night and day in honour of the dead. In the centre stands an altar, and on the table belonging to it an idol of gigantic size, to which the temple is peculiarly devoted. This monstrous idol has several others of a more moderate size, who stand round him, in the quality of guards. In general, a hollow bamboo, which is both long and thick, and encloses several lesser ones, on which are written divers predictions in Chinese characters, is placed before the principal idol. Censers, in which incense is for ever burning, are placed on each side of the altar. At the front of it is a wooden bowl, for no other use but to receive their oblations. The altar is painted all over with a beautiful red, which colour is appropriated to those things only which are sacred.

Pagods.

It is in one of the pagods that the emperor himself offers up his sacrifices with extraordinary pomp and magnificence. No procession that is ever made in Europe is more grand and solemn than this public act of the emperor's devotion. Four-and-twenty trumpeters, dressed with large golden rings, or hoops; four-and-twenty drummers; four-and-twenty officers, with varnished or gilt staves; one

Sacrifices of the Emperor.

hundred soldiers, with rich and magnificent halberts; a hundred mace bearers, and two principal officers, march before him. This kind of vanguard is followed by four hundred lantern-bearers, four hundred link-men, two hundred lance-bearers, adorned with large locks of silk; four-and twenty standards, on which are painted the signs of the zodiac; and fifty-six other signs, which represent the celestial constellations. After them two hundred large gilt fans are carried, embellished with the figures of dragons, and other living creatures; four and twenty large magnificent umbrellas; and after them his imperial majesty's buffet, supported by his gentlemen-officers—the whole furniture of which is solid gold.

At the close of this pompous march the emperor himself appears on horseback, dressed in the most gorgeous apparel, surrounded with ten white sumpter-horses, whose trappings are all embellished with gold and precious stones, attended by a hundred guards, and several pages of honour. An umbrella is held over the head of the emperor, which secures him from all the injuries of the weather, and is embellished with all the costly curiosities that the most lively imagination can possibly devise. Several princes of the blood, and mandarins of the first order, and other persons of the highest quality and distinction, dressed in their robes of state, follow his imperial majesty. After them march five hundred young noblemen, attended by a thousand footmen; thirty-six porters, bearing on their shoulders an open chair, like a triumphal car; a hundred and twenty other porters, bearing a covered chair; four chariots, some drawn by elephants, and others by horses. Each chair and chariot is attended by fifty servants, all richly dressed; and all the elephants, as well as the horses, are caparisoned with the most magnificent housings.

The whole procession is closed by two thousand mandarins, and two thousand military officers. As there is no variation in this pompous solemnity, and as every one is fully apprized that the ceremony will always be celebrated in the same pompous manner, the emperor is at no extravagant expense to support the grandeur of it; so that whenever he is disposed to perform his public sacrifices, his subjects in general are always ready to attend him.

Independently of the juggling empirics who impose almanacs, calendars, and other little books upon the devotees and good old women, as infallible guides for their future conduct, there are others who treat of divination by numbers, circles, and figures, by palmistry, dreams, and physiognomy. Some of these vagabonds pretend to instruct the female sex how to have children soon, and with success. Others profess to sell the wind, as it is practised in the north of Sweden, &c. These last-mentioned quacks hunt always in couples. One of them, with a very grave and demure countenance, carries on his right shoulder a bag, in which his airy commodity is inclosed, out of which he delivers, at the price

Divination.

agreed on, such a quantity as the credulous purchaser imagines he shall have occasion for. In his left hand he carries a hammer, with which he strikes the ground in a formal manner, in order, as he pretends, to make the genius or spirit of the wind ascend, who, if you give credit to their assertions, rides conspicuously in the air in a human shape, borne on the wings of some bird of note.

The ceremony, as it is instituted and appointed by the Chinese ritual, for the conjuration or raising up of spirits, consists in pouring a certain quantity of wine on the figure of a man composed of straw.

Conjuration of Spirits.

But nothing can be more whimsical than the manner in which they consult their domestic idols. They take two little sticks, on one side flat and on the other round, and tie them fast together with thread; and having made their humble supplications to the idol, with all imaginable fervency and devotion, they throw the sticks down before it with a full assurance that their petitions will be graciously heard and answered. If they accidentally fall on the flat side, they can expostulate with their god: however, they proceed to cast the lots a second time; and if on this repetition they prove as unsuccessful as before, they resent their ill-treatment, and proceed from words to blows. Notwithstanding all this, they are seldom discouraged, but cast their lots over and over again, till at last they prove propitious. Sometimes they throw these little sticks into a pot; and after they have drawn them out, consult some book of conjuration, to know whether their lots be fortunate or unfortunate.

There are other divinations of the Chinese, which consist in a curious inquiry into the motion of tortoises, the flight and noise of some particular birds, the various cries or sounds of beasts, their accidental rencounters in a morning, &c. Several who profess themselves adepts in these superstitious practices, reside in solitary dens and gloomy caverns. These people, however, do not make prognostications their sole study and employment, for they are very assiduous in their search after the philosopher's stone in the composition of philtres, and other secrets equally pernicious.

The Chinese, when they are determined to marry, have not the liberty to consult their own inclinations. They are obliged to declare their intention to their relations, or to some old women, who make it their trade (if the expression may be allowed) to be match-makers, and who are well paid for their deceitful offices. The wedding-day having arrived, the bride is carried in a chair of state, preceded by several musicians, and followed by the bridegroom and several relations. The bride brings no other portion than her wedding-garments, with some other clothes, and a few household goods. The bridegroom attends her to his own door. He opens the chair of state, in which before she was closely shut up, and conducting her into a private apartment, recommends her to the care of several ladies invited to the wedding, who spend the

Marriage.

whole day together in feasting, and other innocent amusements, whilst the bridegroom follows the same example amongst his male friends and acquaintance.

Gentil informs us that the young ladies receive their portions from their future husbands, one part of which is paid down, on the execution of the marriage articles, and the other a little before the nuptials are solemnized, The bridegroom, moreover, in addition to this dowry, makes several valuable presents of silks, fruits, wine, &c., to the relations of his mistress. The intended bride and bridegroom never see each other till their nuptials, which are always carried on by match-makers, and are fully concluded on both sides, so that nothing remains to complete them but the wedding ceremony. When that is over, the bridegroom, after several particular ceremonies, presents a wild duck to his father-in-law, whose servants carry it directly to the bride, as a further pledge and testimony of the bridegroom's love and affection. After this, both parties are introduced into each other's company for the first time: a long, thick veil, however, even then conceals the beauty or deformity of the bride from the eyes of the bridegroom. "They salute each other, and on their knees, with reverence, adore the heavens, the earth, and the spirits. After this, the bride's father gives an elegant entertainment at his own house; the bride then unveils her face, salutes her husband, who examines all her features with the utmost attention. She waits with fear and impatience to know the result of his accurate survey, and endeavours to read in his eyes the opinion he has formed of her. He salutes her in his turn; and after the bride has kneeled down four times before him, and he twice before his bride, they both sit down together at table. Meanwhile, the father of the bridegroom gives a sumptuous entertainment to his friends and relations, in another room; and the bride's mother, in the same manner, entertains her female relations, and the wives of her husband's friends, in her own apartment. After these repasts are over, the bride and bridegroom are conducted into their bedchamber, without the former so much as having seen her husband's father or his mother. But the day following she pays them a visit, in a very formal and ceremonious manner, when another public entertainment is prepared, at which she takes upon herself the office of entertaining her guests. She waits upon her mother-in-law at table, and eats her leavings, as a testimony that she is no stranger, but one of the family; for it is a constant custom among them never to offer, even to the servants of strangers, the fragments which are taken from their own table.

"The solemnization of their nuptials is always preceded by three days' mourning, during which they abstain from all manner of gay amusements. The reason on which this custom is grounded is, that the Chinese look upon the marriage of their children as an image or representation of their own death, because at such time they become their successors, as it were,

beforehand. The friends and relations of the father never congratulate him on this occasion; and in case they make him any presents, they never take the least notice of the intended nuptials."

Mourning.

The Chinese in their mourning lay aside yellow and blue, which in their opinion are gay colours, and dress themselves only in white, a colour destined by them to express their sorrow from the earliest times. No one, from the prince to the meanest mechanic, ever deviates from this established custom. In general they wear girdles made of hemp. Their mourning for all their relations is of longer or shorter duration, according to proximity of blood.

As soon as ever a person has expired, some relation or friend immediately takes his coat, ascends to the top of the house, and turning his face towards the north, calls as loudly as possible upon the soul of the deceased three times successively. He addresses himself to the heaven, the earth, and the mid region of the air. After which, he folds the coat up, and turns his face towards the south; then he unfolds the coat again, and spreads it over the deceased, there to remain three days untouched, in expectation that his soul will resume its former state. The same ceremony is observed out of their cities, for a person who has unfortunately been killed.

When a Chinese dies, an altar is immediately erected in some particular room in the house, which in general is hung with mourning. An image or representation of the deceased is laid upon the altar, with all the decorations before mentioned, and the corpse behind it in a coffin. All who approach it, to testify their concern, or pay their compliments of condolence, bow the knee four times before the image, and prostrate themselves to the very ground: but before these genuflexions, they make their oblations of perfumes. The children of the deceased, if there be any who survive him, stand dressed in mourning close by the coffin; and his wives and relations weep aloud, with the female mourners who are hired, behind a curtain which conceals them. It is to be observed, that according to the Chinese ritual, as soon as the corpse of the deceased is laid in the coffin, there must be as much corn, rice, silver, and gold, put into his mouth as his circumstances will admit of. They put, likewise, a quantity of nails, and several scissors tied up in purses, and laid at each corner of the coffin, that he may cut them as occasion shall require.

The day on which the funeral is to be solemnized, all the relations and friends meet at the house of the deceased, dressed in mourning, who, together with the priests, form the funeral procession, which is attended with the images or pictures of men, women, elephants, tigers, &c., all destined to be burned for the benefit of the party deceased. The priests, and those who are hired to read prayers or make a funeral panegyric over the grave, bring up the rear. Several persons march in the front, with

brazen censers of a considerable size on their shoulders. The children of the deceased march directly after the corpse, on foot, leaning upon sticks, which is an expression—at least, an external one—of sorrow and concern.

After the children come the wives and the more distant relations of the deceased, in a close litter. A great variety of ceremonies attends this procession; but we shall only take notice, that it is accompanied with the sound of tymbals, drums, flutes, and other instrumental music. As soon as the coffin has advanced about thirty yards from the house, a considerable quantity of red sand is thrown upon it.

Each family has a sepulchre belonging to it, which is erected on some little hill, or place adjacent, embellished with figures and other decorations, like those at the procession. Epitaphs and other inscriptions are also in use among them.

SEC. IX.—RELIGIOUS CEREMONIES AND CUSTOMS OF THE JAPANESE.

Religious Sects.

The most prevalent religious sects in Japan are those of *Sinto* and *Budsdo*. That of Sinto, which is the most ancient, though its adherents are now least numerous, is conceived to have originated from Babylonian emigrants, and to have been originally very simple and pure in its tenets. Its followers acknowledge a Supreme Being, who inhabits the highest heavens, and who is far too great to require their worship; but they admit a multitude of inferior divinities, who exercise dominion over the earth, water, air, &c., and have great power in promoting the happiness or misery of the human race. They have some conception of the soul's immortality, and believe that a happy abode immediately under heaven is assigned to the spirits of the virtuous, while those of the wicked shall be doomed to wander to and fro under the firmament. Their practical precepts are directed to inculcate a virtuous life, and obedience to the laws of the sovereign. They abstain from animal food, and are reluctant to shed innocent blood, or even to touch a dead body. Their churches contain no visible idols, nor any representation of the Supreme Being; but sometimes a small image is kept in a box, to represent some inferior deity to whom the temple is consecrated. In the centre of the temple is frequently placed a large mirror, made of well-polished cast metal, which is designed to represent to the worshippers, that in like manner as their personal blemishes are therein displayed, so are their secret evil thoughts exposed to the all-searching eyes of the immortal gods. The worshippers approach these temples with great devotion of manner, and with the most scrupulous attention to cleanliness of person and apparel. Advancing reverently to the mirror, they bow themselves to the ground, prefer their prayers, present their offerings, and then repair to their amusements. The Kubo professes himself to belong to this sect, and is bound to

make a visit annually in person, or by an ambassador, to one of their temples, to perform his devotion and present gifts.

Budsdo's doctrine was brought originally from the coast of Malabar, and is considered the same with that of Buddha in Hindostan. Passing from China into Japan, it became blended with that of Sinto, and gave birth to a monstrous mixture of superstition. Its peculiar tenets are, that the souls of men and of beasts are equally immortal, and that the souls of the wicked are condemned to undergo punishment and purification, by passing after death into the bodies of the lower animals. There are many other sects, very opposite in their tenets and observances; but they are said to live together in great harmony, or rather to share in all their mutual superstitions. The Dairi, or ecclesiastical sovereign, seems to be the general head of all these different sects, and appoints the principal priests throughout the country. Every sect has its respective church and peculiar idols, which are commonly remarkable for their uncouth and hideous form. Thunberg mentions one colossal wooden image which measures ten yards across the shoulders, and affords room for six men to sit upon its wrist. The inferior divinities are innumerable, as almost every trade has its tutelar god; and in one temple not less than thirty-three thousand three hundred and thirty-three are said to be ranged around the supreme deity. The temples are commonly built in the suburbs of the town, on the most elevated and suitable spots, to which are frequently attached beautiful avenues of cypress trees, with handsome gates. The idols are usually exhibited upon an altar, surrounded with flowers, incense, and other decorations. They are filled with the lower or secular priests, who attend to keep them clean, to light the lamps and fires, to present the flowers and incense, and to admit worshippers at all times of the day. Even strangers are allowed to enter, and sometimes to lodge in the temples. To some of the more noted churches it is common to perform pilgrimages, especially to the temples of Tsie, the most ancient in the empire, and almost completely decayed with age, notwithstanding the utmost care to preserve its ruins. Its sole ornaments are a mirror, denoting that nothing can be hid from the Supreme Being, and slips of white paper hung round the walls, to signify that nothing but what is pure should approach his presence. To this place the emperor must send an ambassador on the first day of every month, and every individual must make a visit at least once in the course of his life. Such a pilgrimage, besides its merit, is rewarded with an indulgence or remission of sins for a whole year. There are also, in Japan, orders of monks or nuns; one of which consists of blind persons, a kind of beggars dispersed over the empire; and another, called monks of the mountain, are a species of fortune-tellers and quack-doctors, who are bound to live on roots and herbs, to practise constant ablutions, and to traverse deserts and mountains once in a year. There are likewise several

Sect of Budsdo.

philosophical sects in the country, who disclaim all external worship; one of the most celebrated of which adopts the tenets of the Chinese Confucius, and resembles in its general principles the ancient school of Epicurus. Its followers acknowledge a kind of *anima mundi*, but limit the existence of man to the present life; and inculcate the general practice of virtue, but allow, and even applaud, the commission of suicide. Almost immediately after the discovery of Japan by the Portuguese, the Christian religion was introduced into the country by the Jesuit missionaries in the year **1549**, and made such rapid progress, that several princes of the empire were soon ranked among its converts; and about the year **1582**, a public embassy was sent from the Japanese court with letters and valuable presents to the Roman pontiff. But the Portuguese, who had settled in great numbers in Japan, intoxicated by the extent of their commerce and the success of their religion, became so obnoxious to the natives by their avaricious and domineering conduct, that the representations of the heathen priests became at length sufficiently powerful to procure a prohibition from the emperor against the new religion, which threatened to overturn all the ancient institutions of the country. A violent persecution was commenced against the Christians, of whom twenty thousand are said to have been put to death in the year **1590**. Still did the number of proselytes continue to increase; and in the years **1591** and **1592**, twelve thousand were converted and baptized. One of the emperors, named Kubo Fide Jori, with his whole court and army, embraced the Christian name; and had the Portuguese settlers in the country acted with ordinary prudence and gentleness, their cause must have triumphed; but the insolence of some of their prelates, to some princes of the blood, became so insupportable, that a new persecution arose in the year **1596**, which was carried on without intermission for the space of forty years, and ended in the year **1638** with the total extermination of the Christians, and the banishment of the Portuguese from the country. The Japanese government, considering the unwarrantable conduct of these settlers to be inseparable from their principles as Christians, have persevered in the enforcement of the most efficacious measures to prevent their re-introduction into the country; and in order to detect any concealed adherents to these proscribed sentiments, all persons are required to prove their freedom from such heresy, by publicly trampling, at the festival of the new year, upon the images of the Catholic saints.

Having given a general account of the two prevalent religious sects in Japan we shall proceed to notice more particularly some of their religious tenets and practices.

If the Japanese have any idea of rewards and punishments in a future state, they perfectly extinguish it, both by their conduct and their system.

Rewards and punishments.

Their most refined conceptions amount to no more than this, that the soul, after its separation from the body, wings her

way towards Takamans-ferra,—that is, high and sub-celestial fields, which lie, in their opinion, beneath the three-and-thirtieth heaven. The souls of the virtuous are admitted in a moment into those realms of bliss; but those of the vicious are refused admittance, and obliged to wander about in a disconsolate manner for a long time, to make atonement for their sins. As to their notion of hell, Kæmpfer assures us, that the Sintoists acknowledge no other than the torment of wandering like vagabonds around those sub-celestial fields, nor any other devil than the detestable fox, whom they conjure in the most solemn manner; for a great number of the Japanese look upon that animal as the receptacle of the souls of the wicked in a future state. The odious name which their priests give to that creature is much the same with our denomination of the foul fiend.

Morality.

We shall next proceed to the morals of the Sintoists. They who are of this sect maintain, that in order to draw down the benediction of the gods upon their souls in the life to come, but more particularly in this, they must take indefatigable pains to keep their souls unspotted and undefiled, religiously abstain from every thing that may possibly pollute them or their bodies—strictly observe all festivals and other days set apart for the service and worship of the gods, and make voluntary pilgrimages to the province of Isie. This part of their empire is looked upon by their devotees as their Holy Land, because *Isanagi-Mikotto*, and his wife *Isanami*, who are the Adam and Eve of these islanders, sojourned there during the whole of their lives. *Tensio-daisin*, who was the first of the race of their terrestrial gods, and the eldest son of Isanagi, sojourned likewise in this very province. They who carry their devotion to the highest pitch add penance and humiliation to these four precepts of Sintoism.

Purity of soul.

Purity of soul, according to these Sintoists, consists in a strict obedience to the dictates of nature and the voice of reason; in an utter abhorrence of what those dictates respectively prohibit; in the exact observance of the laws of the realm, and the commands of their prince; and in the absence from every action that is inconsistent with either the one or the other. But Sintoism, in a more peculiar manner, recommends to its admirers an external purity, to which its devotees are inviolably attached,—as devotees, indeed, in all religions generally are This external purity consists in not defiling themselves with blood, in abstaining from all manner of flesh, and taking particular care not to touch the dead.

Observance of festivals.

The observance of solemn festivals, and of those days which are set apart for the service of the gods, is the third article of Sintoism. At those times the devotees are obliged to visit their pagods, unless they happen to be in a state of impurity, or their minds be ruffled and discomposed by any inordinate passions. But before they pre-

sume to appear in the presence of their gods, even before they depart from their houses, in order to go to the temple, they first purify and wash themselves, then dress with propriety and neatness; and, above all, take particular care to put on their kamisino, which is a ceremonial habit, and undoubtedly looked upon as a fundamental article of their religious worship. They go to the temple with an air of gravity and sedateness; and as soon as they enter the outward court, there is a large conservatory of water, in which they are obliged to wash their hands before they proceed any further. After this ablution, they approach the temple with downcast eyes and an air of contrition; then they present themselves before a window, in which stands a large looking-glass, which is an emblem of the Deity, who sees all things, past, present, and to come, at one view, as in a glass. He knows all the secrets, all the thoughts, of his adorers. This is the illustration which the Japanese give of this looking-glass. The Sintoists fall upon their knees, and bow down their heads before this window; and after having remained a few moments in that humble posture, they lift up their heads, and as they say their prayers, turn their eyes with considerable humility towards the sacred mirror. After this, they put some pieces of silver through a lattice into the temple, or the charity-box, which stands close by the latter. This is an oblation to the gods, or rather an alms to their priest. After they have made this free-will offering, they ring a bell three times, as a testimony of their love and affection for the gods, who, as they imagine, take great delight in such agreeable sounds.

The Sintoists look on pilgrimage as the fourth important article of their religion. Kæmpfer takes notice of three kinds of it, amongst which that made to Isie, or Tsie, is, properly speaking, the only one peculiar to Sintoism. That of Isie is called *Sanga*, which signifies the devotion of ascending or going up to the temple. The temple of Isie bears the name of *Dai-singu;* that is to say, *the Temple of the great God.* The fabric is composed of wood, and covered with straw. They take peculiar care to preserve it in its native simplicity, in order to commemorate the abject state and condition of their ancestors, more particularly those who laid the first foundation of their empire. There is nothing remarkable in this temple, excepting a large brazen looking-glass, curiously polished, and several pieces of white paper, cut after the Chinese fashion, which hang upon the walls. This white paper is a symbol of that poverty of spirit which the Deity requires of all those who pay their adorations to him, as also of the sanctity of the place. The temple is surrounded with a hundred little chapels, erected in honour of some of the inferior deities; these are only small edifices, in the form of temples; for they are so low, that a man can scarcely stand upright in any of them: every chapel, however, has its peculiar priest. Near to this temple of *Dai-singu*, and the chapels which surround it, is established a religious order, the members of

Pilgrimage to Isie or Tsie.

which assume the title and quality of the ministers and messengers of the gods, whose proper province it is to accommodate with convenient lodgings all the pilgrims who resort to that sacred place.

The true Sintoists are obliged, once a year, or at least once in their lives, to perform the Sanga. The priests, at such terms, present every devout pilgrim with an *Ofaray*, which is a kind of certificate, or an absolution, entitling him to appear before the gods. Those who, through age, weakness, or their necessary avocations, cannot personally perform the Sanga, must at least be provided with one of these Ofarays of Isie.

The Sanga may be performed by deputation; and the grandees of Japan, and the tributary kings of the monarchy, perform it all by proxy. The emperor discharges himself of this duty by sending ambassadors annually to the pagod of Isie. As to those who undertake this pilgrimage themselves, if their circumstances be but indifferent, they go on foot, and the poorer sort beg the whole of the way for their daily subsistence. The majority of them carry a staff in their hand, and wear at their girdles a small bucket, which serves them not only to drink out of, but to store up the charitable presents which are from time to time bestowed upon them. They wear likewise hats made of reeds, the brims of which being very broad, serve them to write their names upon, and the particular places of their nativity, or usual residence, that in case of death, or any other unforeseen misfortune, they may be known and challenged by their friends and relations. The devotees, on their return from this pilgrimage, wear over their common dress a little white vestment, without sleeves, on which their names are embroidered both before and behind.

As soon as these pilgrims set out for the Sanga, their friends who stay at home hang up a cord at their doors, and twist white paper all round about it, the intent of which is to keep those people from the house who are actually in *Ima*—that is, in the highest degree of pollution. Should any person in this Ima unhappily enter the house, he would thereby expose the poor pilgrim to a thousand dreadful calamities and perplexing dreams. Signals of the same nature are placed at the entrance of several of their pagods: such prudent precautions, however, are not sufficient of themselves to crown the pilgrim's devotion with success; for he is required, during his whole journey, to live as free as possible from all manner of impurity.

As soon as the pilgrim arrives at Isie, he makes a visit directly to the priest, to whom he is either recommended, or of whom he has himself made choice for his ghostly father, and with him he lodges all the time he resides at Isie; and if he have not money of his own sufficient to repay him for his trouble, he pays him out of the charitable collections he makes at the place. The most zealous devotees begin their pious course with visiting the two temples near that of Tongu, or Ten-sio-dai-sin, and take the little

chapels which surround them in their way. After this visitation they repair to a cave, which they call the country, or region of the heavens, because Ten-sio-dai-sin, having also retired into it, deprived the sun and the stars of all their radiant lustre, and spread darkness over the face of the whole earth, to demonstrate that he alone was the Supreme Being and the source of light. Not far from this cave a chapel is situate, in which is to be seen a *Cami*, mounted on the back of a cow. The term *Cami* signifies a representation, or rather an emblem of the sun. The pilgrim performs his devotions in this chapel, after he has said his prayers in the cave of Ten-sio-dai-sin. His devotions conclude with his charitable contributions to the priests of these sacred places. After this he is conducted to the temple of Ten-sio-dai-sin, to whom the pilgrim opens all the secrets of his heart. Although his preceding acts are indeed very meritorious, yet they are but the introduction to the true devotion which is due to Ten-sio-dai-sin, who seems to be the image of the Supreme Being, but disfigured by the fictions which the priests have extracted from their legends. At last, when the devotee is ready to return, the priest makes him a present of an Ofaray, which has been already cursorily mentioned. This Ofaray is a little wooden box, not perfectly square, being somewhat longer than it is broad. This box is full of little sticks, amongst which some of them are wrapped up in white paper—a symbol, as we have before observed, of the purity of the heart. On one side of the box the words *Dai-Singu* are written, in large characters; and on the other, the name of the officiating priest, with the additional title or epithet of *Taiju*—that is, the *Messenger of the Gods*. The pilgrim having received this little treasure, with all the testimonies of the profoundest veneration and respect, hangs it generally on the fore flap of his hat, so that the Ofaray falls just before his forehead: on the hind flap he fastens another little box, or a little straw, as it were, by way of balance. The priests who give, and the devotees who receive this Ofaray, ascribe several extraordinary virtues to it, but with quite different views. All its supernatural qualities, indeed, are lost within the compass of a year; but, however, it is still preserved in high esteem, and fixed by some upon a tablet in their best parlour, and by others over the street door, under a pent-house made on purpose. The Ofarays of the dead, and of those who are accidentally found in the streets and highways, are always concealed within the trunk of some hollow tree. The priests carry on an advantageous traffic with these Ofarays, especially on New-year's Day, that being one of their most solemn festivals, at which time they understand well how to make their market to advantage, and to soothe the good humour in which the common people generally are at that remarkable season.

Siaka, or Budhu

According to the advocates of the religion of Budsdo, its founder, Budhu, or, as Kæmpfer calls him, Siaka, was the son of one of the kings of Ceylon. When he was about nineteen years of

age, he not only abandoned all the pomps and vanities of the world, but also his wife and only son, to become the disciple of a celebrated anchoret. Under this great master he made a very considerable progress in the state of contemplation; and the more effectually to wean his thoughts from all external objects, he habituated himself to sit in such a posture as, according to the disciples of Siaka, engages the mind so intentively, that a man thereby descends, as it were, into himself, and is wholly wrapped up in his own ideas. Siaka's posture was as follows:—He sat with his legs across directly under him, and his hands laid one over another, in such a manner that the tip of his thumbs met close together. It was in this situation that the divine truths were revealed to this enthusiast; that he penetrated into the most hidden mysteries of religion, and discovered the existence both of heaven and of hell; that he entertained an adequate idea of the state of souls after their separation from the bodies which they animated, and all their various transmigrations; that he was fully apprized of their rewards and punishments in another life; together with the omnipotence of the gods, and their divine providence, &c. On this revelation he grounded his system, and in process of time confirmed his disciples in the steadfast belief of it.

Doctrines of Siaka.

The doctrine of Siaka is, that the souls of men and beasts are equally immortal, and of one and the same substance; all the difference consisting in the bodies which they respectively animate. As soon as the soul is separated from the body, it enters immediately into a state of happiness or misery, there to be rewarded or punished, according to its deportment whilst united to the body. This state of bliss is called by a name which signifies, the seat of everlasting happiness; and although there be different degrees of pleasure in this paradise, and all are rewarded in proportion only to their respective merits, yet every inhabitant is so fully contented, that he esteems himself more happy than his neighbour, and his utmost ambition extends no farther than to enjoy to all eternity that share of happiness which he already possesses. Amidas is the sovereign lord and absolute ruler of this paradise; he is the protector of all human souls, the father and god of all those who are made partakers of the delights of this paradise: he, in short, is the mediator and saviour of mankind. It is through his intercession that souls obtain a remission of their sins, and are accounted worthy of eternal life. To live uprightly, and to observe strictly all the commandments of Siaka, are the two fundamental points which are capable of rendering them acceptable in the sight of Amidas.

Heaven and hell.

As there are degrees of pleasure in paradise, so there are degrees, likewise, of pain in hell. *Jemma* is the judge of the wicked, and the grim monarch of this place of torments. He beholds in a large looking-glass all the most secret transactions of mankind; he

is, nevertheless, almost inexorable: but if the priests make intercession to Amidas for the sinner, and the relations of the deceased contribute by their liberal oblations towards the efficacy of the prayers of the priests, Amidas solicits the stern judge in such prevailing terms, that he not only mitigates the pains of the transgressor, but frequently discharges him, and sends him into the world again, before the term allotted for his chastisement be fully expired.

After the souls of men have made an atonement for their crimes in hell, by undergoing those torments which Jemma thinks fit to inflict upon them, they return into this world, and animate the bodies of such unclean beasts as are most suitable to the vicious inclinations that led them astray in their former state: as, for instance, one takes up her residence in a toad, another in a serpent, &c. From these impure animals they transmigrate into others not so odious and contemptible, and so insensibly return in process of time to human bodies; in which, if they behave after the same profligate manner as they did before, they expose themselves after death to new and inexpressible torments.

After the death of Siaka, two of his favourite disciples made a collection of his maxims, and all his manuscripts, which were written with his own hand on the leaves of a certain tree. The whole was contained in one volume, which the Japanese, by way of eminence, call *Kio*—that is, *The Book*. They call it likewise *Toke-kio*—that is, *The Book of Fine Flowers*. The two compilers of Siaka's manuscripts were honoured with deification. They are generally placed in the temples of their master; one on his right hand, and the other on his left.

Sacred Book.

The gods of Japan are exceedingly numerous, and their temples amount to many thousands. Within these temples there are generally no idols; but their squares and highways are always honoured with the presence of some idol, which is erected there either with a view to kindle the flames of devotion in the souls of travellers, or with an intent only to support and protect the place. Idols are erected likewise near their bridges, and surround their temples, chapels, and convents. The people purchase either the pictures or images of these idols. The former are in general drawn on a sheet, or half a sheet of paper. They are pasted like bills or advertisements, upon the gates of their cities, and other public buildings, or on posts at the corners of their bridges and streets. The people, however, are not obliged, as they pass by, to prostrate themselves, nor to bow the knee before them. They have generally, likewise, an image of their domestic and tutelar gods before the doors of their houses. *Giwon* is the particular idol which is most commonly represented by these images. They call him, likewise, *God-su-ten-oo;* the literal signification of which is, *The Prince of the Heavens with the head of an ox.* The Japanese ascribe to him the power of protecting them from all manner of

Gods.

distempers; particularly the small-pox, and from other casualties incidental to mankind. Others, still more superstitious, or rather more whimsical and extravagant, imagine that they shall always be healthy and happy, provided the doors of their apartments be decorated with the monstrous figure of a savage of Jesso, who is hairy all over, and armed with a cutlass, which he holds in both hands, and with which, according to their notion, he denies admittance to all casualties and distempers whatsoever. Sometimes the door is secured by the monstrous head of some devil, or the tremendous figure of a dragon. Sometimes they content themselves with adorning the door, in the manner of a festoon, with the boughs of some particular trees, or with the plant called liverwort. In short, they frequently place their Ofarays over the doors of their apartments; and it is highly probable that throughout the whole a great conformity exists between the amulets of the ancients and the talismans of the Arabians.

Amidas.

Amidas, whom travellers sometimes call Omyto, is the god and guardian of souls, who preserves them, and saves them from those punishments which by their sins and iniquities they have deserved. He is represented upon an altar, and mounted on a horse with seven heads, which are hieroglyphics of seven thousand ages, each head representing one thousand. Amidas is represented with a dog's head, instead of a human face; he holds in his hands a gold ring, or circle, which he bites. This may be said to bear a very near affinity to the Egyptian circle, which was looked upon as the emblem of time. At least it demonstrates that this god is a hieroglyphic of the revolution of ages, or rather of eternity itself. Amidas is generally represented as dressed in a very rich robe, adorned with pearls and precious stones; and as he is considered the protector of their souls, and their saviour, is revered after a very singular manner, by some particular devotees, who voluntarily sacrifice their lives in honour to this idol, and drown themselves in his presence. This ceremony consists principally in embarking in a pretty little boat, which is in general gilt, and adorned with several silken streamers; the devotee having previously tied a considerable number of stones to his neck, waist, and legs. The destined victim, however, first takes a dance, and frisks about to the sound of gongums, and other instrumental music; after which he throws himself headlong into the river. On this solemn occasion he is attended by a numerous train of his friends and relations, and several Bonzes. This voluntary catastrophe is preceded by an intimate converse for two days between him and his god.

That Amidas is in their opinion the Supreme Being, is undeniably evident from the description which his disciples give of him; for they say he is an invisible, incorporeal, and immutable substance, distinct from all the elements; that he existed before Nature, and is the fountain and foundation of all good without beginning or end; in short, that he created the uni

verse, and is infinite and immense. They likewise add, that he governs the universe without the least trouble or care; by which they must either mean an absolute order, which the Supreme Being has established from the beginning, by virtue of which all things are disposed in such a manner that Nature indispensably obeys it; or simply, that the providence of God governs every thing he has created, according to his own good will and pleasure, without the least trouble. However that may be, if they acknowledge that Amidas governs the universe, they own, by consequence, his providence. Besides the temples and altars which are erected to his honour throughout the whole empire of Japan, a great number of convents are consecrated to him, in which several monks and nuns reside, who are for ever destined to a single state on pain of death.

Canon.

Canon, called by some travellers the son of Amidas, presides over the waters and the fish. He is the creator of the sun and the moon. This idol, according to the representation of him, has four arms, like his father; is swallowed up by a fish as far as his middle, and is crowned with flowers. He has a sceptre in one hand, a flower in another, and a ring in the third; the fourth is closed, and the arm extended. Opposite him is the figure of an humble devotee, one half of whose body lies concealed within a shell. Four other figures are placed at a little distance on an altar, each of them with their hands closed like humble suppliants, from which, as from so many fountains, flow streams of water.

Toranga.

Toranga is another idol of the Japanese. This hero of Japan was formerly a huntsman. He took possession of the empire soon after its first establishment, and by his extraordinary merit, in process of time, was revered as one of their Camis, and consequently was ranged among the gods. He delivered Japan from a tyrant, who, with eight kings of the country, his confederates and allies, laid the empire waste; upon which account it was thought proper to represent him with eight arms, and in each hand some weapon of defence. Toranga defeated them with a hatchet only, and, during the combat, trod under foot a monstrous and formidable serpent, which in all probability is looked upon as a hieroglyphic at Japan, as well as it is with us. His Mia, which is situated in the province or kingdom of Vacata, is remarkable for the four oxen which are gilt all over, and fixed, by way of decoration, on the four corners of the roof, which projects on all sides, according to the custom observed in the erection of all their Mias. The wall of this Mia is, moreover, embellished with the figures of several ancient Camis, or demi-gods of Japan, and the whole structure is raised after the same model with the rest. A number of vagrants and beggars assemble before the doors of this temple. and, as they sing the praises of their heroes, beg the charity and benevolence of the public.

Apes and monkeys are said to be worshipped and to have their pagods in Japan. Their veneration for dogs is of modern date. The emperor who sat on the throne when Kæmpfer resided in Japan was so extravagantly fond of them, that since his reign a greater number of them have been kept in that kingdom than in any other nation in the whole world. Every street is obliged to maintain a fixed and determined number of them. They are quartered upon the inhabitants; and in case of sickness, they are obliged to nurse and attend them. When they die, they are obliged to inter them in a decent manner, in the mountains and hills peculiarly appropriated for the interment of the people. It is looked upon as a capital crime, not only to kill them, but even to insult and treat them ill; and no one but the legal proprietor is allowed so much as to correct any of them. All this reverence and respect is owing to a celestial constellation, which the Japanese call the dog, under the influence of which the aforesaid emperor of Japan was born.

Apes, monkeys, and dogs.

Jemma-o, the judge, or, more properly speaking, the grim tyrant of the infernal regions, has a pagod consecrated to him some small distance from Miaco, situate in a very delightful grotto; in which is also situate a convent, to which the nobility, whose circumstances are but narrow, and their families large, send their younger children whom they cannot with any convenience support in a manner suitable to their character and grandeur. In the same place stands likewise a pagod of that infernal judge, who is styled the king of the devils. Two large devils are placed on each side of him; and as for himself, his figure is as monstrous and formidable as is suitable to his function and his gloomy habitation. One of these devils acts as a secretary, and registers in a book kept for that particular purpose all the offences and transgressions of mankind: the province of the other is to read them distinctly over, or rather to dictate what the secretary is to enter. The walls are embellished with frightful pictures of all the inexpressible tortures which the wicked undergo in the regions of hell. This pagod is prodigiously crowded by the people, who resort to it from all parts, with oblations and money in their hands, to redeem their souls from the torments of so formidable a judge.

Jemma-o.

Dai-both, or Dai-but, is one of the principal deities of the empire. The etymological signification of his name is, the Great God, or Great Deity. In all probability, therefore, he may be the same as Amidas, or the Supreme Being, considered under some of his particular attributes; or he may be Budhu, perhaps, from whom the Budsdoists derive their denomination. This idol is set up in a very remarkable pagod at Miaco. The following is the most authentic account of the celebrated temple consecrated to the idol Dai-both:—On entering the temple itself, a kind of a gate is passed through, on each side of which are erected two

Dai-both, or Dai-but.

monstrous figures, with several arms, full of arrows, swords, and other offensive weapons. These two monsters stand in a posture of defence, and seem prepared to combat each other. From this gate the way leads to a large quadrangle, with galleries on each side of it, which are supported by pillars of freestone. Having crossed this square, another gate presents itself, embellished with two large lions made of stone, which leads directly into the pagod, in the centre of which the idol Dai-both is seated, after the Oriental fashion, on an altar table, which has a slight elevation from the ground. This idol is of a monstrous height, his head touching the very roof of his temple.

Besides the foregoing, the Japanese have numerous other gods, which preside over their fortune, &c.:—*Daikoku*, to whom they are indebted for all the riches they enjoy. *Tossitoku*, who presides over the good or ill fortune of mankind. *Fottei*, who presides over all their diversions. *Sueva*, who is the god and patron of their huntsmen, &c.

Festivals.

It is one of the fundamental principles of Sintoism, to visit, as often as possible, the temples consecrated to the gods, and the souls of those saints who in their lives were conspicuous for their merit. This act of devotion, indeed, is always commendable, but must be neglected on no account at such times as are set apart for divine service.

The festivals of the Sintos are all fixed and immovable; some are monthly, others annual. There are three in every month; that is, at the increase, full, and decrease of the moon. In regard to the first, it is a day rather devoted to conversation, and other innocent amusements among friends, than to the service of the gods. The last is set apart likewise for nearly the same purposes. But the fifteenth day of the month is, properly speaking, a solemn festival, and spent in acts of devotion. The Sintos have, moreover, five annual festivals, which are also immovable; that is to say, New-year's Day, the third day of the third month, the fifth of the fifth, the seventh of the seventh, and the ninth of the ninth month. The reason of this exceedingly curious choice of unequal numbers is, that they fall upon unfortunate days, and that the usual rejoicings on such festivals are, in the opinion of the Sintos, acceptable to the gods, and avert those evils and misfortunes which would otherwise infallibly fall out on those unlucky days. It is an established notion of the Sintoists, that the gods take delight in the various recreations which constantly attend their festivals, and that the innocent amusements of those who honour them by such public demonstrations of their joy can never offend them.

Pilgrimages.

Pilgrimages are performed by great numbers, who are generally dressed in white, and seldom march more than four or five in a body; one of whom is, as it were, their commanding officer, and carries in his hand a staff, or kind of halberd, adorned with little bundles of white paper, fastened to one another, which may with the greatest pro-

priety be called their fasces. Their discipline, or order of marching, is this:—Two of the leaders of the van move with a slow and solemn pace, and every now and then, with a considerable degree of formality, make a halt. These two conjointly carry a kind of hand-barrow, on the top of which there is a bell, or something like one, of a light metal, or a large kettle—or, in short, some other instrument alluding to the history of their gods, adorned with the boughs of fir-trees, and slips of white paper, cut in various forms. The superior or commanding officer dances before the hand-barrow, and at the same time sings, in a very melancholy tone, some composition or another suitable to the present subject. Meanwhile another of these devout soldiers files off and gets forward, in order to beg from door to door through the next town, or to collect upon the road the charitable contributions of those well-disposed persons who accidentally pass by him.

Another set of pilgrims oblige themselves to visit the three-and-thirty principal pagods, which are peculiarly consecrated to their god Quanwon or Canon. These devotees all sing, as they proceed from house to house, some psalm or hymn, in honour to their god, &c. They are dressed in white, and wear about their necks a list or catalogue of the several temples of Canon, which they are still to visit. This course of life—this method of travelling the kingdom over, in the name of some deity or other—is so commodious and agreeable, that thousands become pilgrims, in order to live free from the solicitudes and anxieties of life.

There are others who commence pilgrims with more credit and reputation than the rest, and voluntarily submit to such austerities and acts of self-denial as are looked upon by the majority of the people to be the external and visible marks of true holiness. They travel naked, even in frost and snow, with no other covering but a twist of straw girt round their loins. This penance is complied with, in order either to perform their solemn vows made in times of distress, or with the pleasing prospect of drawing down some singular blessing of the gods upon them; and they are such great strangers to the occupation of begging, that they will not accept of the least charitable contribution, even when offered to them.

There is another set of people who dedicate themselves entirely to Amidas, whose very title plainly shows the devotion to which alone they are inviolably attached; that is, to repeat as often as possible the Namanda, or prayers, which the Japanese likewise distinguish by the name of *Nambutz*. They are a sort of religious body, or confraternity; and both citizens and gentlemen enter themselves as members of their society, but the majority of them, indeed, consist of vulgar people, who assemble in the streets and places of the most public resort. There they either sing or repeat the Namanda to the tinkling of a little bell, which they make use of to gather round about them a crowd of passengers, and especially of such credulous devotees as are of opinion that prayers are always effectual, let

the person who pronounces them be ever so impious or hypocritical. As these prayers, according to the exalted idea which the Japanese entertain of them, are highly conducive to the consolation and relief of their friends and relations who are doing penance in another world, every one contributes some charitable benefaction, to extenuate the torments of their deceased friends. The members of this society are very punctual in the relief of each other under any misfortunes whatsoever; and this mutual testimony of their love and friendship is the basis and foundation of their order. They bury the dead themselves, and contribute out of their own private stock, or the alms which they collect, towards the interment of those who are unable, through their necessitous circumstances, to bear the expense. When any devotee of wealth and reputation presents himself to be a member, they ask him, in the first place, if he be willing to contribute, as far as in him lies, towards the interment of any deceased brother. If he refuse to enter upon this engagement, he is peremptorily denied admittance.

Their prayers.

The Japanese say their prayers upon a rosary or a chaplet. Each sect has one peculiar to itself; that belonging to the sect of Seodosin consists of two circles, one over the other. The first, or uppermost, consists of forty beads, and the lowest of thirty. The sects of Ikosia and Sensju have each their respective chaplets. The latter is made use of by the Chinese, as well as the Japanese, and is called in the language of the latter *Fiakmanben*. These are their most remarkable chaplets, by the assistance of which these islanders count their prayers, which are much longer than those of the Roman Catholics. They are obliged to repeat them a hundred and eight times over, because the Bonzes assure them that there are as many different sins, which render a man polluted and unclean; and against each of their attacks a faithful and true member of the Japanese church ought always to be provided with a proper prayer for his spiritual defence. Every morning, as soon as ever they rise, they are obliged to make some ejaculatory prayer, lifting up the fingers of their right hand. The Japanese imagine, that by this devout precaution they shall frustrate the wicked devices of the devil.

Their Dairi.

The emperor of Japan was formerly the Dairi himself, who, though of race divine, is not honoured with the illustrious title of Mikotto, which is only ascribed to those gods and demi-gods who were his ancestors. However, his title of Ten-sin is very august and glorious, the signification of it being no less than the son of Heaven. In their common discourse, indeed, he is only called the Dairi: his person is looked on as sacred; and he is never permitted to touch the ground with his sacred feet. It is derogatory to his dignity to walk; and for that reason, whenever he appears in public, his guards carry him upon their shoulders. He is never exposed to the inclemency of the air, nor the heat of the sun; and so sacred is his person, that no one must presume to touch his beard

hair, or nails, unless they take the favourable opportunity, whilst he is asleep, to rob him of those excrescences, which, if neglected, would appear slovenly and indecent. Formerly this prince was obliged to expose himself every morning to public view, for several hours together; at which time he appeared seated on his throne, with his crown upon his head; his eyes, hands, and feet were all kept fixed, and his whole body seemed as immovable as a statue. On this grotesque exhibition the tranquillity, in short, of the whole kingdom entirely depended. But this ceremony is now done away; the Dairi has at present no business upon his hands but to consult his ease and his diversions. Every dish that is served up at his table, and every plate laid upon it, must be perfectly new. By the established rules of their ceremonial, every implement, of what nature or kind soever, that is once made use of at his table, must never be brought before him any more; they must be wholly destroyed and broken to pieces; for which reason his furniture is very cheap and very ordinary. Should they be preserved, the consequence, it seems, might prove fatal to other people; for the superstitious Japanese are of opinion, that if a layman should, through inadvertency, eat off a plate that had been served at the table of his holiness, he would immediately be tormented with a sore mouth, and an inflammation in his throat. Upon the same principle, should a layman presume to put on any vestment whatever belonging to the Dairi, without express orders from the emperor, his body would infallibly be bloated like one that has been poisoned.

Election of Dairi.

As soon as ever the throne of the Dairi becomes vacant, a successor is elected without the least regard either to age or sex; but proximity of blood is observed with the utmost exactness, insomuch that sometimes an infant is established on the throne, and sometimes, likewise, the widow and relict of the deceased monarch. In case there be several candidates for the throne, and the right of primogeniture appears dubious, and difficult to be decided, then each reigns alternately so many years, in proportion to their respective titles to this impotent royalty: for so it may properly be called; for notwithstanding the religious adoration, or something nearly allied to it, which is paid to this prince, yet his dignity is without authority, and it must never be exerted without the approbation of the emperor. He is a pope, and infallible with respect to the people; but his infallibility ceases whenever it is repugnant to the interests of the secular monarch. Sometimes the Dairi abdicates his crown to promote his children; and in that case, if he have a numerous issue, he has the pleasure to see some part of their reign before he dies.

Dress.

The Dairi, in general, wears a black tunic under a scarlet robe, with a large veil over it, made something like our crape, the fringes of which fall over his hands; and upon his head he has a cap, embellished with divers tufts or tassels. All his court distinguish them-

selves from the laity by their dress. Their various habits likewise denote their respective quality and functions. It would be tedious to expatiate on this variety of their attire, the most remarkable circumstance consisting principally in the fashion of their cap, which is the mark of their distinction. Some wear it with a crape band, either twisted or hanging loosely down; others with a piece of silk, which falls over their eyes. They likewise wear a scarf over their shoulders, which may properly be called their ceremonial. When they pay their respects, their congee must be made only so low, as that the bottom of the scarf may just sweep the ground; and for that reason, as there are degrees of quality among them, the scarf is either longer or shorter, in proportion thereto; and consequently their salutations are either more or less submissive.

Authority of the Dairi.

When the Dairi was supreme head of the kingdom, he had no fixed place of residence; but at present, both he and his court are settled at Miaco. The emperor allows him a very strong life-guard, under the specious pretence of paying him those honours which are due to his rank and dignity, and of securing his sacred person from any public or private insults. It was about the middle of the twelfth century, that the Dairi was dispossessed of his sovereignty. Before that time, the civil and ecclesiastical power was concentrated in one and the same monarch; and for a considerable time after this revolution, the secular prince was so modest as to be contented with the title of general or viceroy of the crown, and willing to submit some part of the civil authority to the supreme head of the church, till the reign of Taiko, who, in the year 1585, made himself absolute monarch, and left the other the empty title only of a prince, without any authority to support his power.

It is the Dairi's province to canonize their saints, by which must be understood the deification or exaltation of their illustrious nobility, to the rank of heroes and demi-gods after their decease. The Dairi himself, who is vice-god upon earth, is by his dignity entitled to canonization. He imagines himself, even in his present state of humanity, so pure and holy that the *Geges* (for so they call the laymen) are unworthy to appear in his presence. It is a received opinion among them, that all the gods condescend to pay him a formal visit once a year, that is, in their tenth month; for which reason it is called *the month without a God;* and as they are all assembled at the court of their earthly vicegerent, nobody pays them any divine adoration during their residence here below.

The gods, who visit the Dairi, are obliged to watch round his sacred person night and day, during the whole visitation month. Father Floes assures us, that three hundred and sixty-six idols lodge in the Dairi's palace, and that a select number stand guard around his bed alternately every night. It is added, that if he happen to have a restless night, the idol upon duty is immediately bastinadoed, and banished the court for a hundred

days. In short, the Dairi is held in such high veneration in Japan, that the water in which that prince washes his feet, is looked upon as very sacred. It is stored up with the utmost precaution, and no one must presume to make use of it for any profane purposes whatsoever.

Pagods.

The Budsdoists have a very large number of pagods, commodiously and agreeably situated, and in them are several altars, images, and statues, as tall as men, all gilt; but the whole is rather neat than magnificent. As the religion of Budsdo is divided into several branches, each division has its peculiar mode of worship, with proper pagods and priests; and both are dependent on one superior church; in which particular there is but a trivial difference between them and us. Near these pagods are situated the convents, which are plentifully stored with monks, whose profession or trade it is to make atonement for the sins both of the living and the dead. There are some monks among these sects who are allowed to marry, and even to educate their male issue in the convent where they are born.

Hermits.

There are various orders of hermits, nuns, &c., in Japan. Our limits will permit us to notice such only as are most distinguished. Among the former are the Jammabos, or soldiers of the mountains. By their institution they are taught to fight manfully, on all occasions, in defence of their gods, and the established religion. The solemn vow which they make, is to renounce all temporal advantages for the prospect of eternal happiness, and it is with this godly view that they undergo the severest mortifications, impose upon themselves the most arduous undertakings, ascend the most craggy mountains, and wash themselves frequently in the coldest water in the depth of the severest winter. The more affluent of these Jammabos have their respective habitations; but the poorer sort rove about from place to place, and beg for their daily sustenance.

The monks of these orders dress like laymen; but their usual dress is embellished with some decorations that are rather uncommon. They wear a sabre in their girdles, a little staff in their hands, with a brass head, and four rings of the same metal; and in order to excite the charity and compassion of those who pass by them, they also carry a shell, which in fashion and sound resembles a horn. They frequently wave their staves as they are muttering some particular expressions in their prayers.

They wear about their necks a scarf, or rather a silk band, adorned with fringes, which is longer or shorter, according to their respective qualifications. The form and beauty of their fringes likewise distinguish their quality, and their cap is made according to a very singular fashion. They carry a wallet upon their backs, with a book in it, a little money, and a coat. They wear sandals on their feet, composed either of straw, or the stalks of the flower lotos. This is not, however, the only plant that is

looked upon as sacred; for the Japanese entertain the same idea of the fir and the bamboo. They imagine, that these plants have a supernatural influence over their future fortunes. The bamboo is deposited in the armories of the emperor of Japan; and his subjects look upon that and fire as emblems of his sacred majesty.

These hermits, who originally professed Sintoism in its utmost beauty and extent, have entirely degenerated from their first institution. Their laws were severe, and their establishment simple; but they have gradually forsaken and neglected the austerity of the former, and the plainness of the latter. They have blended the worship of strange gods with their Sintoism, and all the superstitions and ceremonies of the Indies are added to their theology. By their laws they are obliged to climb up to the summit of the most craggy mountains; this penance, however, is never performed at present, but with apparent indifference and inattention. As their habitations are generally adjacent to some Mia, they in a very earnest and noisy manner beg the charity and benevolence of all those who pass by, in the name of the illustrious Cami, to whose service their temple is peculiarly devoted; at the same time, giving them a long and tedious detail of his life, character, and miracles, attended with a preposterous agitation of their staves, on which a large number of copper rings are fastened; in the inharmonious sound of a kind of sea-horn, of which they make use instead of a trumpet. Their children likewise join in the chorus, and are as noisy and importunate as their parents.

Nuns.

The *Bikunis* is an order of mendicant nuns in Japan, who take on themselves the habit either from the compulsion of their parents, or to gratify their own vicious inclinations. These female devotees are in general perfect beauties. The poorer classes, having several daughters, endeavour to promote those who are young and handsome to this mendicant profession; and some of them solicit it for themselves, from a secret persuasion that the strongest motive to love and compassion is beauty. The Jammabos make no scruple of selecting their wives out of this society of Bikunis, or entering their daughters as religious members among them. This order of young ladies may with propriety be styled the nuns of Venus, for there are several of them, who, after they have been so complaisant to the public, as to devote their charms for some time to its service, dedicate the remainder of their youth and beauty to this sociable retreat; in short, they have no one mark of sanctity about them, but their tonsure; being obliged by the rules of their order to be shaved.

Nuptial ceremonies.

The following is a description of the nuptial ceremony among the Japanese:—The bridegroom and the bride go out of town by two different ways, with their respective retinues, and meet by appointment at the foot of a certain hill. In the retinue of the former, independently of his friends and relations, are many carriages loaded with pro-

visions. Having arrived at the hill, to the summit of which they ascend by a flight of stairs made on purpose, they there enter a tent, and seat themselves, one on the one side, and the other on the other, like plenipotentiaries assembled at the congress of peace. The parents of both parties place themselves behind the bride, and a band of musicians range themselves behind the bridegroom, but all without the precincts of the tent. Both their retinues stay below at the foot of the hill. The bridegroom and the bride, each with a flambeau, then present themselves under the tent, before the god of marriage, who is placed upon an altar there, having the head of a dog, which is a lively emblem of the mutual fidelity requisite in a state of wedlock. The string in his hands is another symbol of the force and obligation of its bands. Near the god, and between the two parties, stands a bonze, whose office is to perform the marriage ceremony. There are several lighted lamps at a small distance from the tent, at one of which the bride lights the flambeau which she holds in her hand, pronouncing at the same time a form of words, which are dictated to her by the bonze; after this the bridegroom lights his taper or flambeau, by that of his intended bride. This part of the ceremony is accompanied with loud acclamations of joy, and the congratulations of all the friends and relations then present of the newly-married couple. At the same time the bonze dismisses them with his benediction, and their retinue make a large bonfire at the foot of the hill, in which are thrown all the toys and playthings with which the young bride amused herself in her virgin state. Others produce a distaff and some flax before her, to intimate, that henceforward she must apply herself to the prudent management of her family affairs. The ceremony concludes with the solemn sacrifice of two oxen to the god of marriage. After this the newly-married couple return with their retinues, and the bride is conducted to her husband's house, where she finds every room in the most exact order, and embellished in the gayest manner. The pavement and the threshold are strewed with flowers and greens, whilst flags and streamers on the housetops seem to promise nothing but one continued series of delight, which may continue unfeigned, in all probability, the time of the nuptials, which are celebrated eight days successively.

The Japanese burn their dead. If the deceased be a person of distinction, all his friends and relations, dressed in mourning, repair to the place appointed for burning the corpse, about an hour before the funeral procession. They are preceded by several companies of bonzes. The deceased, seated in a coffin, is carried by four men; his head is somewhat inclined forwards, and his hands closed, as if in a praying posture. The spot where the body is burned is surrounded with four walls, covered with white cloth, the four gates only excepted, through which they are to enter. These gates front the four cardinal points of the compass. They dig a deep grave in the middle, which is filled with wood,

Funeral solemnities.

and on each side a table is placed, covered with all manner of provisions. On one of them stands a little chafing-dish, like a censer, full of live coals and sweet wood. As soon as the corpse is brought to the brink of the grave, they fasten a long cord to the coffin, which is made like a little bed for the deceased to lie on. After they have carried the little bed in form thrice round the grave, they lay it on the funeral pile, whilst the bonzes and relations of the deceased call incessantly on the name of his tutelary idol. After this, the superior bonze, that is, he who marched at the head of the procession, walks three times round the corpse with his lighted taper, waving it three times over his head, and pronouncing some mystic words, to the meaning of which the assistants themselves are perfect strangers. The last action denotes that the soul exists from all eternity, and will never cease to be; but this emblem seems forced and very obscure. After this he throws away his taper, and two of the nearest relations to the deceased taking it up, wave it thrice over the corpse, and then toss it into the grave But, according to Crasset, the bonze gives it to the youngest son of the deceased, who, after there has been a considerable quantity of oils, perfumes, and aromatic drugs poured into the grave, throws his torch into it. During the time that the body is consuming in the flames, the children, or nearest relations of the deceased, advance towards the censer that stands upon the table, put perfumes into it, and then worship and adore it. This ceremony being concluded, the friends and relations of the deceased withdraw, leaving none but the populace and the poor behind them, who either eat or carry home the entertainment provided for the deceased.

SEC. X.—RELIGIOUS TENETS, CEREMONIES, AND CUSTOMS OF THE THIBETIANS AND TARTARS.

Grand Lama.

THE name of the Grand Lama is given to the sovereign pontiff, or high-priest, of the Thibetian Tartars, who resides at Patoli, a vast palace on a mountain near the banks of Barampooter, about seven miles from Lahassa. The foot of this mountain is inhabited by twenty thousand lamas, or priests, who have their separate apartments around the mountain; and, according to their respective qualities, are placed nearer, or at a greater distance from, the sovereign pontiff. He is not only worshipped by the Thibetians, but also is the great object of adoration for the various tribes of heathen Tartars who roam through the vast tract of continent which stretches from the banks of the Wolga to Correa, on the sea of Japan. He is not only the sovereign pontiff, the vicegerent of the Deity on earth, but the more remote Tartars are said to absolutely regard him as the Deity himself, and call him *God, the everlasting Father of Heaven.* They believe him to be immortal, and endowed with all knowledge and virtue. Every year they come up from different parts to wor-

ship, and make rich offerings at his shrine. Even the emperor of China, who is a Manchou Tartar, does not fail in acknowledgments to him in his religious capacity; and he actually entertains, at a great expense in the palace of Pekin, an inferior Lama, deputed as his nuncio from Thibet. The Grand Lama, it has been said, is never to be seen but in a secret place of his palace, amidst a great number of lamps, sitting cross-legged on a cushion, and decked in every part with gold and precious stones; where at a distance the people prostrate themselves before him, it not being lawful for any so much as to kiss his feet. He returns not the least sign of respect, nor ever speaks even to the greatest princes; but only lays his hand upon their heads, and they are fully persuaded they receive from thence a full forgiveness of all their sins.

The Sunniasses, or Indian pilgrims, often visit Thibet as a holy place; and the Lama always entertains a body of two or three hundred in his pay. Besides his religious influence and authority, the Grand Lama is possessed of unlimited power throughout his dominions, which are very extensive. The inferior Lamas, who form the most numerous, as well as the most powerful body in the state, have the priesthood entirely in their hands; and, besides, fill up many monastic orders, which are held in great veneration among them. The whole country, like Italy, abounds with priests; and they entirely subsist on the great number of rich presents which are sent them from the utmost extent of Tartary, from the empire of the Great Mogul, and from almost all parts of the Indies.

The opinion of those who are reputed the most Orthodox among the Thibetians is, that when the Grand Lama seems to die, either of old age or infirmity, his soul, in fact, only quits a crazy habitation, to look for another, younger or better; and it is discovered again in the body of some child by certain tokens, known only to the Lamas or priests, in which order he always appears.

Almost all the nations of the East, except the Mohammedans, believe the *metempsychosis* as the most important article of their faith; especially the inhabitants of Thibet and Ava, the Peguans, Siamese, the greatest part of the Chinese and Japanese, and the Monguls and Kalmucks, who changed the religion of Schamanism for the worship of the Grand Lama. According to the doctrine of this metempsychosis, the soul is always in action, and never at rest: for no sooner does she leave her old habitation, than she enters a new one. The Dalay being a divine person, can find no better lodging than the body of his successor; or the *Fo*, residing in the Dalay Lama, which passes to his successor; and this being a god to whom all things are known, the Dalay Lama is therefore acquainted with every thing which happened during his residence in his former body.

This religion is said to have been of three thousand years' standing; and neither time, nor the influence of men, has had the power of shaking the

authority of the Grand Lama. This theocracy extends as fully to temporal as to spiritual concerns.

Though in the grand sovereignty of the Lamas, the temporal power has been occasionally separated from the spiritual by slight revolutions, they have always been united again after a time; so that in Thibet the whole constitution rests on the imperial pontificate in a manner elsewhere unknown. For as the Thibetians suppose the Grand Lama is animated by the god Shaka, or Fo, who at the decease of one Lama transmigrates into the next, and consecrates him an image of the divinity, the descending chain of Lamas is continued down from him in fixed degrees of sanctity: so that a more firmly established sacerdotal government, in doctrine, customs, and institutions, than actually reigns over this country, cannot be conceived. The supreme manager of temporal affairs is no more than the viceroy of the sovereign priest, who, conformable to the dictates of his religion, dwells in divine tranquillity in a building that is both temple and palace. If some of his votaries, in modern times, have dispensed with the adoration of his person, still certain real modifications of the Shaka religion is the only faith they profess, the only religion they follow. The state of sanctity which that religion inculcates, consists in monastic confidence, absence of thought, and the perfect repose of nonentity.

To give as clear an account as possible of this religion, little more is required than to extract the ample account given of it in a description of Thibet, published in Green's Collection of voyages, and re-published in Pinkerton.

Creed of the Thibetians.

Friar Horace says, that in the main the religion of Thibet is the counterpart of the Romish. They believe in one God, and a trinity, but full of errors; a paradise, hell, and purgatory, but full of errors also. They make suffrages, alms, prayers, and sacrifices for the dead; have a vast number of convents filled with monks and friars, amounting to thirty thousand; who, besides the three vows of poverty, obedience, and chastity, make several others. They have their confessors, who are chosen by their superiors, and receive their licenses from their Lama, as a bishop, without which they cannot hear confessions, or impose penances. They have the same form of hierarchy as in the Romish Church; for they have their inferior Lamas, chosen by the Grand Lama, who act as bishops in their respective diocesses, having under them simple Lamas, who are the religious. To these may be added, the use of holy water, crosses, beads, and other matters.

The chief object of worship in this country, is the same which in China is called Fo, but by the Lamas in Thibet, La. This prince, who was born one thousand and twenty-six years before Christ, and reigned in a part of India called Chantyencho, or as others say, Si-tyen, gave himself out to be God, assuming human flesh; and when he died, it was pretended, that he

only withdrew for a while, and would appear again in a determinate time: as he actually did, if the testimony of his devout disciples, the writings of the primitive fathers among them, and, in short, the tradition and authority of the whole church, from age to age, down to the present, are at all to be regarded in proof. And this imposture has been practised since as often as there has been occasion for it: so that the god La still lives, and is corporally present in the person of the Dalay Lama. In which respect, the church of Thibet has infinitely the advantage of the Romish, inasmuch as the visible head of it is considered to be God himself, not his vicar, or deputy; and the incarnate deity, who is the object of divine worship, appears alive in human shape to receive the people's adorations: not in the form of a senseless bit of bread, or playing at bo-peep in a diminutive wafer, which would be too gross a cheat to impose on the understandings of the Thibetians, however ignorant and superstitious the missionaries represent them.

The Great Lama, who, as we said before, is La, or Fo incarnate, is, according to Grueber, called in the country, Lama Konju, or the Eternal Father. He is also styled Dalay Lama. The same author says, in another letter, that Great Lama signifies the Great High Priest and Lama of Lamas; as he is also styled the High Priest of High Priests. These last titles regard only his office, or degree, in his ecclesiastical or religious capacity; but with respect to his divine nature, or quality, which entitles him to be adored as God, they term him likewise the heavenly Father, ascribing to him all the attributes of the true deity; as, that he is omniscient, and that all things are open to his view, even the secrets of the heart. If, at any time, he asks questions, it is not, say they, for sake of information, but to remove the scruples of the incredulous and disaffected. They believe that Fo (or La) lives in him: hence those of his religion in China call him Ho-fo, or the living Fo. In consequence of this persuasion, he is held to be immortal, and that, when in appearance he dies, he only changes his abode; that he is born again in an entire body, and the happy place of his residence is revealed by certain pretended tokens, which the Tartarian princes themselves are obliged to learn of the other Lamas; who only know the child appointed by the preceding Grand Lama to succeed him.

Titles of the Grand Lama.

To keep up this opinion of his immortality, the Lamas after his death seek, throughout the whole kingdom, for another person, as like unto him, in all respects, as may be, to supply his place; and thus he has undergone a new resurrection, or incarnation, seven times since his first appearance. Bernier relates the matter thus, as he had it from a Lama physician. When the great Lama is old, and ready to die, he assembles his council, and declares to them, that now he was passing into the body of a little child, lately born; that when this child. who was bred up with great care, was six or seven years of age, they (by way of

His successor.

trial) laid before him a parcel of household goods mixed with his own, which yet he could distinguish from the rest: and this, he said, was a manifest proof of the transmigration.

Grueber says, that this belief is propagated by the policy of their kings, and those who are in the secret of this cheat, in conjunction with the Lama Konju. The popish missionaries rail heavily at this imposture, calling it wicked and diabolical, as if besides transubstantiation, which is worse, they had no other impostures in their own religion. But it is done, doubtless, out of envy; because they have none which redounds so much to the honour and wealth of themselves.

Grueber says, the Great Lama sitteth in a remote apartment of his palace, adorned with gold and silver, and illuminated with lamps, in a lofty place like a couch, covered with costly tapestry. In approaching him, his votaries fall prostrate with their heads to the ground, and kiss him with incredible veneration. Thus, adds the Jesuit, hath the devil, through his innate malignity, transferred to the worship of this people that veneration which is due only to the Pope of Rome, Christ's vicar, in the same manner as he hath done all the other mysteries of the Christian religion.

Homage paid to him.

The same author further observes, that he always appears with his face covered; letting none see it but those who are in the secret: that he acts his part extremely well, while the Lamas or priests, who are perpetually about him, attend him with great assiduity, and expound the oracles that are taken from his mouth. Here it must be noted, that Grueber learns all he writes concerning the Great Lama from the citizens of Barantola; for the missionaries could not see him, no Christian being admitted into his presence, nor, indeed, any body of a different religion, without adoring the pretended deity: however, they took an exact copy of his picture, as it was exposed to view in the entrance of the palace; to which they paid the same veneration as to himself in person.

Bentink tells us, that at the foot of the high mountain near Putala, whereon the Dalay Lama resides, about twenty thousand Lamas dwell in several circles round it, according as the rank and dignities which they possess render them more worthy to approach the person of their sovereign pontiff.

According to the account transmitted by Regis the Grand Lama sits cross-legged on a kind of altar, with a large and magnificent cushion under him; where he receives the compliments, or rather adorations, not only of his own subjects, but of prodigious multitudes of strangers; who make long journeys to offer him their homage, and obtain his blessing. Some even travel there from India, who never fail to enlarge before him upon their own merit, and magnify the sufferings they have undergone in their painful pilgrimage. But next to the people of Thibet, the Tartars are most

devoted to the Grand Lama, some of whom resort to Lasa from the most distant corners.

Princes are no more excused from this servile adoration than the meanest of their subjects; nor do they meet with more respect from the Grand Lama, who never moves from his cushion, nor any other way returns the salute. He only lays his hand upon the head of the worshippers, who then think all their sins pardoned. The Lamas who drew the map observed, that in receiving the emperor's ambassador, he did not kneel like the Tartar princes; but when he inquired after Kang-ki's health, resting upon one hand, he only made a small motion, as if he intended to rise from his seat. He was at that time dressed in a red habit of woollen frieze, such as the common Lamas wear, with a yellow hat gilt.

Grueber assures us that the grandees of the kingdom are very eager to procure the excrements of this divinity, which they usually wear about their necks as relics. In another place, he says that the Lamas make a great advantage by the large presents they receive for helping the grandees to some of his excrements, or urine; for by wearing the first about their necks, and mixing the latter with their victuals, they imagine themselves to be secure against all bodily infirmities. In confirmation of this, Gerbillion informs us, that the Mongols wear his excrements pulverized in little bags about their necks, as precious relics, capable of preserving them from all misfortunes, and curing them of all sorts of distempers. When this Jesuit was on his second journey into Western Tartary, a deputy from one of the principal Lamas offered the Emperor's uncle a certain powder, contained in a little packet of very white paper, neatly wrapped up in a scarf of very white taffety: but that prince told him, that as it was not the custom of the Manchews to make use of such things, he durst not receive it. The author took this powder to be either some of the Great Lama's excrements, or the ashes of something that had been used by him.

Trophies are erected on the tops of the mountains in honour of the Great Lama, for the preservation of men and cattle. All the kings, who profess the religion of the Great Lama, before they are inaugurated, send ambassadors, with very rich presents, to crave his benediction, as a means to render their reigns happy.

Formerly, the Dalay Lama was a mere spiritual prince; but he has now become a temporal one also, with a large patrimony; the Chian of the Eluths, who conquered it in the seventeenth century, having made him a present of it, which is a much larger patrimony than that called St. Peter's, usurped by the popes. Yet, for all this, Bentink informs us, that he does not meddle, in any sort, with the temporality of his dominions, or suffer any of his Lamas to meddle with it; but puts all secular matters under the government of two Khans of the

Temporal power.

Kalmucks, who are to furnish him with all things necessary for the maintenance of his family. When he has any political affairs to transact, it is the Deva, (or Tipa, a sort of plenipotentiary,) who acts under his orders.

The religion of the Great Lama seems to be more extended than any other in the world: for besides Thibet, which is its native seat, it has spread itself over all the Indies, China, and Western Tartary, from one end to the other. It is true, the provinces of the Indies and China have, many ages ago, thrown off his jurisdiction, and set up chief priests of their own, who have modelled the religion of their respective countries according to their different fancies or interest. But Thibet, and the greater part of Tartary, are still subject to him in spirituals. The better to govern this vast dominion, he constitutes deputies, or vicars, to officiate in his stead. These are called Hutuktus, or Khutuktus; which, according to Regis, are chosen from among the disciples of the Great Lama. It is esteemed a real happiness to be admitted into the number of these last, which never exceeds two hundred; and they on whom the honour of Hutuktu is conferred are considered as so many lesser Fos; they are neither confined to the pagods, nor limited to Thibet, but settle where they please; and soon acquire great riches, by the offerings of their numerous worshippers. One of them who resided among the Kalka Mongols, about the beginning of the last century, set up for himself, in opposition to his master, assuming all the privileges and powers which the Grand Lama pretends to; and, in all likelihood, others from time to time will follow his example.

Extent of this religion, &c.

For keeping up discipline and order in ecclesiastical matters, there is a kind of hierarchy in Thibet, consisting of church officers, answering to the archbishops, bishops, and priests. They have also their priors, abbots, and abbesses, superiors, provincials, or such-like degrees, for ordering what concerns the regular clergy. The Lamas, or priests, who preside over the temples throughout the country, are sent from the college of the Lama's disciples before mentioned. The other Lamas officiate as assistants at divine service in the churches and monasteries; or go abroad on the mission into foreign countries.

Regis says, the Lamas generally wear a woollen frieze like ours, but narrower, and not so close; yet it is lasting, and retains its colour. They use, besides the hat, different kinds of bonnets, according to their several dignities; one of which is somewhat remarkable, as it resembles our bishops' mitres, but they wear the slit before.

The Great Lama's colour is red; but as the emperor of China has gained some footing in Thibet, those of his party, as well as all the Mongol and Kalka Lamas, wear yellow. Bentink, speaking of these latter, observes, that they go habited in long yellow robes, with great sleeves, which they

bind about their waist with a girdle of the same colour, two fingers broad. They have the head and beard shaved very close, and wear yellow hats. They always carry a great pair of beads of coral, or yellow amber, in their hands, which they turn incessantly between their fingers, saying prayers to themselves after their manner. The nuns wear very nearly the same dress, excepting that they wear bonnets edged with fur, instead of hats, which the Lamas wear.

There are several princes in Thibet, who assume the Lama habit, and, under the titles of the Grand Lama's principal officers, act almost independently of him. The dignity of Lama is not limited to the natives of Thibet alone. The Tartars and Chinese, who are equally ambitious of this honour, go to Lassa to obtain it.

The multitude of Lamas in Thibet is incredible, hardly a family being without one, either out of their devotion, or expectations of preferment in the Grand Lama's service. The rules of the Lamas are too many and burdensome to be observed by one Lama; therefore they divide the load among them, one confining himself to this particular duty, and another to that; but they are all obliged to conform to celibacy, as well as to renounce worldly grandeur and employments.

As to their character, if you will take it from their greatest adversaries, the missionaries, most of them are debauched; yet they govern princes, who offer them the chief place in assemblies, and are blindly followed by their votaries, who give them the best of what they have. Some of them are tolerably skilled in medicine; others have some notion of astronomy, and can calculate eclipses. Bernier met with one of these Lama physicians at Kashmir, who came in the train of an ambassador from Great Thibet. He had with him a book of recipes, which he would by no means part with.

Chinese and Russian Tartar tribes.

The religion of the Chinese and Russian Tartar tribes is a mixture of Lamaism, Islamism, and Gentooism, partaking, in some cases, also of a resemblance of the corruptions of the Greek and Roman churches. The idolatrous tribes principally follow the worship of the Grand Lama; but even a grosser species of idolatry is followed by some of the Tartars, particularly some of the Cossacks, who inhabit the borders of China.

Some of them are the grossest idolaters, and worship little rude images, which generally consist of a small bit of wood a few inches in length; the upper part is rounded off, and adorned with some rude marks to resemble the human features, and being thus prepared, the figure is dressed up in rags. In fine weather and prosperous seasons, they caress these ragged deities, but are apt to treat them very roughly when the contrary happens.

Others of the Tartars profess a belief in the existence of one supreme God, the creator of all things, who has divided the government of the

world, and the destiny of men, among a great number of subaltern divinities, who are left to act according to their own pleasure, and consequently whose favour it is necessary to obtain by special acts of homage and attention.

It is the custom among some of the Tartar nations to burn their dead, and inter their ashes on an eminence, upon which they raise a heap of stones, and place on it little banners; but the greater part of the Pagan Tartars bury their dead, and with each man his best horse and movables, for his use in the other world. Others, however, throw their dead into open fields, to be devoured by the dogs, of which many run wild, and some are kept for this purpose. If the bodies are thus devoured by any number exceeding six, they think honourably of the deceased; otherwise he is a disgrace to his relations.

On some of the skirts of the villages are seen tombs, which are larger and better built than the houses: each of them encloses three, four, or five biers, of a neat workmanship, ornamented with Chinese stuffs, some pieces of which are brocade. Bows, arrows, lines, and, in general, the most valuable articles belonging to these people, are suspended in the interior of the monuments, the wooden door of which is closed with a bar, supported at its extremities by two props.

Although no external distinction seems to exist between the living inhabitants, yet the same cannot be said of the dead, whose ashes repose in a style of greater or less magnificence, according to their wealth; it is probable that the labour of a long life would scarcely defray the expense of one of these sumptuous mausolea; which, however, bear no comparison with the monuments of more civilized people. The bodies of the poorest inhabitants are exposed in the open air, on a bier, placed upon a stage, supported by stakes. They all appear to hold their dead in great veneration, and to employ the whole of their industry and ingenuity in procuring them an honourable burial. They are interred with their clothes on, and the arms and implements that they made use of when alive; and it would probably be esteemed sacrilege to take any of these away.

The *Mongols* on the frontiers of China have built several temples in the countries which they inhabit: one of these is near the river Tchikoi. It was formerly their principal temple, and the Lama who officiated there had the superintendence of all the others. There is another spacious edifice of this kind, twenty-five wersts from the town of Selinginsk, to the south-west of the lake of Kulling Noor, which possesses the supremacy over four others.

The Mongols.

The *Bouraits* and *Bourettes*, of Mongol origin, were not known till the 17th century, the period of the conquest of the west part of Siberia by the Russians. They also reside on the frontiers of China, in the government of Irkutzk, along the Angara and the Lena,

The Bouraits.

to the south of Lake Baikal, and in Daouria. Their number is estimated at ninety-three thousand. Still attached to a roving life, they have no other habitations than huts made with poles, and covered with pieces of felt tied with hair ropes. The fire occupies the centre. The huts of each family form a small village. Their furniture is very simple: broad benches serve for a bed, they have a pillow of hair or feathers, under which they put the casket containing their most valuable effects.

The religion of the Bouraits is a mixture of Lamaism and Shamanism. In their huts they have wooden idols, naked or clothed; others are of felt, tin, or lamb's-skin; and others again rude daubings with soot by the Shamans, who give them arbitrary names. The women are not allowed to approach or to pass before them. The Bourait, when he goes out, or returns to his hut, bows to his idols, and this is almost the only daily mark of respect he pays them. He annually celebrates two festivals in honour of them, and at these men only have a right to be present. The priests preside at a sacrifice: a sheep is commonly chosen for the victim, which they slaughter by ripping open the belly; the heart is then taken out, and the Shaman places a small flock of wool cut from the back in the lungs, which ceremony is designed to preserve the other sheep from all kinds of diseases. The flesh is afterwards separated from the bones, dressed, and set before the idols, where it is left the whole time the Shaman is singing. When he has finished, he repeats fresh prayers, with abundance of ceremonies, throwing into the fire four spoonfuls of broth, and as many small pieces of meat; the rest is distributed among the company. Before he dismisses the assembly, the priests set up a flesh song, much more obstreperous than the first, accompanied with shivering, leaping, and howling, pronouncing the names of different demons, which makes the Bouraits believe that he is cursing them, and will thereby prevent those spirits from injuring them or their herds. Particular sacrifices take place on occasion of a journey, sickness, or accident.

THE JUKOGAIES AND THE JUKUTZES.

The Jukogaies, who are inhabitants of the parts adjacent to Lena, pay divine honours to their dead, after they have hung up and dried their skeletons in the air, and adorned them with necklaces made of glass. The Jukutzes seem to acknowledge the existence of a god, who is their creator and preserver, and the all-wise disposer of good and evil. They have an annual festival, which they celebrate every spring with a great degree of solemnity—that is, by kindling a large bonfire, which must be kept up as long as the festival lasts, and abstaining the whole time from all kinds of liquors, they being destined only for libations, which consist in pouring their common drink eastward into the fire. In this ceremony there seems to be a kind of religious adoration paid to that element.

CALMONES-BARABINSKI.

There are some Calmones-Barabinski, who have a clumsy wooden idol for their god, dressed like a merry-andrew, in a party-coloured coat. This idol is locked up in a cabinet, when they are indolent and inactive at home; but they take it along with them when they go hunting or coursing in the fields. On those public occasions he is carried in procession in an open chariot, which is kept for such particular purposes, and the first beast which is met with is sacrificed to his honour. If the chase has proved successful, the idol, at their return, is placed in his niche at the very summit of a hut, which is adorned from top to bottom, before, behind, and on each side, with marten-skins and sable-skins, the spoils of the chase; and these hang there till the weather perfectly destroys them. It would be looked upon as a profanation, and an act of sacrilege, to make use of them on any common occasion, or sell them to strangers, who might employ them to their own use.

THE TUNGUSES.

The Tunguses, who are inhabitants of almost all the eastern parts of Siberia, practise the same kind of idolatrous worship. They acknowledge a god, who is called Sahamman, the creator of all things; but they never make their applications to him in times of distress, whether public or private; but they pay their devotions to some particular wooden idols, of about a foot and a half long, carved only with a knife, which are treated with veneration or contempt, accordingly as they give their adorers occasion either to expostulate with or applaud them.

THE WOGULTZES.

The Wogultzes, as well as the Tunguses, entertain some idea of a god, who created all things. They acknowledge, likewise, the resurrection of the dead, and believe that the wicked will then be punished, and the righteous be rewarded. Their public worship consists in assembling once a year, about autumn, to sacrifice in an adjacent wood one beast of every species. After which they hang up their skins on the most beautiful trees in the forest, and prostrate themselves before them. This annual festival concludes with regaling themselves on the flesh of their sacrifices; after which they return home, and think themselves discharged from all religious duties for the current year.

THE CIRCASSIAN TARTARS.

The Circassian Tartars are reckoned as Mohammedans and Greeks, there being several of both those persuasions among them; idolatry, nevertheless, has a prevailing power over them.. When any person of distinction

among them dies, they sacrifice a he-goat, hang up his skin upon a high pole in the middle of the town, and come one after another to pay it divine adoration. This skin is never taken down till some other person of distinction dies; and then they put a fresh one in its place. John de Luca, in his account, informs us that they sacrifice rams, and call those victims Curbans; and, moreover, that the places where the sacrifices are made are deemed so sacred, that the most determined thief among them will never venture to touch the least thing that is carried to them. He adds likewise, "that there are bows, arrows, and scimitars hung on the trees in these sacred places, as public testimonies that they have performed their vows."

THE OSTIACS.

The Ostiacs, who inhabit the southern parts of the Samoides, from the Irtis and Oby to the river Jenitzea, have likewise two sorts of idols; so that in all probability it is a received custom all over Tartary. This, on the whole, does not differ from the practice of all other known idolaters, who never fail to add to their public gods their lares and guardian deities. Their public idols are, for the most part, placed on the top of the most agreeable mountains they can find, or in the middle of their forests, in small wooden huts, with commodious apartments contiguous to them, in which they deposit the bones of those beasts which have been sacrificed in honour of those idols. They have no stated days nor hours for the regular performance of their sacrifices. They only supplicate their gods when they stand in need of their assistance; but the priests, indeed, use their utmost endeavours to make the people shake off this shameful indifference. These priests have no regular call or ordination; every ancient housekeeper having sufficient authority of his own to exercise the priesthood. And, accordingly, the worship of their public idols is somewhat more regular, as it is instituted by an authority more ancient and better known. They are peculiarly fond of these idols, and the good old men recommend them to their children. Their sacrifices consist in the fat of fish, and in beasts of various kinds. The victim is exposed in the presence of the gods, with its legs tied, and after that the celebrant, or officiating priest, lays before them, in the warmest terms, the petitions of their humble supplicants. During this kind of prayer, one of the assistants stands with his bow levelled at the victim, and as soon as the priest has concluded, and struck the beast upon the head, he discharges his arrow, and another thrusts a stake through its body. After this they take it by the tail, and drag it along three times into the presence of the idol. The blood is preserved in a vessel consecrated for that particular purpose, some part of which is used in sprinkling the hut of the idol; another part is drunk among them, and the mouth of the idol is besmeared with the

remainder. It is almost a universal custom among the Tartars to hang up the head, feet, tail, and skin, of the victim upon some particular trees; to regale themselves with the flesh, and to sing before and after their solemn entertainment. After this they rub the mouth of the idol a second time with the remaining fat of the sacrifice. They frequently pay the same deference and respect even to their domestic idols. The ceremony being over, the whole assembly shout for joy, and wave their sticks in the air, in honour of the soul of their idol, which, according to their notion, returns home after she has assisted at her own festival; from which it is plain and manifest, that however savage and stupid they are represented to be, they are not so senseless as to imagine that a stock or stone is absolutely the object which they ought to adore. The bear has likewise some part in their divine worship. As soon as they have killed the creature, they pull off its skin, and hang it, in the presence of their idol, upon a very high tree; they afterwards revere it, and excuse themselves with doleful lamentations, as if they repented of the impious deed. They ridiculously plead that it was the arrow, and not they who gave the fatal wound, and that the feathers added wings to its unhappy flight. This extravagance is grounded on a received notion among them, that the soul of this beast roving about the woods, from one side to the other, will take the first opportunity of gratifying his resentment, in case they do not take timely care to appease its wrath, and make it some suitable reparation.

By the description of the idols of the Ostiacs, we may plainly discern that they bear some affinity to the Talismans; and it is very probable that the infinite number of ancient idols in general owe their rise to the Talismans, unless we should be more inclined to believe that the Talismans themselves were originally idols. One of the idols of the Ostiacs was a brazen goose, with her wings extended, whose peculiar province it was to take care of their geese and ducks, and to protect them from all disasters. Another very remarkable idol is that which travellers have described under the denomination of the Old Man of Oby. His devotees oblige him to change his place of residence once every three years, and transport himself over the Oby, from one place to another, with a great degree of solemnity, in a vessel made for that particular purpose. This Old Man of Oby is the guardian of their fishery. He is composed of wood; his nose, which resembles a hog's snout, has an iron hook in it, to denote that he drags the fish out of the sea into the Oby. His eyes are made of glass, and his head is embellished with a pair of short horns. When the ice dissolves, and the river overflows its banks, the Ostiacs flock to him in a body, to make their joint requests that he will prove propitious to their fishery; but if the season do not answer their expectations, they load him with a thousand reproaches, and insult him in the most shameful manner; but, on the other hand, if they prove successful, the god, by way of retaliation, is

allowed his share of the booty. He has the very first-fruits of their labour; for before they presume to touch one dish themselves at their general feast, they rub his snout with some of the choicest fat. After their entertainment is over, they conduct the soul of the god back again, by beating the air with their cudgels. But, on the contrary, if the season have proved bad, or if they have met with any disappointments, they not only revile him, but they strip him naked, whip him, and throw him into the dirt, as an old, impotent, despicable deity.

THE SAMOIDES.

In regard to the Samoides, they are idolaters, as well as the Ostiacs, but much more savage and unpolished. They adore the sun and the moon, to which they add some idols, wrought in such an artless manner that it would be scarcely imagined they had any intention to resemble the human species. These idols are either kept in their proper huts, or somewhere near them, or hung upon their choicest trees. They acknowledge, according to De Bruyn, one Supreme Being called Heya.

THE CZEREMISSIAN TARTARS.

The Czeremissian Tartars, who dwell on the borders of the Wolga, beyond Casan, acknowledge one God, who is immortal, and the author of all good; and they believe that there are evil spirits, or demons, who are the professed enemies of mankind, and take delight in tormenting them as long as they live; for which reason they offer up sacrifices to them, in order to appease their wrath, and tempt them, if possible, not to injure them. They take particular care to go in pilgrimage to a place which is called Nemda, and to perform several other acts of devotion to their honour. Thither they carry their oblations to those malignant beings, and never presume to go empty-handed, being fully persuaded, that those who are so imprudent as to carry nothing with them will infallibly pine away, and die at last of some lingering distemper. The sacrifices which are peculiarly devoted to their deity are either oxen or horses. The manner of roasting the flesh of one of them is this:—They first throw large slices of it into a dish with one hand, having a bowl full of metheglin, or some liquor of the like nature, ready in the other; and then they cast both of them into a large fire, made before the skin of the victim. This skin is extended upon a pole, which is laid crosswise, and rests between two trees. They implore this skin to present their humble petitions to their god, and to be a mediator for them; and sometimes they pay their addresses directly to it. The sun and moon, as being the authors of the products of the earth, are likewise the objects of their divine adoration. These Tartars always perform their religious ceremonies near some rivers or rapid streams.

THEIR PRIESTS, THEIR NUPTIAL CEREMONIES AND FUNERAL SOLEMNITIES.

The Lamas, who are regular priests of the greatest part of Tartary, have their heads as well as their beards shaved; nor are these the only characteristics or marks of their dignity; for they wear a kind of yellow hat, and a yellow gown, with long sleeves, which they tie with a girdle of the same colour. In their hands they carry a yellow chaplet, which they are perpetually turning over, because, according to their rules, they ought to pray without ceasing. According to the same laws, they ought to live in a state of celibacy, and devote themselves to the constant practice of all good works. There are nuns of this order of lamas, who are subject to the same laws and obliged to observe the same vow. The priests of the Tunguses have a principal, or superior, whom they call Schamman, and devote themselves wholly to the study and practice of the black art, whereas the lamas know little or nothing of it. The schamman, in the exercise of his magical operations, observes the following method:—After he has gone through his preliminary penances, he puts on a kind of robe, or covering, composed of divers pieces of old iron, some in the form of birds, others in that of beasts and fishes; and all are hung together by rings of the same metal. He puts on stockings made of the same materials, and gloves likewise of the same sort, made in the fashion of a bear's paws. He puts iron horns likewise upon his head. Thus equipped, he takes a drum in one hand, and a little wand, embellished with the skins of mice, in the other; leaps and capers about, crossing his legs sometimes this way, and sometimes that; observing at the same time the tune, and accompanying it with most hideous outcries. In all these movements his eyes are steadfastly fixed on a hole at the top of his hut, and as soon as ever he discerns a blackbird, which, as is pretended, perches on the roof, and vanishes in a moment, he falls upon the ground in a kind of trance, and continues for about a quarter of an hour entirely deprived, to outward appearance, of all sense and reason. When he comes to himself, he resolves the queries of those who consult him.

The priests of the Samoides, who are likewise magicians, when any one consults them, put a rope round their necks, and tie it so tightly that they fall down as if they were dead. When they foretell any future event, the blood gushes out of some part of their faces, and stops again as soon as they have finished their prediction. It appears that there is no material difference between these people and the schammans and other priests of the Tartars.

THEIR OATHS.

When any one is to take a solemn oath among the Bouraits, they carry the party to a high mountain, and there make him swear, with an audible voice, assuring him, at the time, that if he prove perjured he will never get down again alive.

The Ostiacs display all their instruments of war before the party who takes the oath, to intimate that if he forswear himself, one of those particular weapons will infallibly in a few days be the instrument of his absolute destruction. The Tunguses clear themselves of any crime laid to their charge by the death of a dog; thrusting a knife into his left thigh, and cutting him open to the very mouth. After this they suck up every drop of his blood. The Ostiac takes his oath upon a bear's skin, spread upon the ground, on which are laid a hatchet, a knife, and a piece of bread, which is tendered to him. Before he eats, he declares all he knows relating to the matter in question, and confirms the truth of his evidence by this solemn imprecation:—May the bear tear me to pieces, this piece of bread choke me, this knife be my death, and this hatchet sever my head from my body, if —, &c. In dubious cases, they present themselves before an idol, and pronounce the same oath, with this additional circumstance, that he who takes the oath cuts off a piece of the idol's nose with his knife, saying,—If I forswear myself, may this knife cut off my own nose in the same manner, &c.

THEIR MARRIAGES.

The Mongols and Calmucs give themselves very little trouble with respect to the degrees of consanguinity in their marriage engagements. They make no scruple of cohabiting even with their mothers. The issue of such incestuous matches are looked on as legitimate, and have a right of inheritance as well as any others; but in case they be the children of a chan, or some other person of distinction, he who is born in honourable wedlock obtains the preference. They take particular care to find out young wives; for after they are forty years of age, they look upon them only as governants of their families, or even simply as their domestics.

The other Tartars are as regardless of the degrees of consanguinity as those we have already described. Some of the most conscientious, indeed, will never marry either their mothers-in-law or their sisters; but the Czeremissian Tartars make no scruple with regard to the latter.

There is nothing very remarkable in the courtship and amorous adventures of these people. Among the Ostiacs, the lover sends one of his friends to his mistress's father, in order to agree about the price, and when the bargain is actually made, the intended father-in-law covenants to surrender and yield up his daughter at the expiration of a certain term therein limited; and during the whole courtship, he must not, on any account whatsoever, presume to pay his mistress a visit. If he pay his respects to her father or mother, he goes backward into their house; not presuming to look them in the face; and, as a farther testimony of his esteem and submission, turns his head on one side whenever he speaks to them. At the expiration of the term of his courtship, the father, according to his

contract, surrenders his daughter to his son-in-law, and at the same time recommends them to a happy union, as the fundamental article of wedlock. What the Ostiacs mean by that expression is a nice point to determine.

The Ostiac, as a trial of his wife's honour, cuts a handful of hair off a bear's skin, and presents it to her. If she be virtuous, she accepts of the offer without the least reluctance; but if she be conscious of her own inconstancy, she ingenuously refuses to touch it; whereupon her husband immediately puts her away; and that is all the ill consequence that attends her illegal amours. Besides, she has the liberty to marry whom she pleases after such separation. This ingenuous confession of their wives is owing to their dread of being torn to pieces by the paws of the very bear, the hairs of whose hide are made use of as an expedient to prove their chastity or falsehood. This bear, according to their notion, revives at the expiration of three years, in order to devour the bride who is perjured and inconstant

FUNERAL CEREMONIES.

The mourning of children for their parents, among the Tartars, consists generally in weeping over them for several days successively; and during all that time they are obliged to abstain from all manner of amusements, and from the society of women for several months. The child must inter his father or mother with all the funeral pomp and solemnity of which his circumstances will admit, and pay his annual respects to their respective tombs, which must be attended not only with tears, but loud lamentations. These people, as well as the Indians, Chinese, &c., make provision for their dead, and supply them with variety of apparel. The Tunguses hang their dead upon some particular trees, and there leave them till they have nothing but skin and bone remaining; then they inter them. The Jukogaies, likewise, hang up their deceased relations in the very same manner, and when their skeletons are perfectly dry, adorn them with coral and little pieces of painted glass. Afterwards they carry them in solemn procession round their houses, and revere them as idols.

The Ostiacs either bury their dead, or hide both them and their bows, arrows, implements of household, and provisions, in the snow, from the very same principle which actuates others, who are habituated to these customs. A widow, to testify her unfeigned sorrow for the loss of her dearly beloved husband, takes an idol, dresses it up in the good man's clothes, lays it in the bed with her, and affects to have it always before her eyes, in order to aggravate her grief, and bring her departed husband to her remembrance. The widows of the Ostiacs kiss the idols of their deceased husbands, and honour them as partners of their beds during a whole year, and then they are looked upon as encumbrances, and thrown

neglected into some corner of the house; no more mention is then made of their old bedfellows, for the time of their mourning is then accomplished.

The Samoides hang their deceased infants, who have not attained the age of one year, upon trees; but they inter between two boards those who are of a more advanced age. They drown or otherwise make away with those relations who are superannuated, infirm, and who have become a burden to themselves and all about them. Near the place where they bury their dead, they hang up their fire-arms, their hatchets, their hammers, and, in short, all the other implements which they made use of during their lives.

All these people in general acknowledge the doctrine of the metempsychosis, but in two different acceptations. Some are of opinion, that the very souls transmigrate from one body into another; others, that there is no other transmigration than that of the operations and faculties belonging to the soul of the deceased. These last, in all probability, imagine, that there is only an emanation of virtues, because they confound the body and the soul together.

SEC. XI.—RELIGIOUS DOCTRINES, CEREMONIES, AND CUSTOMS OF THE HINDOOS.

The most singular people on the globe, in respect to religion, are doubtless the Hindoos, or the inhabitants of Hindostan, a country in Asia, bounded S. E. by the Coromandel coast and Bay of Bengal, and extending north to the boundary of Cashmere, beginning in Lat. 8°, and running to 35° N., near 2000 miles in length.

General view of the religion of the Hindoos.

Of the great antiquity of this people, and of the permanency of their religion and customs, there appear no reasonable grounds to doubt. In almost every respect, these are the same now as they were in the most ancient periods of the history of India, of which we possess the most faint knowledge. It is supposed, however, by many authors, that the religion of Boodha,* which still remains in the Burman empire, Ceylon, &c., was, in very remote times, the prevalent religion of Hindostan. At present, it is the Brahminical. Brahma, or Brama, the creating power; Vishnu, the preserver; and Siva, the destroyer, are their three greatest deities. Since the creation of the world, however, Brahma interests himself little with mundane affairs. He is regarded as the father of legislators; since from his ten sons all science and laws proceeded, while he himself was the author of the Vedas, or sacred books. Of his sons, Menou is the most celebrated. From him the Hindoos derive the institutes which bear his name. Brahma

Antiquities.

Gods.

* This word is spelt differently by different authors.

is represented with four hands, and a crown on his head. The image of the flamingo, on the wings of which he is supposed to fly, is constantly placed near the statue in the temple. His wife, whose name is Seraswatee, is regarded as the patroness of learning. Vishnu, whose province it is to preserve and protect mankind, is represented as constantly attended by an eagle, or large brown kite, and as having four hands and a number of heads, emblematical of his omniscience and omnipotence. He is said to have passed through different bodily existences, in all of which he destroyed the enemies of the human race. His wife, or female favorite, is Sree, the goddess of fortune and plenty. Siva is worshipped not only as a destroyer, but also as a re-producer. His principal characters are Budra, Iswara, and Mahadeo. As the first, he is cruel; as the second, he is worshipped as the lord of all; and under the third name, he is known in the mountainous parts of India. He is a great favorite with the common people. He is generally represented with only one head; the number of his hands varies from four to thirty-two. Round his neck there are strung a number of human skulls. His hat is the skin of the tiger or elephant. His wife, Parvaty, is the goddess of time and the punisher of evil-doers. Besides these great deities, there is a number of inferior ones, the principal of whom are those who preside over death and hell; the gods of fire, of medicine, of the wind, and of the atmosphere. Ganesa, whom Sir William Jones justly compares to Janus, is invoked the first, by the Brahmins, in all sacrifices. His name, and that of Seraswatee, appear at the beginning of all writings; and his statue is placed on roads, and at the boundaries of villages, &c. There are two great sects among the Hindoos; the worshippers of Vishnu, and those of Siva. Formerly the worship of the former appears to have predominated on the Coromandel coast, while on the opposite coast, especially in the neighborhood of Bombay, that of Siva prevailed. The followers of Vishnu distinguished themselves by painting their faces with a horizontal line; the followers of Siva draw a perpendicular line. The gopee chunden, a white clay, taken from a holy tank near Positra in Guzerat, and chalk from the vicinity of the celebrated temple of Dwaraos, in the same province, are used for this purpose, as well as distinguishing the different castes. There is, however, very little difference in point of religion between these or any other Hindoo sects.

Vishnu is believed to have undergone nine avatars, or incarnations; the most celebrated is the eighth, when he appeared as Krishna, and by his victories obliged the Hindoos to substitute the offering of images instead of human sacrifices, and milk for blood. A more particular account of these incarnations will be given. The tenth incarnation of Vishnu has not yet taken place. The religion of the Hindoos is contained in their sacred books, called Vedas, the divine authority of which, however, is rejected by the Jains in the south of India,—a sect who differ in some important

tenets from those who follow the Brahminical religion. All the Hindoo sects believe in the immortality of the soul, transmigration, and a future state of rewards and punishments; but their faith in these important points is intermixed and debased by the most absurd legendary tales and mystical allegories.

Having presented our readers with the foregoing general view of the religious system of the Hindoos, we shall proceed to such details in respect to their religious ceremonies and customs as our limits permit; observing, however, that such as would desire a full account of the various superstitious opinions and practices of this extraordinary people, may consult the ample account given by Dr. Ward, in his "View of the History, Literature, and Religion of the Hindoos."

Worship.

The first objects of worship among the Hindoos are supposed to have been fire, air, water, earth, and space, together with the heavenly bodies and aerial beings. But as such a system of mythology could in no wise account for the existence and government of the universe, later Hindoo theologians added three new gods, under the characters of the Creator, the Preserver, and the Destroyer—Brahma, Vishnu, and Siva. Besides the gods already named, and others which might be named, the Hindoo worship extends to the various objects of nature, among which we may specify the following:

1. *The Worship of Human Beings.*—The Hindoos worship their spiritual guides; also, Bramins, their wives and daughters: and, among the Vamacharees, women of the lowest caste, and even prostitutes, are worshipped with rites too abominable to be recorded.

2. *The Worship of Beasts.*—The cow is an object of worship, and receives the homage of the Hindoos at an annual festival. The very dung of the cow is eaten as an atonement for sin; and, with its urine, is used in worship. A Hindoo does not carry any thing out of his house in the morning, until he has rubbed his doorway with cow-dung. Notwithstanding this reverence, the bullocks employed in carrying burdens, and at the plough, are used more cruelly by the Hindoos than any other animals. *Hunoomanu*, the *Monkey*, has also been placed among the gods, as a form of Shivu. Temples of this god are to be seen, and in some places his image is worshipped daily; he is even chosen by many as their guardian deity. Hunoomanu bears some resemblance to Pan; and, like him, owes his birth to the god of the winds. The *dog*, the *jackal*, and a number of other animals, have also places among the Hindoo deities, though they are not greatly honoured.

3. *Worship of Birds.*—Gurooru, the carrier of Vishnoo, half a bird and half a man, has received deification, as well as his brother Uroonu, the charioteer of Vishnoo. Jutayoo, another bird, the friend of Ramu, receives divine honours; as do the eagle of Coromandel, (said to be an incarnation

of Doorga,) the wagtail, the peacock, the goose, and the owl; but the honours they receive are not of the highest kind.

4. *Worship of Trees.*—The Hindoos do not seem ever to have consecrated groves, but several trees they esteem sacred. Toolusee, a female raised to deity by Vishnoo, was cursed by Lukshmee, his wife, in a fit of jealousy, and turned into a tree of his name; which the Hindoos preserve with great care near their houses, and erect pillars to its honour. The heads of these pillars, which commonly open like a cup, are filled with earth, and the plant is placed in them. Its leaves and wood are esteemed sacred; and with the latter they make their beads, with which they repeat the names of their guardian deities. Several other trees receive almost an equal homage. It is considered as a great sin among the Hindoos for any member of a family to cut down trees planted by an ancestor; and the misfortunes of many a family have been ascribed to such an act of indiscretion.

5. *River Worship.*—The Hindoos not only reverence their rivers, but actually worship them, dividing them into male and female deities. But Gunga, (the Ganges,) both in their poems, their Pooranus, and in the superstitious customs of the natives, appears to rank highest among the river deities. She is declared to have descended from Vishnoo's heaven; an anniversary of which event is celebrated by particular festivities. The most extravagant things are related in the Pooranus respecting the purifying nature of these waters; and several works have been written to extol the saving properties of the Ganges. Its waters are carried to immense distances; every thing they touch becomes purified; crowds of Hindoos perform their worship on the river, daily, after purifying themselves in the stream; the sick are laid on its banks, expecting recovery from the mere sight of this goddess; and it is reckoned a great calamity not to die within sight of Gunga. Many other rivers receive the honours of divine worship.

6. *Worship of Fish.*—Even the finny tribes are honoured by the Hindoos, though the worship paid to them is of an inferior sort.

7. *The Worship of Books* is very common among this people. The lower orders have such a profound respect for a book, that they think every thing in such a form must be divine. On several occasions a book is converted into an image, and worshipped with all the form used before the most popular idol.

8. *Worship of Stones.*—The Shalugramu, as a form of Vishnoo, is more frequently worshipped than any other idol in India, not excepting the Lingu itself; which, perhaps, ought to be placed next, and which is also a stone. The representatives of Punchanunu and other gods are shapeless stones. Many images of idols sold in the markets are made of stone, and worshipped.

9. *A Log of Wood.*—The pedal with which rice is cleansed from the husk has also been raised to godship by the Hindoos.

Festivals.

The festivals of the Hindoos are numerous. Our limits will permit us to notice only the following; namely, the festival in honour of the god Siva, and the festival of Juggernaut.

Festiva. of Siva.

In the month of Choitru, an abominable festival is celebrated in honour of Siva, which is thus described by Mr. Ward:—"In the year 1806 I went to Kaleeghatu, in company with two or three friends, to witness these practices; at which place we arrived about five o'clock in the morning. We overtook numerous companies who were proceeding thither, having with them drums and other instruments of music; also spits, canes, and different articles to pierce their tongues and sides. Some with tinkling rings on their ankles were dancing and exhibiting indecent gestures as they passed along, while others rent the air with the sounds of their filthy songs. As we entered the village where the temple of this great goddess is situated, the crowds were so great that we could with difficulty get our vehicles along, and at last were completely blocked up. We then alighted, and went among the crowd. But who can describe a scene like this? Here, men of all ages, who intended to have their tongues pierced, or their sides bored, were buying garlands of flowers to hang round their necks, or tie round their heads; there, others were carrying their offerings to the goddess: above the heads of the crowd were seen nothing but the feathers belonging to the great drums, and the instruments of torture which each victim was carrying in his hand. These wretched slaves of superstition were distinguished from others by the quantity of oil rubbed on their bodies, and by streaks and dots of mud all over them: some of the chief men belonging to each company were covered with ashes, or dressed in a most fantastic manner, like the fool among mountebanks. For the sake of low sport, some were dressed as Englishwomen; and others had on a hat, to excite the crowd to laugh at Europeans. As soon as we could force our way, we proceeded to the temple of Kalee, where the crowd, inflamed to madness, almost trampled upon one another, to obtain a sight of the idol. We went up to the door-way, when a Bramin, who was one of the owners of the idol, addressed one of my companions in broken English: 'Money—money—for black mother.' My friend, not much liking the looks of his black mother, declared he should give her nothing. From this spot we went into the temple yard, where two or three blacksmiths had begun the work of piercing the tongues and boring the sides of these infatuated disciples of Shivu, or Siva. The first man seemed reluctant to hold out his tongue; but the blacksmith, rubbing it with something like flour, and having a piece of cloth betwixt his fingers, laid firm hold, dragged it out, and, placing his lancet under it in the middle, pierced it through, and let the fellow go. The next

person whose tongue we saw cut directed the blacksmith to cut it on a contrary side, as it had been already cut twice. This man seemed to go through the business of having his tongue slit with perfect *sang-froid*. The company of natives were entirely unmoved, and the blacksmith, pocketing the trifling fee given by each for whom he did this favour, laughed at the sport. I could not help asking, whether they were not punishing these men for lying. After seeing the operation performed upon one or two more, we went to another group, where they were boring the sides. The first we saw undergoing this operation was a boy, who might be twelve or thirteen years old, and who had been brought thither by his elder brother to submit to this cruelty. A thread rubbed with clarified butter was drawn through the skin on each side with a kind of lancet having an eye like a needle. He did not flinch, but hung by his hands over the shoulders of his brother. I asked a man who had just had his sides bored, why he did this? He said, he had made a vow to Kalee at a time of dangerous illness, and was now performing this vow: a bystander added, it was an act of holiness or merit. Passing from this group, we saw a man dancing backwards and forwards with two canes run through his sides, as thick as a man's little finger. In returning to Calcutta, we saw many with things of different thicknesses thrust through their sides and tongues, and several with the pointed handles of iron shovels, containing fire, sticking in their sides. Into this fire, every now and then, they threw Indian pitch, which for the moment blazed very high. I saw one man whose singular mode of self-torture struck me much: his breast, arms, and other parts of his body were entirely covered with pins, as thick as nails or packing-needles. This is called vanuphora.* The person had made a vow to Shivu thus to pierce his body, praying the god to remove some evil from him.

"Some sunyasees at this festival put swords through the holes in their tongues; others spears; others thick pieces of round iron, which they call arrows. Many, as a bravado, put other things through their tongues, as living snakes, bamboos, ramrods, &c. Others, to excite the attention of the crowd still more, procure images of houses, gods, temples, &c., and, placing them on a single bamboo, hold them up in their hands, and put the bamboo through their tongues. In 1805, at Calcutta, a few base fellows made a bamboo stage, placed a prostitute upon it, and carried her through the streets, her paramour accompanying them, having one of her ankle ornaments in the slit of his tongue. Another year, a man put his finger through the tongue of another person, and they went along dancing and making indecent gestures together. Others put bamboos, ropes, canes, the stalk of a climbing-plant, the long tube of the hooka, &c., through their sides, and rubbing these things with oil, while two persons go before, and

* Piercing with arrows.

two behind to hold the ends of the things which have been passed through the sides, they dance backwards and forwards, making indecent gestures. These people pass through the streets with these marks of self-torture upon them, followed by crowds of idle people. They are paid by the towns of villages where these acts are performed, and a levy is made on the inhabitants to defray the expense. On the evening of this day, some sunyasees pierce the skin of their foreheads, and place a rod of iron on it as a socket, and on this rod fasten a lamp, which is kept burning all night. The persons bearing these lamps sit all night in or near Shivu's temple, occasionally calling upon this god by different names. On the same evening, different parties of sunyasees hold conversations respecting Shivu in verse.

"On the following day, in the afternoon, the ceremony called Churuku, or the swinging by hooks fastened in the back, is performed. The posts are erected in some open place in the town or suburbs; they are generally fifteen, twenty, or twenty-five cubits high. In some places a kind of worship is paid at the foot of the tree to Shivu, when two pigeons are let loose or slain. In other parts,—*i. e.* in the neighbourhood of Calcutta, the worship of Shivu is performed at his temple; after which the crowd proceed to the swinging posts, and commence the horrid work of torture. The man who is to swing prostrates himself before the tree, and a person, with his dusty fingers, makes a mark where the hooks are to be put. Another person immediately gives him a smart slap on the back, and pinches up the skin hard with his thumb and fingers; while another thrusts the hook through, taking hold of about an inch of the skin; the other hook is then in like manner put through the skin on the other side of the back, and the man gets up on his feet. As he is rising, some water is thrown in his face. He then mounts on a man's back, or is elevated in some other way; and the strings which are attached to the hooks in his back are tied to the rope at one end of the horizontal bamboo, and the rope at the other end is held by several men, who, drawing it down, raise up the end on which the man swings, and by their running round with the rope the machine is turned. In swinging, the man describes a circle of about thirty feet in diameter."

Churuku.

The festival of Juggernaut is annually held on the seacoast of Orissa, where there is a celebrated temple, and an idol of the god. The idol is a carved block of wood, with a frightful visage, painted black, and a distended mouth of a bloody colour. He is dressed in gorgeous apparel, and his appellation is one of the numerous names of Vishnu, the preserving power of the universe, according to the theology of the Bramins. On festival days the throne of the idol is placed upon a stupendous movable tower, about sixty feet in height, resting on wheels, which indent the ground deeply as they turn slowly under the ponderous machine. He is accompanied by two other idols; his brother Balaram.

Festival of Juggernaut.

and his sister Shubudra, of a white and yellow colour, each on a separate tower, and sitting on thrones of nearly an equal height. Attached to the principal tower are six ropes, of the length and size of a ship's cable, by which the people draw it along. The priests and attendants are stationed around the throne on the car; and occasionally address the worshippers in libidinous songs and gestures. Both the walls of the temple and sides of the car are covered with the most indecent emblems, in large and durable sculpture. Obscenity and blood are the characteristics of the idol's worship. As the tower moves along, devotees throwing themselves under the wheels are crushed to death; and such acts are hailed with the acclamations of the multitude as the most acceptable sacrifices. A body of prostitutes are maintained in the temple for the use of the worshippers; and various other systematic indecencies, which will not admit of description, form a part of the service. A number of sacred bulls are kept in the place, which are generally fed with vegetables from the hands of the pilgrims; but, from the scarcity of the vegetation, are commonly seen walking about, and eating the fresh ordure of the worshipping crowds. In the temple also is preserved a bone of Krishna, which is considered as a most venerable and precious relic, and which few persons are allowed to see.

The following account of the burning of a Gentoo woman on the funeral pile of her deceased husband, is taken from the Voyages of Stavorinus, who was an eye-witness to the ceremony. "We found," says M. Stavorinus, "the body of the deceased lying upon a couch, covered with a piece of white cotton, and strewed with betel leaves. The woman who was to be the victim sat upon the couch, with her face turned to that of the deceased. She was richly adorned, and held a little green branch in her right hand, with which she drove away the flies from the body. She seemed like one buried in the most profound meditation, yet betrayed no signs of fear. Many of her relations attended upon her, who, at stated intervals, struck up various kinds of music.

Burning of a Widow.

"The pile was made by driving green bamboo stakes into the earth, between which was first laid fire-wood, very dry and combustible; upon this was put a quantity of dry straw, or reeds, besmeared with grease: this was done alternately, till the pile was five feet in height, and the whole was then strewed with rosin finely powdered. A white cotton sheet, which had been washed in the Ganges, was then spread over the pile, and the whole was ready for the reception of the victim.

"The widow was now admonished by a priest, that it was time to begin the rites. She was then surrounded by women, who offered her betel, and besought her to supplicate favours for them when she joined her husband in the presence of Ram, or their highest god; and, above all, that she would salute their deceased friends whom she might meet in the celestial mansions

"In the mean time, the body of the husband was taken and washed in the river. The woman was also led to the Ganges for ablution, where she divested herself of all her ornaments. Her head was covered with a piece of silk, and a cloth was tied round her body, in which the priests put some parched rice.

"She then took a farewell of her friends, and was conducted by two of her female relations to the pile. When she came to it, she scattered flowers and parched rice upon the spectators, and put some into the mouth of the corpse. Two priests next led her three times round it, while she threw rice among the bystanders, who gathered it up with great eagerness. The last time she went round, she placed a little earthen burning-lamp to each of the four corners of the pile, then laid herself down on the right side, next to the body, which she embraced with both her arms, a piece of white cotton was spread over them both, they were bound together with two easy bandages, and a quantity of fire-wood, straw, and rosin, was laid upon them. In the last place, her nearest relations, to whom, on the banks of the river, she had given her nose-jewels, came with a burning torch, and set the straw on fire, and in a moment the whole was in a flame. The noise of the drums, and the shouts of the spectators, were such, that the shrieks of the unfortunate woman, if she uttered any, could not have been heard."

Voluntary suicide is considered an act of great merit. The person who is about to offer himself, is directed first to offer an atonement for all his sins, by making a present of gold to the Bramins, and honouring them with a feast; afterwards, putting on new apparel, and adorning himself with garlands of flowers, he is accompanied to the river by a band of music. If he has any property, he gives it to whom he pleases: then, sitting down by the side of the river, he repeats the name of his idol, and proclaims, that he is now about to renounce his life in this place, in order to obtain such or such a benefit. After this, he and his friends proceed in a boat, and fastening pans of water to his body, he plunges into the stream. The spectators cry out, "Huree bul! Huree bul! Huzza! Huzza!" and then retire. Sometimes a person of property kindly interferes, and offers to relieve the wants of the victim if he will abstain from drowning himself; but the deluded man replies, that he wants nothing, as he is going to heaven.

Voluntary Suicide.

People in some parts of India, particularly the inhabitants of Orissa, and of the eastern parts of Bengal, frequently offer their children to the goddess Gunga. The following reason is assigned for this practice: when a woman has been long married, and has no children, it is common for the man, or his wife, or both of them, to make a vow to the goddess Gunga, that if she will bestow the blessing of children upon them, they will devote the first-born to her. If after this vow they have

Infanticide.

children, the eldest is nourished till a proper age, which may be three, four, or more years, according to circumstances, when, on a particular day, appointed for bathing in any holy part of the river, they take the child with them, and offer it to this goddess: the child is encouraged to go farther and farther into the water, till it is carried away by the stream, or is pushed off by its inhuman parents. Sometimes a stranger seizes the child, and brings it up, but it is abandoned by its parents from the moment it floats in the water, and if no one be found more humane than they, it infallibly perishes. The principal places in Bengal where this species of murder is practised, are Gunga-Saguru, where the river Hoogley disembogues itself into the sea; Voidyuvatee, a town about fourteen miles to the north of Calcutta; Trivenee, Nudeeya, Chakduh, and Pruyagu.

A sick person after his removal to the banks of the Ganges, if he possesses sufficient strength, directs quantities of food, garments, &c., to be presented to the Bramins. That he may not be compelled to cross Voiturunee, whose waters are hot, in his way to the seat of judgment, he presents to a Bramin a black cow. When about to expire, the relations place the body up to the middle in the river, and direct the dying man to call aloud on the gods to assist him in doing so.

Ceremonies at death.

The burning of the body is one of the first ceremonies which the Hindoos perform for the help of the dead in a future state. If this ceremony have not been attended to, the shraddhu, or rites for the repose of the dead, cannot be performed. If a person be unable to provide wood, cloth, clarified butter, rice, water pans, and other things, besides the fee to the priest, he must beg among his neighbours. If the body be thrown into the river, or burned without the accustomed ceremonies, (as is sometimes the case,) the ceremonies may be performed over an image of the deceased, made of kooshu grass.

Immediately after death the attendants lay out the body on a sheet, placing two pieces of wood under the head and feet; after which they anoint the corpse with clarified butter, bathe it with the waters of the Ganges, put round the loins a new garment, and another over the left shoulder, and then draw the sheet on which the body lies over the whole. The heir-at-law next bathes himself, puts on new garments, and boils some rice, a ball of which, and a lighted brand, he puts to the mouth of the deceased, repeating incantations. The pile having been prepared, he sets fire to it, and occasionally throws on it clarified butter and other combustibles. When the body is consumed, he washes the ashes into the river; the attendants bathe, and, presenting a drink-offering to the deceased return home; before they enter the house, however, each one touches fire and chews some bitter leaves, to signify that parting with relations by death is an unpleasant task.

The Bramins undergo voluntary austerities of great severity. Of one,

Mr. Rogers gives the following account. After having finished various services, he went into the green on which the pagod stood, where two bamboos were raised like poles, in the shape of a gibbet, at the top of which two ropes were fixed with a slip-knot. Underneath was a square pit, where he lighted a fire, and laid some sticks near it. After this he turned himself thrice round the fire, observing, by way of respect, to have the pit always at his right; then prostrating himself several times, he went up, twisted the ropes about his feet, then suspending himself with his head downwards, and his face turned towards the flame, he swung himself up and down like a bell, and increased the fire by throwing wood into it, which was in his reach. After this painful exercise, which lasted half an hour, he came down, went round the pit, and returning into the pagod, seated himself as before. In this manner did this Bramin exercise himself daily, not with the view of obtaining heaven, for that he looked upon as granted, but in order to attain a pure and exalted degree of felicity. However, he was censured by the rest of the Bramins, for violating, as they said, the law, in not having made choice of such a holy place as the Joguis are permitted to spend their whole lives in.

Religious austerities.

Another Bramin had his head thrust through an iron collar, of twenty-four pound weight, made like a rail, four feet in diameter at the top. He had enjoined himself to carry it till such time as he had collected a great sum of money, in order to complete the building of an hospital.

Two others had long heavy chains upon their legs, one end of which came over their shoulders, and the other dragged upon the ground after them.

Another chained himself by the foot to a tree, with a firm resolution of dying in that place.

Another walked in wooden shoes stuck full of nails in the inside: whenever he put them on he used to lie along the ground with his hands clasped.

DIFFERENT SECTS AMONG THE BRAMINS.

The brief sketch of the Hindoos already given will rather have excited than satisfied the curiosity of the reader, so that the following more extended account may not be unwelcome.

The Bramins are divided into several sects, and are six in number,—viz., the Vishnuvas, the Seivias, the Smaertas, the Schaervaeckas, the Pasendas, and the Tschecteas.

The Vishnuvas are so called, because they acknowledge no other god than Vishnu. Some Soudras assume the quality of Daetseri,—*i. e.* servants. The Bramins are also called Daetsja, or Dasa, which also signifies servants, but with this difference, that the Bramins are servants of God, and the Soudras those of the Bramins; who assure them that they are infi-

nitely more agreeable to Vishnu upon that account, and also that those Soudras who die in defending or preserving the Bramins, go after their deaths into Devendre-Locon, a kind of paradise, which will afterwards be mentioned. The Vishnuvas are of two sorts; the one are called Tadvadi-Vishnuvas, or Madva-Vishnuvas. Tadvadi is a word in the Samscortam language, signifying a divine, from Tadva, divinity. Madva is the name of their founder. The other sort of Vishnuvas are called Ramanouja, from Ramanowa-Atsjaria, the founder of that sect. The Tadvadi are distinguished by a red streak, which is made by themselves daily, from the nose to the forehead, and on the temples, and by a little round mark, which they make at the junction of the arm and shoulder-blade, and on the two nipples. They pretend that this is Vishnu's mark; that it defends them from the devil, and Jamma, the judge of hell. They promise Vishnu neither to serve nor acknowledge any other god but himself, and add, that a virtuous life must illustrate this promise, and that otherwise they will be punished for breaking their vows. The chief of the Tadvadi lives at Combecomne, a place known in Palliaccate. He has generally a bamboo cane in his hand, and is obliged either to live single, or, when he marries, to relinquish all his possessions.

The Ramanoujas draw with namou, a kind of chalk, a figure resembling the letter Y, which extends from the nose to the forehead; but they mark themselves indelibly at one time with fire, at the junction of the arm and the shoulder-blade: this, they say, is sufficient, and dispenses them from the necessity of marking their bodies daily. They are a kind of Quietists, and assert that it is sufficient for a man to give himself once to God with a sincerity of heart, and to have made a vow of being his only; and that if they should happen after this to lead a dissolute life, Vishnu would not punish them for it; for it is their opinion he never abandons those whom he has once loved. These Ramanoujas go bareheaded, and with their hair cut very short, except that they leave a tuft upon the crown, which hangs behind in a knot. Their principal chief resides at Cansjevaram, a famous city of the kingdom of Carnata. He has the privilege of wearing a piece of linen cloth wound round his head whenever he speaks to any person. They boast that they are better men than the Tadvadi, because they never interfere with traffic.

The second sect of the Bramins is that of the Seivias, who acknowledge Eswara for the sovereign god, making him superior to Vishnu. Those of the Soudras who join themselves to the Bramins of this sect are called Tangam. The Seivias are known by three or four streaks, which they make upon their heads with cow-dung ashes. Some wear a Lingam about their necks, which is a stone of a certain shape, and others wear it in their hair. Their children of eight or ten years old also wear it; but then it is covered with wax, and is tied about their arms with a small cord. This

Lingam is a public testimony of their being wholly devoted to Eswara; and the Soudras who wear it abstain, like the Bramins, from every thing that has life.

The third sect is called Smaertas, and was founded by Sancra Atsjaria. The Smaertas say that Vishnu and Eswara are one and the same god, and worshipped only under different representations or images; and they do not approve of the disputes which the two preceding sects have among themselves about either of these names. These are not distinguished from one another by any exterior mark, and have few followers among the common people.

The fourth sect is that of the Schaerwaeckas, who are a kind of Epicureans, who do not believe in the immortality of the soul, and treat every thing they hear mentioned concerning a life to come as foolish and ridiculous; with the exception of this particular, they may be said to lead very regular and exemplary lives.

The fifth sect, called the Pasendas, look upon every thing which the first three maintain as fabulous, and agree with the fourth in their notions of the mortality of the soul; but they are far from being as strict in their morals. The members of this sect dare not always own themselves to be of it; for some of them have been torn to pieces, from a hatred of their impious doctrine.

The Tschecteas are the sixth sect. These pretend that Tschecti is the true god, and that Vishnu, Eswara, and Brahma are his creatures, and exist only through him. They refuse to follow the precepts of the Vedam, and reject every thing that cannot be demonstrated by the testimony of the senses. The last three sects are looked upon as heretics, and are too odious to gain over many followers.

THE VANAPRASTAS, THE SAN-JASIIS AND THE AVADOUTAS.

The Bramins have also their anchorets, who distinguish themselves from the rest of mankind by a peculiar way of life, to which they ascribe a certain degree of perfection. Those of the first tribe are called Jaguis; those of the caste of the Soudras are named Joquis. There are three kinds of Jaguis, viz. the Vanaprastas, the San-jasiis, and the Avadoutas.

The Vanaprastas live retired in the woods, together with their wives and children, and feed only on such herbs and fruits as they can get without labour. A great many scruple to pluck up even the least root, imagining they should commit a sin, were they thus to dislodge the soul of a plant from the body in which it resides. This is looked upon as a very holy way of life.

The San-jasiis affect a greater abstinence, and abstain from marriage, betel, and all pleasures in general. They are allowed to make but one meal, and to live on alms; and instead of a copper cup, which others

generally carry about them, are permitted to use earthen-ware only. Their clothes are dyed with red earth, and they have a long bamboo cane in their hands. They are forbidden to touch either gold or silver, much less to carry any about them: they are not permitted to have any fixed habitation, nor suffered to lie two nights together in the same place, once a year excepted, when they are allowed to continue two months together in the same place. They then make choice of such a spot as is thought to be holy, and there they are suffered to spend not only two months, but all their lifetime, if they think proper. They are bound to be always ready to oppose six enemies,—viz. first, Cama, lust; second, Croota, anger; third, Lopa, avarice; fourth, Madda, pride; fifth, the love of the things of this world; sixth, Matsara, a thirst for revenge. Those only of the tribe of the Bramins, who lead this kind of life, are called San-jasiis, for if they be Sattreas, or Veinsjas, they are called Perma-Ampha; and if Soudras, they are then called Joguis: the latter indulge themselves in greater liberties than the true San-jasiis.

The Avadoutas leave their wives and children and abandon even what the San-jasiis keep, such as an earthen porringer, a bamboo cane, clothes, &c. Their whole property in the world consists only in a little piece of linen cloth, but some of them are even destitute of that slight covering, and go stark naked. They rub their bodies with ashes; and whenever they are hungry, they go at once into any house, where, without so much as speaking one word, they only hold out their hands, and immediately eat whatever is given them. Some of these will not even give themselves the trouble to ask for alms in this manner, but lay themselves down on the bank of some river, where the country people, who look upon these rivers as holy, never fail to bring them milk and fruits in abundance; so that these lazy devotees are not so miserable as some people may imagine.

OF THE VEDAM, AND THE PRIVILEGES WHICH IT ALLOWS THE BRAMINS.

The Vedam is the book of the law among these people, and contains all they are to believe or practise. It is written in the Sanscrit tongue, which is understood by those of the Bramins who never traffic. It was divided into four parts,—viz., first, the Rago-Vedam, which treats of the first cause, of the first matter, of the angels, of the soul, of rewards and punishments, of the generation and corruption of creatures, of sin, and the manner in which it may be remitted, &c.; secondly, Tssoure-Vedam, which treats of the powers that preside over and govern all things; thirdly, Sama-Vedam, containing a system of morality to prompt men to the practice of virtue, to shun vice, and hate the wicked; and fourthly, Addaravana-Vedam, which treated of their religious ceremonies, temples, sacrifices, and feasts. The last part has been lost for many years; and it is to this circumstance that the Bramins impute the diminution of their honours, and the power

they formerly enjoyed. The Vedam is with the Bramins of indisputable authority, being obliged to submit to its decisions whenever it is appealed to; however, as they used to dispute frequently on the manner of interpreting it, the sense of it has been fixed by the Jastras, or Declarations.

This book allows the Bramins five privileges. The first is, to celebrate the Jagam, which is a feast accompanied with a sacrifice. They strangle their victims, whether it be that they are forbidden to shed the blood of any animal, or in order to have it more entire. They afterwards cut it up, then burn it, at the same time repeating certain prayers adapted to the solemnity; but they reserve the heart, which is divided among those Bramins who assist at the feast, who are not allowed to eat flesh on any other occasion. A number of Bramins shun this solemnity, merely from the horror with which they are seized at the thoughts of eating the victim.

The celebration of the Jagam is very expensive; for the person at whose expense it is made, is obliged to maintain all the Bramins who assist at it, even if they should amount to a thousand; and they sometimes continue at his house ten, twenty, and even thirty days. He was formerly obliged to give them whatever they took it into their heads to ask of him, but now the act of treating them absolves him from all other expenses. They perform this sacrifice merely that they may deserve to go to Devendre-Locon, which is the mansion of the blessed, where Devendre will preside over them. Those Bramins who hope to go into heaven itself, take care never to celebrate the Jagam.

The second privilege of the Bramins, is their being allowed to instruct the Sattreas in the manner of celebrating this feast, from which the Veinsjas, as well as the Soudras, are excluded.

The third privilege is the permission of reading the Vedam.

The fourth is a liberty of teaching it to other Bramins and the Settreas, who, because they have learned it of the Bramins, are therefore allowed to read it, but not to teach it to others. The Veinsjas dare not read it, nor repeat any part of it, nor even hear any of it repeated; but the same prohibition does not exist in regard to the Jastra. As for the Soudras, they are not allowed so much as to speak of the Vedam, nor even to learn the Jastra.

The fifth privilege is, the liberty allowed them of begging. The other tribes are suffered to give alms, but they are not permitted to receive any; and indeed there is not any thing that the Bramins recommend so much in their writings as alms-giving and charity, provided it be exercised towards themselves; but they never fail to hint, that they are no ways meritorious when bestowed on any other persons. As for themselves, they only extend their charity to some few Bramins; and all the answer which they would give to a Soudra, who should tell them of their great necessity, would be

Po, po, *i. e.*, Go on, go on. They receive the most alms from the devotees on those solemn days which are called Samcramanan, and at the burials of those who leave some property behind them. Some of them are so infatuated with the merit of this charity, that the alms they bestow on the Bramins and Joguis brings them to utter ruin, and indeed their doors are continually crowded with them.

THE EMPLOYMENTS AND MAINTENANCE OF THE BRAMINS.

The Bramins are the instructors of the people, whom they are obliged to educate in reading, writing, and accounts, and to instruct their disciples in all things relating to religion. If they be in good circumstances, they are not allowed to take any recompense; but if poor, they have the liberty of receiving from their disciples whatever may be necessary for their subsisting in a decent manner. Their kings are obliged to provide for them, to enable them to teach gratis; but the number of Bramins is so great that it is impossible to provide for them all. It is asserted that they possess a third part of the revenues of the country, notwithstanding which, a great number of them are reduced to the necessity of begging; others traffic, or practise physic. They are forbidden to follow any mechanical trades, under which husbandry, painting, &c., are ranked. They cannot perform certain offices without derogating from their quality, such as washing the feet, folding betel, &c., for any person whatever, not even for the king himself; and a Bramin who should demean himself in this manner, would be degraded and expelled the society of the remainder. But they may be secretaries, ambassadors, and counsellors, and these employments are generally exercised by them only.

To those Bramins whom the king maintains he gives villages, but not in the character of pastors, or teachers, as our rectors, but as proprietors and possessors. It has sometimes happened, as under the reign of Rama Raja, whose memory is still cursed on that account, that the kings have claimed those possessions, or commanded the Bramins to give them a moiety of the revenue of those villages; but other kings, either moved with compassion, or tired out with their complaints, have dispensed with this division of their revenues. But the Bramins, fearing that they might at some future time be dispossessed of the villages, in order to assist the exigencies of the state, upon pretence that they have enjoyed them long enough, ask leave to allow certain persons who are extremely poor to hold a share in their villages, which they have no sooner obtained, than they make a private engagement with some of their relations. This permission is engraved on copper, and all those villages which are divided in this manner, are not liable to be re-demanded; for the kings who succeed the donor would be afraid that the complaints of the poor would make them obnoxious to Vishnu, or Eswara

MARRIAGES OF THE BRAMINS.

Those Bramins who have sons, endeavour to marry them early; the rich are more expeditious in this matter than the poor, but those of the three first castes never marry them till such time as they have received the Dsandhem.

When a Bramin goes to demand a young woman in marriage for his son, he pays the highest regard to presages. If he meets a sinister sign in his way, he then postpones the affair to some other day; in case he has a bad sign a second time, he again puts it off; but if the same happens a third time, he then lays aside all thoughts of the match, from a firm persuasion that it would be unhappy. To hear a serpent named the first day on which a Bramin is going upon such an affair is a bad sign, but seeing one is enough to make him lay it wholly aside. The Veinsjas have a particular custom among them, and that is, the melting down a half-pagod, or half-ducat of gold; in case the gold, after it is thus melted down, appears with a shining hue, it is then a propitious sign; but in case it be dull, they change their resolution; the Bramins, however, laugh at this kind of divination.

The man whose daughter is sought for in marriage, desires to see the youth who is to be his future son-in-law, when he makes the necessary inquiries into his circumstances. In case he finds matters to his satisfaction, he then allows him to visit her in the presence of her parents; and if the young couple be then pleased with each other, and the parents give their consent, they are immediately married. The consent of the Soudras must be purchased, and they oblige the lover, before they allow him to marry their daughter, to give them a certain sum of money over and above the bargain, or, in other words, a luck-penny; and this they call a gift, for they would be ashamed to have it thought that they sold their daughters.

When the parties are agreed, they make choice of a fortunate day; for these people have a calendar, in which the lucky and unlucky days are set down. Then the relations on both sides meet, and perform a ceremony which answers to our betrothings. The bride's father presents betel to the bridegroom's relations, and declares to the company that he has given his daughter to N—, a member of the family of the persons present. This being done, the bridegroom's relations give betel to those of the bride, when they make the same declaration, and take the company for witnesses; and when this is performed, the couple are married, provided it be at a proper time; for they are not allowed to marry in all seasons of the year. There are certain months appointed for that purpose, and these are February, May, June, October, and the beginning of November; as also certain stated hours in those months, all which they observe very carefully.

When the time for consummating the marriage is come, they light the

fire Homam with the wood of ravisitou. The Bramin blesses the former, which being done, the bridegroom takes three handfuls of rice, and throws it on the bride's head, who does the same to him. Afterwards the bride's father clothes her in a dress according to his condition, and washes the bridegroom's feet, the bride's mother observing to pour out the water. This being done, the father puts his daughter's hand in his own, puts water into it, some pieces of money, and giving it to the bridegroom, says, at the same time, "I have no longer any thing to do with you, and I give you up to the power of another." The tali, which is a ribbon with a golden head hanging to it, is held ready, and being shown to the company, some prayers and blessings are pronounced, after which the bridegroom takes it, and hangs it about the bride's neck. It is by this knot that he particularly secures the possession of her; for before he had tied the tali on, the remainder of the ceremonies might have been made to no purpose, for it has sometimes happened, that when the bridegroom was going to fix it on, the bride's father has discovered that he is not satisfied with the bridegroom's gift, when an additional offering has carried off the bride with her father's consent. But when once the tali is put on, the marriage is indissoluble; and whenever the husband dies, the tali is burnt along with him, to show that the marriage bands are broken. Besides these particular ceremonies, the people have notice of the wedding by a pandal, which is raised some days previous to it before the bride's door. The whole concludes with an entertainment, which the bride's father gives to the common friends; and during this festivity, which continues five days, alms are given to the poor, and the fire Homam is kept in. The seventh day the new-married couple set out for the bridegroom's house, whither they frequently go by torch-light. The bride and the bridegroom are carried in a sedan, pass through the chief streets of the city, and are accompanied by their friends, who are either on horseback or mounted on elephants. In case the bride be not of an age fit for consummating the marriage, her relations do not leave her above three or four days in her husband's house, after which she is brought back to that of her father; but if she be arrived at puberty, she stays with her husband.

OF THE LUCKY OR UNLUCKY DAYS, AND OF THE PANJAMGAM.

The Bramins are superstitiously of opinion, that there are certain days on which it would be impossible for them to succeed in any affair whatever. But this fatal prejudice often makes them neglect the most favourable opportunities, when they happen to fall out on such a day as is marked an unlucky one in the panjamgam, *i. e.* in an almanac, in which both the lucky and unlucky days are set down. This panjamgam, which they look upon as infallible, is of two kinds; the one was made by Brahaspeti, doctor of the Devetas, or good angels, wherein he has set down

the lucky and unlucky days, and even those which are but half-lucky, or so during a few hours only. A new one is annually made on this model, which serves for a guide to the country people. The other panjamgam, they say, was composed by Succra, doctor of the Ratsjastas, or devils. This is so very particular as to take notice of every hour in the natural day, which this people divide into sixty hours.

It is evident that they must often let opportunities slip, if, to the great number of days and hours during which they are diverted from attempting any affair, we should add their great credulity with regard to signs and presages. It is a good sign when they see the bird Garrouda, or what is called Pala, flying before them, and cross-ways, from right to left. Other birds are, on the contrary, of good augury, if they fly from left to right. If a magpie, of which there are great numbers in that country, happens to touch any person in its flight, they immediately conclude that such person, or one of his relations, will die in six weeks. If any one happen to sneeze while a person is going out of the house, he turns back again immediately.

DAILY EXERCISES OF THE BRAMINS.

The Bramins are obliged to observe certain ceremonies, which it is impossible for them to dispense with without violating the law. They are obliged to wake two hours, or one at least, before the dawn, and begin by repeating the several names of God. In case they have no business that obliges them to rise so soon, they then may lie half an hour longer in bed, and repeat the name of God to themselves. On rising, they wash their hands, their face and feet, and seat themselves either on a board or a carpet, but never on the bare earth, nor on their beds, with their faces turned towards the north or east, but never to the south nor west. The reason of their turning towards the east, is because the sun rises in that quarter of the heavens; and towards the north, because those places which they look upon as most holy are on that side. They afterwards begin to sing the story of Gasjendre Mootsjam; but in case the sun be not yet risen, they sing some hymn. This being done they rise, wash their mouths and their teeth; or if there be any sacred river near their houses, or some Tan, *i. e.* pool of water, they then go and wash at home, and put themselves in it; but in case there be none, they bathe at home, and put on clean clothes.

The Bramins call such clothes clean as have not been put on since they have been washed, or have been wetted since they were worn: they are looked upon as clean so long as they have not been worn nor touched by any person. But as silks are spoiled by wetting, they have found out a remedy in this case, by declaring that silk clothes are naturally pure. However, if any one were to eat with a silk gown on, it would immediately

become unclean; and for this reason they throw it off before they sit down to table.

Being dressed, they sit down again in the same place, and take some well-water just drawn; for if it were a day old, it would be too stale; in this they dip that thing with which they mark their faces, pour water into their hands thrice, and throw it as many times into their mouths, observing not to touch it with their hands. This being done, they repeat the twenty-four names of God, which they call making Japon, by touching so many parts of the body.

At sunrise they pour water thrice into the hollow of their hands, and throw it on the ground, repeating a short prayer at the same time. This ceremony, which is performed for the sun's sake, is founded on the chimera that the sun rises between certain mountains, and is obliged to pass through a narrow passage, which is infested by certain genii or spirits, who endeavour to check his progress. Some Bramins one day threw up water into the sun, which made such a noise, that it frightened away those devils, and put them to flight. We are very sensible, say the modern Bramins, that what we now do is of no manner of advantage to the sun; however, we thereby give him a testimony of the good-will we bear him, in imitation of those who really succoured him.

They afterwards begin again to throw water thrice into their mouths, as they pay their adorations to the sun, and to the beings who preside over the worlds situated under the heavens. If they be of the sect of the Vishnuvas, they take a kind of chaplet, the beads of which are made of a very fragrant wood called Toleja; but the beads of those of the caste of the Seivias are made of coral or crystal. Some put this chaplet about their necks; others hold it in their hands, but hidden under their coats, or in a pocket made for that purpose. At the end of every prayer they let drop a bead. Those who have not much time to spare say only twenty-eight prayers; those who have more leisure, repeat one hundred and twenty-eight; but those devotees who have nothing to do, repeat a thousand.

These prayers being ended, they worship Salagrammas, and wash it with clean water. This is an idol made of a particular stone, having a hole in it, in which they say are the coats of arms of God. Tiertum is the name of the water in which they wash it, which is kept for another religious use, as will be seen in the sequel. The idol Salagramma being thus washed, is dressed in a clean suit, or wrapped up in linen, and anointed with a perfume composed of sandal, odoriferous flowers, and leaves of toleja. The same ceremony is performed before another little idol of copper, on each side of which they light up one or more wax tapers, according to their circumstances or devotion. They present the victuals just dressed, or else fruits or milk. They scatter flowers over it, turn thrice, and some-

times more, round it; and at every turn they fall prostrate on the ground, with their hands clasped and their arms stretched out. They afterwards set the idol on the ground, take the tiertum, or water with which they had washed Salagramma, throw it once on their heads and thrice in their mouths, with a few leaves of toleja, and anoint their foreheads with some angaram, which is a preparation of the gum called benjamin. It is said that the angaram has the virtue of fortifying the mind against sin, but then it must have been offered to the idol; as also the toleja, which they put into their ears, to prevent the impurity they might otherwise contract by touching a dead carcass or a Soudra. The virtue of the tiertum is so great as to purify them from all the sins they may have committed from their infancy. After having presented the whole company with tiertum, they burn a little incense, and then have the liberty to go and breakfast with those Bramins who assisted at the ceremony. They pray before and after meals, wash their hands, throw water thrice into their mouths, make japon, and take tiertum again; and after this ceremony, they are altogether as pure as they were before. They repeat this ceremony as often as they imagine they have been polluted.

If they do not breakfast nor eat before noon, the ablution at daybreak is not sufficient; they therefore repeat it, and return to their idol, before which they strew flowers, or, for want of these, some toleja, and present it with whatever they are to eat; for the Bramins dare not take any sustenance before it has been offered to it. A little before sunset they wash themselves again, mark themselves, perform japon, and give water to the sun. If they be Grahastas—*i. e.*, married—they sup. It has been already observed, that the Bramasariis and the Sansjasii make but one meal a day. Lastly, they say a prayer, and after that go to rest.

In the morning, at noon, and in the evening, after they have performed the ceremony of the twenty-four names of God, they read the Poranes, or ancient chronicles; and this book is held in such great veneration among these people, that they carefully observe to wash their ears, in order that being pure, they thereby may be more worthy to hear so holy a work read.

Nevertheless, this exercise is not so punctually observed, but that a great many Bramins dispense with several circumstances in it. However, they are indisputably obliged to perform the tiertum and the japon; and if a single person in a house performs every thing according to the foregoing injunctions, it suffices for the whole family. Indeed, very few execute punctually all the things prescribed by the law, except those who are employed in the public worship of the idols.

CUSTOMS OBSERVED DURING THE SICKNESS, OR AT THE DEATH OF THE BRAMINS, AND OF THEIR BURIAL.

When a Bramin falls sick, though the vessels of the body be ever so much overcharged with blood, they yet always prefer abstinence to bleeding; but then they frequently make him fast so long, that he quite loses the habit of eating; by which means he is unable to swallow, when they afterwards think proper to give him sustenance.

When the symptoms of death appear, a Bramin is sent for to pray with the sick person, and alms are given to the poor. In the mean time, the sick person is repeating continually the name of God; and when he is no longer able to do it, his friends ring it incessantly in his ears.

The Vedam declares, that as God has promised to assist those who think on his name, and repeat it, he is obliged to succour them in this extreme; but in case their speech fails them, and their friends do this office for them, it is the same thing as if they themselves had performed it. If the sick person be married, and his senses are not yet gone, he asks his wife whether she will be burned, or buried with him. If she answers in the affirmative, she is obliged to adhere to her promise, and it then becomes her duty, because of the oath by which she bound herself at her marriage, in presence of the Bramin and the fire Homam. She then took an oath that her soul should not be separated from that of her husband, and she could not, without being guilty of a great sin, violate an oath which the presence of the Bramin and the fire had made sacred. In case she has any children, and loves them better than she did her deceased husband, then she is at liberty either to live with them or die with him. If she dreads the fire, she must not be forced to throw herself into it; but the general opinion is, that no virtuous woman will refuse to make herself a sacrifice on this occasion; for, according to the Vedam, the duty of a wife consists in the three following particulars:—The first is, a blind and implicit compliance in all the desires and wishes of her husband.

The second duty of a virtuous wife is to observe a great modesty and simplicity in her dress, and not to lead a dissolute life when her husband is out of town.

The third is to die when her husband leaves the world. However, some women, before they marry, put in this clause, viz. that they shall not be burned with him, and oblige their husbands to ratify it. The Bramins leave a woman at her liberty to answer either "Yes" or "No," when her husband asks her in his expiring moments, whether she be willing to follow him to death. They themselves confess that the forcing a woman to it, either by violence or threats, is a crime that merits hell. But the Settreas, who are the nobles, constrain their wives to submit to this cruel custom, thinking that their surviving them would cast a stain on their honour;

and once, at tne death of a Settrea, threescore women threw themselves on his funeral pile, and were there consumed.

They believe that when the sick person is at the point of death, two Jamma-doutas, or judges of hell, always appear to him, whose hideous figure terrifies him; but then a Vishnu-douta is present at the same time. In case the dying man has led a virtuous life, the latter carries away his soul in a magnificent flying chariot; but if he has been a wicked wretch, one of the Jamma-doutas carries him to Jamma-locon, or the place where Jamma presides. This judge orders his registrar to acquaint him with the particulars of the life of the deceased, pursuant to the information he had received from Vishnu; when these being read, he sends him back into the world, where he skips up and down like a hobgoblin for ten days together, till such time as his doom is pronounced. It is for this reason that the Bramins, after the death of a relation, feed a magpie for ten days, from a notion they entertain, that his soul may possibly be among those birds.

As soon as the sick man is dead, his beard is shaved, he is washed, is clothed in a clean suit, and his mouth is rubbed with lime and pounded betel, and the women also rub it with raw rice. When he is carried from his house to some place adjacent to the city, he is attended by his friends, who wash their hands, and put a little rice on his mouth. They wash their hands a second time, and begin a Beteani round the pile on which the body lies. This Beteani is a kind of procession which a Perrea makes, who is followed by certain persons that beat on a little drum, when they go thrice round the corpse. This being done, one of the company preaches to the rest, in Death's name, and observes that his empire equally extends over all things—over the young and old, rich and poor; that those who lead a life of virtue shall be happy after death, but that those who tread the paths of vice must expect nothing but torment.

All the Bramins are not burned after their deaths; for some of them are buried. The Vishnus and Smartas are always burned, from an opinion which prevails among them, that though they have served Vishnu ever so faithfully, they yet contract certain impurities, which are thoroughly purged by fire. On the contrary, the Seivias and Sensjasiis maintain, that their sins will not be imputed to them, though they have not exactly filled up all the duties of life; consequently, that they have no occasion for this purification, and therefore may be quietly laid in the ground. The former have an eye chiefly to God's justice; the latter rely more on his mercy.

OF WOMEN WHO ARE BURNT OR BURIED WITH THEIR HUSBANDS.

When a woman has promised to follow her husband either to the funeral pile or the grave, he is no sooner dead than preparation is immediately

made for the interment of both; nor can she retract nor suspend the performance of her promise. She must be consumed on the same day, and in the same fire in which her husband's body is burnt. The Bramins and Veinsjas are extremely rigorous on this article; but the Settreas allow their wives to burn themselves at different times, and in different places, when their husbands either died in a foreign country, or many years before.

Notice being given of the husband's death, the woman is seated in a chair before the door, splendidly dressed after the manner of the country. Then the instruments begin to strike up; the drums beat; upon which betel is given her to chew, and she is entertained by conversation, for fear lest, by thinking too intensely on her impending fate, she should repent of her choice. The Settreas and the Soudras mix something with the betel, which has the property of benumbing all the senses, and locking up all the faculties of the soul; but the Bramins never do this, because they would have this sacrifice a voluntary one.

At her leaving the house she bids her friends farewell, having a citron or lemon in one hand, and a looking-glass in the other, and all the time repeating the name of God incessantly; some use the word Naraina, others Ramma, or some other name. If she be of the caste of the Bramins, or of the Veinsjas, she then, instead of a lemon and a looking-glass, holds some of those red flowers in her hand which are strewed in the temple and before the idols, and it is necessary that these flowers should have been presented to it. An idol is also hung about her neck.

The woman, being thus equipped walks on foot to the place where the corpse of her husband was burnt; and if she be of the caste of the Settreas, or that of the Soudras, she is accompanied by her relations, who employ a great many exhortations, and cheer up her spirits; but if she be the wife of a Bramin, she is drawn on a kind of sledge. Not far from the funeral pile is a pond, where she goes and washes herself. They take off her jewels and other ornaments, when a Bramin prays by her, and alms are distributed among the Bramins. On coming out of the water, she wraps herself up in a yellow shroud, and draws near to the pile. It is raised in a pretty deep hole, the earth of which being all thrown on one side, forms by that means an eminence, on which she ascends. The wood with which the corpse of her husband had been consumed, is half burnt, and casts a dreadful blaze; but to prevent this sight from terrifying her, they place a mat between her and the fire, so that she does not see it. It is on this eminence that she takes the last farewell of her relations, who all exhort her to behave with great bravery on this occasion. She then takes some kitchen utensils, such as a pilang, or a pestle to pound rice, a soup, or little fan to winnow it after it be pounded, and tosses them into the fire over the mat. She afterwards takes a pot full of oil, part of which she

pours on her head, repeating incessantly the name of God; when at last, the mat being taken away, she throws herself into the fire with the pot of oil. She then is immediately covered with wood five or six feet deep, while others pour oil and butter on the fire to make it blaze the more. Sometimes, when the female slaves find their mistress is greatly afflicted at the loss of her husband, they promise her, in case she be resolved not to survive him, to burn themselves along with her, and are always as good as their words. There is less ceremony used upon their account; they dance near the funeral pile, and throw themselves into it, one after another.

The burning of the women of the first caste is accompanied with still more barbarous circumstances. These ascend the funeral pile, and lay themselves down by the corpse of their husbands, as if they were going to sleep with them. Being thus placed, the funeral pile is raised over them, when the fire is set to that part of it that is nearest their heads, on which oil and other unctuous substances have been poured, in order to make the fire sooner catch the funeral pile, the wood of which is of a coarser or more precious kind, according to the condition and circumstances of the deceased. Some of them use a wood called aquila-brava, a sort of aloe, which grows in the island of Ceylon, and on the coasts of Coromandel; and others employ sandal-wood on these occasions.

At Surat, over the funeral pile a small hut is raised, made of thick millet-straw, entwined with small wood; the woman goes into this hut, sits down on the funeral pile, takes her husband's head into her lap, and puts fire to it with a torch, which she holds in her hand; while a great number of Bramins, with pokers in their hands, stir up the fire, which they also light on the outward part, and even push the woman forward, in case the dread of the fire should make her attempt to leap out of it; but this does not any way correspond with the liberty which they pretend to indulge the women in on this occasion.

The same preparations are made, whether the woman is to be burned or buried; but the circumstances of the burial are different. When she is come to the grave where the corpse of her husband lies, she goes down into it, and seats herself on a bench made of earth, which is made under a kind of vault dug in the earth. Having seated herself, she takes the corpse in her arms, throws incense into a fire that is just by her, and perfumes her body. This being done, they begin to fill the grave gently, and the woman draws the earth to her, and disposes it about her with her hands. When she is up to the neck in it, two of those who fill up the grave take a carpet and hold it before the grave, to prevent her seeing what they are going to do. After this they give her poison in a shell, which, as soon as she has swallowed, they twist her neck round so very dexterously, that it is impossible for any of the spectators to perceive it, unless they happen to stand very near her. Both these infernal tragedies are exhibited to the

sound of instruments, the noise of drums, and the shouts of all the people present, which drown the cries of the unhappy victims; some of them devote themselves to death with inexpressible resolution.

Any woman who should refuse to die with her husband, would be looked upon as a most infamous wretch. Their hair is cut off; they are not allowed to touch any betel, to wear precious stones, or marry again, but are exposed to insults of every kind; for which reason, those among them who are gifted with heroic sentiments, prefer death to so wretched a life. As they are incapacitated from enjoying the most inconsiderable trifle, and are not allowed to have the least honours paid them, they do not inherit the smallest portion of their husband's estate, but lie at the mercy of their eldest son, who succeeds to it, and has an absolute empire over them. If such a woman has only daughters, the inheritance devolves on her husband's brother, who is obliged only barely to maintain her and her daughters; but they never fail to reproach her with it so long as she lives; and are often reproaching her with not loving her husband, since she had not the courage to die with him. To this may be added their artful insinuations, in assuring them that if they either burn or bury themselves with their husbands, they will save their souls from hell, and that all those who thus submit to death out of pure love and affection feel none of those torments which the fire causes on other occasions. These things considered, we may easily account for their devoting themselves to death in this manner

OF MOURNING AND THE PRAYERS FOR THE DEAD.

The Bramins have various methods of expressing their sorrow for the death of their relations. At the death of one older than themselves, they shave their beards, and cut off their whiskers, abstain from betel ten days, and eat but one meal a day during that term, which is precisely the time that his soul may possibly be condemned to skip up and down the world. But in case the deceased were younger, they do not impose on themselves this penance; as their wives are always younger, they are consequently never obliged to mourn in this manner for them, much less for their children. The Soudras do not make this distinction, for they mourn for the young as well as the old, and not only shave their beards, but also their heads, leaving only a tuft on the crown of it, and wrap the rest with a punger instead of a piece of linen, which they commonly use for that purpose, and likewise abstain from betel for three or four days. When a Soudra loses a child, he neither has his beard nor head shaved, but deprives himself of betel for the first three days, and puts a punger about his head.

When any person in a house dies, all the bearded slaves shave themselves; and if the deceased were a ploughman, of the family of the Vettalas,

or of that of the Ambrias, which are the two principal among the Soudras, twelve sorts of persons are to pay him the last duties,—viz., 1. The Bramins, who serve the pagods. 2. The Beteanis, or Perreas, who beat the drum. 3. The Pannejevas, who play on long horn flutes 4. The goldsmiths. 5. The carpenters. 6. The locksmiths. 7. The Vasseris. 8. The barbers. 9. The Poumaliandes, who scatter flowers round the dead. 10. The Canapules, who are writers or secretaries. 11. The Salevadis. 12. The Kaicules, or courtesans. The Bramins, the Canapules, and Poumaliandes, do not at this time practise this custom. A certain tax or duty is paid to all those who come on this occasion, and a Vasseri gives to each person present a punger, which they fix on their heads, so as to let it hang half an ell down their backs. They prostrate themselves in the place where the alms called Nili, or rice that has not been winnowed, are bestowed.

The fire of the pile being out, they gather up the remnants of the bones which are not consumed, and throw them into the Ganges; for the waters of that river being reputed very holy, are therefore of great comfort to the soul of the deceased. They also think to procure him a superlative degree of felicity, by building, pursuant to his last will, Tampandals, or huts, in the highways, in which all these passengers who are thirsty have cold and warm water given them, or Canje,—*i. e.* water in which rice has been boiled, and sometimes a few beans.

They often build pagods over the graves of the dead; but as they are considered impure, no religious act is therefore ever performed in them. Some figures are indeed to be met with; but these are not the object of any religious worship, and are no more than merely the images of those persons who were either burned or buried in that place. If they pay them any honours, such as the presenting them victuals, or incensing them, it is only with this view,—to engage the soul of the deceased, in case it be a Ratsjasja, or devil, not to do them any harm, nor frighten them in any manner. They also dig wells and tanks for the service of the public, and imagine that the benefit which will thereby accrue to every individual will be of advantage to the departed soul.

OF THE IDOLS AND THEIR WORSHIP.

Divine worship among the Bramins does not, as with the Christians, consist in the assemblage of people who meet regularly to pray, hear sermons, and sing the praises of God. There are certain nights on which the images of Vishnu, and others on which that of Eswara, are carried in procession through the city. This ceremony is performed monthly in honour of Eswara, on the day of Amavali, or the first day on which the moon does not appear; and the ninth after the new moon, viz. the day of Jeccadesi, in honour of Vishnu. The following is the manner of this procession:—

The image of this god is set on a prancing horse, carved in wood, standing only on his hind legs, which are fixed on the board on which he is carried. The men who carry this machine upon their shoulders do not walk straight forward, but wheel up and down, in imitation of the pacing of a manege horse. Torches are carried before the idol, who has a sombreiro or umbrella over its head: at the side of the horse is a man who fans his idol, and drives away the flies. When they have gone their rounds, they place it again in the pagod, when a number of young prostitutes, consecrated to the latter, dance in honour of the god; they likewise sing hymns, and play on instruments made of horn, the drums beating at the same time.

Though the Bramins think the bare touch of a Soudra would pollute their pagods and images, they yet do not look on public prostitutes as unworthy of dancing before the objects of their religious worship; nor do they suppose they are excluded the felicities of the next life, especially if they keep constant to the man to whom they first made a sacrifice of their chastity.

The worship of images consists in honouring them, and in dressing them up in those ornaments which, according to tradition, are most agreeable to them. As for instance, Vishnu delights in having his statues decked with flowers, rich clothes, and precious stones; and the Vishnuvas never fail to indulge him in his desires. Eswara has a different taste, and delights in having his statues washed with essences; and his worshippers are very careful to sprinkle them with water in which pounded sandal has been steeped, or with other odoriferous waters. They testify the veneration they have for those idols, by lighting up lamps before them, and those of their wives, and by presenting victuals to them twice a day. He who carries the dish, having a little bell in his hand, is preceded by one who plays on the flute, and a drummer. After the rice has stood an hour before the idol, the above-mentioned person comes and takes it back, then this mess is considered as a gift which is bestowed by the god on those who eat it.

OF GOOD WORKS AND RELIGIOUS AUSTERITIES.

The Bramins think that rewards and punishments are not distributed in this life; as man, in their opinion, has a variety of births, they believe that divine justice is exercised only in the life to come. Thus every man who suffers expiates the sins he had committed in the preceding life, and before he assumes the body which is punished. As very few have so good an opinion of their purity as to imagine it will absolutely entitle them to a place either in Veicontam or in Surgam, most of them rely entirely on the merits of certain exercises, which convey a forgiveness of sins along with them. Besides those austerities which are expressly enjoined by the Vedam, there are others which are exercised out of pure whim by certain

devotees, who aspire at a greater perfection than other people. Mr. Rogers saw an instance of this mortification in the little pagod of Parvati, near that of Eswara, which, according to the account he has given of it, exceeds all the austerities that were ever practised by any religious order.

This Bramin abstained from whatever is usually eaten, and fed only on a little sweet milk, and a little fruit. He continued sitting all the day long without once stirring from his place, and never laid down to sleep, but keeping himself in a very uneasy posture, endeavoured to refrain from sleep as long as possible, repeating incessantly the thousand names of Eswara. He had the idol representing that deity, which he adorned with flowers, lighted up a lamp before it, and incensed it. He had no sooner finished this exercise, but rising up, he placed his head in the place where his heels should be, and in this posture repeated several pretty long prayers; which being done, he went and sat down in the same place where he had stood before, and began again the same exercise.

THE PILGRIMAGES OF THE BRAMINS.

According to the Bramins, the condition of a man who dies in sin is not altogether desperate; and they imagine themselves in possession of certain resources, by which they procure the remission of a person's sins as effectually as if he himself performed what they do for him. The Ganges is to these people an inexhaustible fund of holiness. Whenever they meet with any human bones, they gather them up in a very devout manner, and throw them into this river, and fancy that for every year they continue in it, the soul of the creature to whom they belonged enjoys a thousand years of felicity in the heaven of Devendre. Its waters, however, have not the virtue of cleansing sinners so thoroughly as to procure their immediate admission into heaven; it only secures them from being excluded according to their merits, since after they have resided a certain limited time in the heaven which that river obtains them, they are doomed to return again upon the earth, to be born again, and begin another life. However, they have this advantage when they return again upon the earth, which is, that they are not in a worse condition than in the preceding life, but, on the contrary, are happier; and this last stage, or life, is so meritorious, that the moment the soul leaves the body, it instantly takes its flight to the regions of perfect bliss and felicity.

The pilgrimage to Gaya, a city situated to the south, and thirty leagues from Casi, enjoys a particular privilege, and salvation is there easily obtained for the dead. Here a rock is shown, in which, they say, God left the print of his foot; and for the security of so precious a relic this city is fortified on all sides. The following is the order of this pilgrimage.

The pilgrims go first to Preyaga, where they are allowed to pass a

month. Every morning before sunrise they wash themselves in the Ganges, to cleanse themselves from their sins; the month being expired, they go to Casi, where they again bathe themselves in the river; thence they go to Gaya, where they make a particular kind of dough. They break off some little pieces of it, and every time they put one of them upon the rock, they repeat the names of one of their deceased friends; and in this manner repeat the names of their deceased friends and relations to the seventh generation, and even higher. The Vedam promises that all whose names are repeated in this manner, feel the immediate efficacy of it, and although they were in the hell of Jamma, yet they would be immediately wafted into the mansions of Devendre.

RELIGIOUS CEREMONIES AND CUSTOMS OF THE EAST INDIES IN GENERAL.

THE DEITIES OF THE EAST INDIES.

BRAMA.

Brama is the first person of a kind of Trinity in the heathen theology This first person is not only the grand progenitor of all mankind, but has also created as many worlds as he has considerable parts in his body.

The Bramins, as Kircher tells us, relate, that the first world, which is situated over heaven, was made from Brama's brain; the second from his eyes, the third from his mouth, the fourth from his left ear, the fifth from the palate of his mouth and tongue, the sixth from his heart, the seventh from his belly, the eighth from his privities, the ninth from his left thigh, the tenth from his knees, the eleventh from his heel, the twelfth from the toes of his right foot, the thirteenth from the sole of his left foot, and the fourteenth from the air with which Brama is surrounded. They pretend, that there is some affinity or relation between these fourteen worlds, and the parts of Brama's body; and add, that all those men who are formed in these different worlds, partake of the character and inclinations peculiar to each of them, which they preserve in this world as long as they live. Thus those created in the first world are wise and learned; those of the second, penetrating; those of the third, eloquent; of the fourth, cunning and artful; of the fifth, gluttonous; of the sixth, generous and splendid; of the seventh, niggardly; those of the eighth are addicted to pleasures, particularly those of love; the ninth are laborious; the tenth, country people and rustics; the eleventh consist of the dregs of the people, and are employed in the lowest offices; the twelfth, infamous wretches and vile rascals; the thirteenth are unjust and merciless wretches; the fourteenth are ingenious and dexterous people. On these principles the Bramins ground all the rules of physiognomy, and think, that by looking on a person's face, they can tell the particular world from whence he originally came; after which,

they boldly pronounce the character and inclinations of the person whose face they have thus examined.

Although the theology of the Indians be very much confused, it is nevertheless manifest that they ascribe to Brama the direction of the fate of mankind and the destiny of the world, the disposal of events, and their various revolutions. But this is much more than they ought to ascribe to a god who, though he be a creator, is nevertheless dependent, and a created being; since the Bramins relate that he is the son of Quivelinga, who is no other than Priapus, or nature.

The following is an ingenious fiction of the Bramins, which imparts to us the idea which they entertain of the creation of the world, and which induces us to believe that they look upon matter as the essence of the Deity itself. They tell us, the spider is the first cause and first principle of all things; that the universe was produced by that insect spinning out its own entrails and belly, so that it brought forth first the elements, and secondly the celestial globes; that it governs all things by its wisdom and providence, directs every thing by its conduct; and that things are to continue in this state till the end of ages, which will never happen till this insect shall have withdrawn into its body the several threads or filaments which had issued out of it, when all things will be destroyed, and the world no longer exist, but in the belly of a spider.

Della Valle says, there is a temple dedicated to Brama, in Hagra; its statue stands in the midst of the temple, amongst a great number of idols of white marble. It has several arms, and three faces. This statue has not the least drapery about it, and is represented with a long, sharp, but ill-shaped beard, like all the rest of the figure, which has too prominent a belly in proportion to its height. This defect ought probably to be ascribed to the ignorance of the sculptor, unless we are to consider it as a caprice of the Indians, who, perhaps, with the people of Sumatra, think that the most pot-bellied people are the best shaped. This statue of Brama stands upright; at its feet are two other small statues, representing his children; and on both sides of it two images of women, a little less than Brama, one to the right, and the other to the left, representing his two wives. In another corner of the pagod, to the left of Brama, two nudities are placed representing bearded men, which are almost of the same height. The last figures represent two devotees, who were formerly Brama's disciples.

IXORA.

Ixora, who is the same as Eswara, is not to be confounded with Ixoretta, who, according to Baldæus, is properly the bud of the world. Some idolatrous doctors, according to Baldæus, affirm, that one day the universe dwindled away in so extraordinary a manner, that Ixoretta alone remained, who existed in the shape of a drop of dew; but that Ixoretta in process of

time recovered all his strength; that this bud was at first no larger than a grain of mustard-seed, but afterwards swelled to the size of a pearl, when lastly it became like an egg, in which five elements were contained: the egg was covered with seven coats like those of an onion, whence fire and air issued. From the egg, divided into two unequal portions, the heaven and earth were formed; and the seven coats were divided in the same manner: of the upper part of it seven heavens were formed, and of the lower seven worlds. Nevertheless, a thread or string which cuts the egg diametrically through the centre, united together in some measure all these several parts. Ixoretta placed himself on the top of the string. A mountain was made on the earth, on the top of which there appeared a triangular figure, having a round thing in the middle, which they call Quivelinga. These two figures represent the two sexes. They add, that Ixoretta and Quivelinga are one and the same thing, and their opinion is grounded on the near relation they bear to each other.

The head of Ixora is adorned with long and beautiful hair; his face is white and shining, and a crescent is represented on his head. His three eyes denote the extent of his foresight and penetration. One day Brama being desirous of seeing Ixora's head, took his flight for that purpose towards heaven, but in spite of all his endeavours, he was not suffered to gratify his desires. On the other side, Vishnu, the god of metamorphoses or changes, endeavoured to pierce through to the place where Ixora's feet stood: in order to succeed in this attempt, he transformed himself into a hog, and made a great hole in the ground with his snout; but in vain he endeavoured to push forward, for his snout could never reach the place on which stood the feet of the god. The body of Ixora is so prodigiously bulky, that the serpent Baltegu, which surrounds seven worlds and as many seas, was not long enough to serve him as a bracelet.

Ixora is represented standing on a pedestal, with sixteen arms, each of which grasps something; those of the right side hold fire, silver, a drum, a pair of beads, a rope, a stick, a wheel, and a serpent; those of the left, a heart, a musical instrument, a bell, a china bowl, a chain, a Bramin's head, a trident, and an axe or hatchet. By these sixteen arms, the power and strength of God are represented. He has an elephant's skin over his shoulders, and is likewise clothed with a tiger's skin, the spots of which represent the stars in the firmament. He is surrounded with a great number of serpents, which probably the Indians, as well as the Egyptians, have made the emblem of the revolution of ages. He wears a necklace, to which is suspended a little bell, denoting Ixora's vigilance: this necklace is made of the skin of an animal, called by the Indians Mandega. He has another necklace set off with flowers, and a third, garnished with several heads of Brama; and a fourth, to which are attached the bones of Chatti, Ixora's wife. The theology of the Bramins of Malabar and Coromandel,

relates that this god has two wives, Chatti Grienga, his dearly beloved and inseparable consort, who resides behind him, and conceals herself in his hair: as for Chatti, his other wife, she dies and comes to life annually, in the same manner as Brama; and Ixora, every time she dies, takes her bones and ties them to his fourth necklace. We must not omit, that the body of this deity is smeared over with earth and ashes, to denote generation and destruction.

PUDA, THE PEXAIOS, ETC.

They associate to Ixora certain deities, whom the Malabarians and the remainder of the Indian idolaters call by the name of Puda, Pexaios, and Pés. Puda is represented under the shape of a squat, thick, pot-bellied, beardless man, with three serpents over his head. He has one serpent upon his left arm, in the form of a ring, and two upon his thighs, and a shepherd's crook is seen in his left hand. The Pexaios and Pés are larger, and wrought with greater skill than Puda—all of them bear some relation to the rural gods of the ancient heathens.

QUENAVADY.

Quenavady is seated on a throne behind a curtain, which is drawn back whenever any devotee comes to pay homage to him. This god is the eldest son of Ixora. He is represented with the head, the teeth, and the trunk of an elephant, with a crescent on the crown of his head; he has long hair, large eyes, broad ears, and red spots on the face; but the remainder of the body, which glitters like gold, is of a human shape. He has four arms, and a prodigiously wide and prominent belly; his loins are girded either with a piece of stuff or painted linen, which, tied under his navel, hangs down before on his thighs. He has several gold rings on his feet; in one of his hands he holds a discus, or quoit, in another a long staff, in the third an instrument made in the shape of a porringer, and in the fourth a kind of string. Ixora begot Quenavady in a solitude to which he had banished himself for having cut off one of Brama's heads; and the reason of that created deity resembling an elephant is, because his parents metamorphosed themselves into those creatures when they begot him. This transformation was made in the midst of a wood, and the offspring of their commerce was tainted with the brutish fierceness of wild beasts.

The Indian doctors represent Quenavady as an insatiable deity, who devours every thing that is set before him. They relate that he dwells in the midst of a sea of sugar, in a delicious place, where riches and pleasure flow with uninterrupted abundance, so that the senses may there riot in whatever they can possibly desire. It is here that Quenavady eats, or rather devours, perpetually his victuals. Two women who stand by his side are incessantly throwing sugar down his throat with very large spoons;

and to prevent the uniformity of the viands from creating a loathing in the god, he has placed round him several other dainties, and a prodigious quantity of all sorts of fruit.

It is to this god the Indians offer the first-fruits of their works: authors set his name at the head of their writings; artificers, and tradespeople of all kinds, invoke his name before they engage in any work whatever. The Indians say, that a man must serve Quenavady six-and-thirty years before he can obtain any thing for which he prays; at the end of twelve years he moves his right ear, though almost imperceptibly, which signifies that he requires still twelve years more worship; after which he moves his left ear, to denote they must serve him the remaining twelve years with the utmost strictness.

The fourth of the moon of August is a very unlucky day in the opinion of the Indians of Coromandel and Malabar, because of the curse which Quenavady uttered in his anger against the moon, for laughing at him one day when he happened to fall down. The choleric god protested that whoever should presume to look on the moon that day should fall into great misfortunes, and be cut off from his caste. The idolaters, because of this curse, confine themselves to their houses the fourth of the moon of August; on which day they neither undertake the most inconsiderable affair without doors, nor do they even look into the water, for fear of seeing the reflection of the moon in it. In fine, if they chance to be so unlucky as to be on a journey in this season, they are sure to cover their faces very closely.

VISHNU, VICHNU, OR VISTNUM.

This god, who is son to Quivelinga, is inferior to Ixora; he is often represented under a hideous shape, as black as a negro, and with four arms. This god governs the world, and resides in the sea of sugar; but a very whimsical circumstance is, that he there spends his whole time in sleeping, and yet directs the affairs of the universe; he uses the serpent Anatum for a throne, and its five heads serve as so many cushions, on which the sleeping god reposes himself.

The god Vishnu has on his breast the mark of a kick, which Ricxi, who was originally a genius of India, gave him one day as he was in a deep sleep. Liximi and Siri Pagoda are looked upon as his wives, the latter of whom he met with in a rose which had a thousand leaves.

The Ten Incarnations or Metamorphoses of Vishnu.

Vishnu has already metamorphosed himself nine times in this world, and is to undergo a tenth transformation. These metamorphoses comprehend all the mystery of the Indian theology; he first assumed the shape of a fish,

in order to search for the Vedam at the bottom of the sea, whither it had been carried by an evil genius who had forced it away from the Deutas. Vishnu, at the urgent request of the Deutas, plunged into the sea, killed this evil genius, and returned with the Vedam, which he found in a shell. The figure represents Vishnu coming out of the fish, whose form he had assumed; his two right hands hold the Vedam open, and a ring; his two left a sabre, and a shell in which the Vedam was inclosed: the monster is seen headless at his feet.

Second Incarnation.

The second metamorphosis of Vishnu was into a tortoise. One day the sea being elated with pride, presumed to give an insolent account of its power and riches. Brama, accompanied with certain demons, was ordered to punish this element for its insolence; accordingly, they took up the mountain of Merupa, which is all of massy gold, and placed it in the midst of the sea; they wound the serpent Signag, or Scissia, as the Bramins call it, several times round this mountain; then using this serpent as a cable, they lifted up the mountain, and afterwards let it fall again, till they at last forced this haughty element to restore all the wealth which had made it so proud. The sea was forced to throw up again the following things—viz., silver, a very precious jewel, the tree Parsatig, a vessel in which the water called Sora was contained, Dannewanter, the Indian Esculapius, the moon, the white cow, the Amarith, or water of eternal life, the elephant with seven trunks, the virgin Remba, the seven-headed horse, the bow called Dennock, a shell called Sank, and the poison Sahar. Thus was the sea humbled, all its wealth was distributed in different places, when, the expedition being ended, Brama reascended into heaven.

Third Incarnation.

A powerful genius, Renniaxem by name, took the earth one day and rolled it in his hand like a bowl; but not satisfied with having thus far tried his skill, and imagining himself to be the peaceable possessor of the terrestrial globe, he went and hid himself in Patalam, which is the bottom of the abyss. Vishnu, who was asleep at the instant when he took his flight, awaking on a sudden, was surprised to see the earth was gone; upon which he immediately transformed himself into a hog, pierced as far as Patalam by the help of his snout, armed with two monstrous tusks, attacked the thief, killed him, and then laying the earth on his tusks, returned from the abyss with this important conquest.

Fourth Incarnation.

Brama, in the first age, subdued the giant or devil called by the Indians Hirrenkessep, and kept him in a very tedious and severe confinement. After he had thus suffered for twelve years, the giant implored the mercy

of Brama, who, taking pity on the unhappy wretch, indulged him with most uncommon favours; for he released him out of prison, made him a powerful monarch, and to assure him that he should continue to live, he granted him the following privilege,—viz. that it should be impossible for him to die, unless in the most extraordinary and uncommon manner. Hirrenkessep was hereby secured from the insults of the heaven, the earth, the sun, the moon, thunder, lightning, the day, the night, the wind, storms, and all accidents of that kind. The giant, having recovered his liberty, raised several armies, and made such rapid conquests, that he soon became the terror of the universe. He carried his insolence to such a pitch, that, forgetting who he was, he commanded that himself only should be adored as God. The Bramins opposed this impious worship, and besought Vishnu to deliver them from the tyranny with which they were oppressed. Vishnu assured them that the wife of this tyrant should bring forth a child, who should free them from his usurpation. Vishnu's promise was fulfilled: the giant became the father of a son, whom he would have brought up in the worship of himself only; but the babe, so far from owning him to be God, made a solemn confession of his faith, by which he acknowledged Vishnu as creator of the fourteen worlds, and father of truth, &c. The tyrant, highly incensed, treated this little martyr to the Bramin's faith very inhumanly, and was going to knock him down with his staff, when the child escaped the blow, by hiding himself behind a pillar, which received the stroke, and immediately split in two, when lo! a dreadful monster issued out of it. Vishnu had assumed that shape purposely to chastise the insolence of this tyrant. The metamorphosed god seized the giant by the middle, and tore him to pieces.

Fifth Incarnation.

In the time that Mavaly governed the world—*i. e.*, during the golden age of the Indians, there was a wonderful profusion of all things, so that no one would work; no subordination was to be seen, every thing was in common, and a man needed only put forth his hand to take whatever he wanted. Vishnu, desirous of putting a stop to a circumstance which might be attended with very ill consequences, resolved therefore to dethrone Mavaly, and to bring want, hunger, misery, and poverty into the world To succeed in his attempt, he employed artifice, and assuming the shape of a poor Bramin, presented himself to Mavaly as a beggar craving alms. Mavaly offered him kingdoms and treasures: to which the Bramin answered, that he begged only three feet of ground for himself to inhabit with his baggage, consisting of an umbrella, a book of devotion after the Bramin worship, and a goblet.

It must be observed, that the furniture of a Bramin consists only in these three particulars. He required at the same time, that for the more solemn

ratification of his right to this ground, Mavaly should pour water into his hand. The latter, surprised at the Bramin's modesty, pressed him repeatedly, but in vain, to accept of those advantages which, to all outward appearance, were infinitely greater than the three feet of ground he requested. However, as he was just going to bestow the three feet of ground on the Bramin, Mavaly's wife, suspecting some trick, strongly opposed the grant. But Mavaly refused to forswear himself, and taking the vessel in which the water appointed for the fatal ratification was contained, he poured some of it into the Bramin's hand, who drank it off; when immediately resuming his divinity, he covered the earth with one foot, and heaven with the other: after which, going to appropriate to himself the rest of the ground which the unhappy Mavaly had then granted him, he set his foot upon his throat, and knocked him backwards into the abyss, which he measured at the same time. The husband and wife being thus dethroned by an artifice so unworthy of Vishnu, made heavy complaints to him upon that account, when the god, moved with his complaints, restored Mavaly as king of the abyss. Ever since this revolution, riches and poverty, abundance and misery, prosperity and adversity, the natural result of the inequality of conditions, have alternately prevailed in the world: but Vishnu, in order to transmit to posterity a type of the felicity which mankind enjoyed under the reign of Mavaly, instituted a festival called by the Malabarians Ona, and by them celebrated in the month of August; it is a kind of bacchanal, during which the Indians of all ranks and conditions dress themselves as richly as their circumstances will possibly allow, they feast one another to the best of their abilities, and spend that season in joy and festivity.

Sixth Incarnation.

A Bramin, who was a very good man, having married a very virtuous female Bramin, withdrew with his wife to the banks of the river, called by the Indian legends Bewa. They pitched upon this place for their fixed habitation, and resolved there to spend their days in devotion. In this calm state there was one circumstance wanting to complete their happiness, and that was children—the Bramin's wife not bringing him any. The Banians look upon those nuptials as dishonourable which are not crowned with children. Our pious pair, inconsolable at the reproach which was cast upon them, resolved to withdraw to the desert, there to implore, with greater fervency than ever, the blessing of Heaven, in order that they might have children; and for this purpose were resolved to make choice of some remote and unfrequented place. Our couple, after having long wandered through the fields, at last arrived at a pagod, situated in the midst of a little, but very agreeable grove. Here they offered up very long prayers, but to no effect, which made them conclude that the beauty of the place was the sole cause of their prayers being rejected

Hereupon they resolved to see if they could not succeed better in the plains, and continued, for that purpose, always exposed to the burning rays of the sun, and the inclemencies of the weather. But still this rigorous penance availed them nothing. At last they made a resolution to suffer the extremes of hunger, till such time as it should please the power they worshipped either to hear their prayers, or put an end to their lives. For nine days they underwent this rigorous trial; after which Vishnu appeared to them under the shape of a beautiful child, and asked them the occasion of these repeated austerities. They satisfied his demands; upon which Vishnu revealing himself, promised them three children, and vanished away in an instant. Two of these three children were produced by transmigration; the souls of the Bramin and his wife, whom a too severe abstinence and an over-violent affliction had brought to their graves, transmigrated into the bodies of two new-born children; these afterwards grew up, were married, and gave birth to a child, the last fruit of Vishnu's promise. The father, according to the legend, was called Sandichemi, the mother Rameka, and the child Prasserum: Rameka had a sister that was married to a giant who had a thousand arms.

Seventh Incarnation.

One Rawana, born a Bramin, had formerly an extraordinary devotion for Ixora, to whom he daily offered a hundred flowers. The god Ixora being one day desirous of making a trial of his faith, stole one of them away, and afterwards complained that the oblation was less than usual. Rawana counted the flowers, and finding but ninety-nine, was immediately disposed to pluck out one of his eyes, to make up the deficiency. Ixora, satisfied with this pledge of his fidelity, would not suffer him to do it, and as an acknowledgment, offered to grant him whatever he should request. The Bramin desired that the government of the world might be committed to him, which was granted. In the mean time, Rawana continued his devout exercises; and his prayers, though they were frequent, were yet very selfish; upon which Ixora spoke to him as follows:—"As I have indulged thee in all thou demandedst of me, why dost thou still continue to address me in prayer? What is it thou now wantest of me?" "I have one thing more to request of thee," says the importunate Rawana, "and that is, to give me ten heads, to govern this universe which thou hast given me, and survey all things in it with my own eyes; and twenty arms, to exercise my power therein." Ixora granted him also this request; after which, Rawana fixed upon Lanca for the place of his residence, and fortified himself very strongly in it; when, after a long and prudent reign, he forgot all his obligations to Ixora, and would have obliged his subjects to acknowledge him only for God. Upon this Vishnu assumed a human shape, and came upon the earth under the name of Ram, the wife of a Rajah bringing him into the world, to chastise Rawana's insolence.

Ram performed several wonderful exploits: he first killed Rawana, who had metamorphosed himself into a stag; but the soul of the cunning Rawana immediately quitted the stag, and went and shot itself into the body of a Faquir. In this new disguise he played Ram a true Faquir's trick, by carrying off his wife Sitha; but Hanuman, the ape-god, revenged this affront which Rawana, transformed into this mock devotee, had put upon Ram. The ape made a dreadful havoc in Lanca; nor were Rawana, or the giants, his subjects, able to put a stop to it; and when they, by the virtue of certain magical words, had at last found out the secret of taking Hanuman prisoner, they nevertheless could not put him to death, because of the help that Ram continually afforded him. Rawana asked the ape by what means his strength might be subdued; but the ape imposed upon him, by telling him he must dip his tail in oil, surround it with flax or hemp, and afterwards set fire to it; assuring him that by this means he would lose his strength. Hanuman being thus equipped, set fire to Rawana's palace, and destroyed part of Lanca. We have taken a particular notice of this incident, because of its great resemblance to the story of Samson, and shall add, that Rawana's obstinate refusal to give up the woman he had carried off, the punishment which Ram and his brother Lekeman inflicted upon him on that account, and Ram's passage through the waters, have a great affinity with the history of Moses. At last Ram and Lekeman killed the ravisher Rawana with arrows; and the ape Hanuman fought as bravely for them at this juncture as he had done on former occasions.

Eighth Incarnation.

The history of this incarnation includes several particulars which bear some relation to the life of Moses and that of our Blessed Saviour. Vishnu became man under the form of a child, called in the Indian legend, Kristna, is rescued from the fury of a Raja, who was destined to die by the hand of a child.

Ninth Incarnation.

Vishnu went by the name of Boudhe, in order to reveal himself to men. This Boudhe, according to the doctrine of the Banians, had neither father nor mother: he is invisible, and all spirit; but whenever he reveals himself to his faithful servants, under heaven, he assumes the figure under which Vishnu is worshipped by the East Indians. They affirm that Boudhe, who is the mediator of mankind, prays to Mahedu day and night for them.

Tenth Incarnation.

The time for this incarnation is not yet come; Vishnu will one day reveal himself, with Kellenki, or Kelki, which is the name the Bramins give to a white, winged horse, adorned with rich trappings, whom they suppose to be in the heavens: the horse is led by a king, who has a lifted

sabre in his hand; and this monarch is undoubtedly Vishnu. The horse has always his right foot lifted up; but whenever he shall think fit to set it down upon the earth, in order to punish the impious and the wicked, it will then sink under the weight of it; the serpent Signag shall then no longer be able to support the earth; the tortoise, oppressed with the weight, shall plunge to the bottom of the sea, and mankind in general shall be destroyed. Such will be the end of the last age of the world; after which the first age is to return again; for the Indians and other idolaters of the East suppose a revolution in the universe, like to that of the Platonists.

SEC. XII.—RELIGIOUS CEREMONIES AND CUSTOMS OF THE LAPLANDERS.

From the time that so large a portion of Lapland fell under the dominion of Sweden, repeated attempts were made to convert the natives to the Christian faith; and the same object was diligently prosecuted by the Danish government. The Laplanders, however, continued to retain a strong attachment to their ancient mythology; and, even so late as the middle of the eighteenth century, a great part of the nation secretly worshipped idols, while publicly professing the Christian religion.

To these idols were presented various offerings and sacrifices. Upon any change of habitation, libations were made of whey or milk, to conciliate the guardian divinity of the place; and of brandy to the Lares or household gods, who were supposed to reside under the fire-place. To conciliate the favour of the deities to their children, sacrifices of sheep or deer were offered, before the child was born: a dog was buried alive at the moment of the birth; and some other animal killed when the infant was at the breast. Offerings and sacrifices were usually made for the removal of epidemic disorders, for success in hunting, &c. In these cases, sometimes the whole of the victim was presented, sometimes only a part, sometimes merely the bones, while the blood was sprinkled upon staves, which were left on the spot, or mingled with the waters of an adjacent river or lake. The liver of a bear, the horns and other parts of a deer, taken in the chase, were very frequently consecrated to the deity of the place.

Sacrifices.

The Laplanders, according to Picart, worship their gods under the form of a tree, or block of wood, the top of which they form into a rude resemblance of a man's head. In the head they were wont to drive a large nail, to which was fastened a flint stone, that he might make himself a fire whenever he found one needful. Sometimes their god was raised upon a kind of table, which served in capacity of an altar. Their domestic deity, or household god, they represented under the form of a large stone, carved in a rude manner, and bearing some

Idols.

resemblance to a human face. The sacrifices which were offered to these idols were presented by a privileged class of men, named Noaaids, who divided the victims with great expertness, and wore at the time of sacrificing a peculiar habit.

Present state.

The Laplanders still retain much of their ancient superstitious spirit, even in the Christian rites which they have adopted. They particularly regard the sacrament as a powerful charm to preserve them from the attempts of evil spirits. It is not long since they used to take a cloth with them to church, into which they were accustomed to spit out the sacramental bread, which they wrapped up with great care, and afterwards divided into as great a number as possible of small crumbs. One of these crumbs was given to every one of their cattle, in the full persuasion that the herd would thus be secure from all injury. Their very deficient acquaintance with Christianity may, in some measure, be ascribed to the very inefficient manner in which they are instructed. It has generally been the practice of the Missionaries and pastors to address the natives by means of an interpreter, and the attempts of the Danish government to remedy this defect have hitherto proved unsuccessful.

Marriage.

The Laplanders rarely intermarry with the Norwegian, or other neighbouring nations. Their matrimonial negotiations are conducted with extraordinary formality and decorum. When a young man has selected his object, he communicates his wishes to his own family, who repair in a body to the dwelling of the young woman's parents, carrying a slight present, such as a ring or ornamental girdle, to the fair one, and a quantity of brandy to entertain the friends. When arrived at the hut, the suitor is left without, till he shall be invited to enter; and as soon as the rest of the party have entered, their spokesman fills out a bumper of brandy, which he offers to the girl's father, and the acceptance of which indicates his approbation of the match to be proposed. After the liquor has gone round the company, leave is obtained for the young man to present himself, while his advocate in a set speech opens the treaty. The lover, upon being introduced, takes his seat near the door, at some distance from the rest; and it is only when the parents of the girl have signified their full consent, that he offers her the present which he has brought, and promises wedding clothes to her father and mother. Sometimes a sum of money is given, both to the bride and to her parents; and not unfrequently considerable bargaining is employed to raise the amount. All that the bride receives on this occasion becomes her own private property; and, among the better class, a wife, counting all expenses, commonly costs the husband above a hundred copper dollars. Should the parents depart from their promised consent, it is an established law, that they must repay all the expenses and presents, even to the brandy which has been drunk at the first visit. After the parties have been in this man

ner betrothed, the young man is allowed to visit the bride, whose favour he generally endeavours to conciliate by presenting tobacco, brandy, or whatever he thinks will be most acceptable. On the marriage day the bride appears in her best dress, but her head, commonly closely covered, is, on this occasion, only adorned with a bandeau or fillet, while her hair flows loose upon her shoulders. The bans are usually published only once. The marriage ceremony, which is very short, is sometimes performed before, and sometimes after the entertainment. The wedding feast is celebrated in a frugal and sober manner, without music, dancing, or any other festivity. Such of the guests as are able, make a present to the bride of money, rein-deer, or other useful articles, to begin the stock, or furnish the dwelling of the young couple. In some parts of Lapland it is the custom that the friends and relations of the parties meet together, a few days after the marriage, and partake of a homely entertainment, consisting usually of a mess of broth, a little roast mutton, and metheglin. The bridegroom usually remains with the parents of the bride for the space of one year; and, at his departure, receives what portion they are able to give with their daughter, to establish the young people in the world. It is usual, at the birth of a child, to assign a female rein-deer, with all her future offspring, as a provision for the boy or girl, who is thus, when grown up, not unfrequently the owner of a considerable herd.

Funerals.

The funerals of the Laplanders are conducted with little ceremony. The body, slightly wrapped in a coarse cloth, is carried to the grave by the friends and relatives, who are entertained with a slight repast, and a small portion of metheglin. In former times, it was the custom to raise a heap of stones over the grave; but an old sledge, turned with its bottom upwards, is now the only monument placed over the spot of interment. Before the conversion of the Laplanders to Christianity, they placed an axe and tinder-box beside the corpse of a man; and beside that of a woman, her needle and scissors, supposing them to require these implements in the other world. They likewise interred a quantity of provisions along with the dead body; and, during the first three years after the decease of a relative, were accustomed, from time to time, to deposit, in holes dug beside the grave, small quantities of tobacco, or of whatever was most agreeable to their departed friend during his lifetime.

SEC. XIII.—RELIGIOUS CEREMONIES AND CUSTOMS OF INDIAN TRIBES.

Indians of New England.

The aborigines of New England not only believed in a plurality of gods who made and govern the several nations of the world, but they made deities of every thing they imagined to be great, powerful, beneficial, or hurtful to mankind; yet they conceived an almighty

Being, who dwells in the south-west regions of the heavens, to be superior to all the rest. This almighty Being they called Kichtan, who at first, according to their tradition, made a man and a woman out of a stone; but, upon some dislike, destroyed them again, and then made another couple out of a tree, from whom descended all the nations of the earth: but how they came to be scattered and dispersed into countries so remote from one another, they cannot tell. They believed their supreme God to be a good being, and paid a sort of acknowledgment to him for plenty, victory, and other benefits. But there is another power, which they call Hobamocko, (i. e. the devil,) of whom they stood in greater awe, and worshipped merely from a principle of fear. The immortality of the soul was in some sort universally believed among them. When good men die, they said, their spirits go to Kichtan, where they meet their friends, and enjoy all manner of pleasures. When wicked men die, they go to Kichtan also; but are commanded to walk away, and to wander about in restless discontent and darkness for ever.

Canadians.

The original inhabitants of Canada, like other heathen, had an idea of a supreme Being, whom they considered as the creator and governor of the world. It is said, that most of the nations which speak the Algonquin language, give this being the appellation of the Great Hare, but some call him Michabou, and others Atahocan. They believe that he was born upon the waters, together with his whole court, who were composed of four-footed animals, like himself; that he formed the earth of a grain of sand taken from the bottom of the ocean; and that he created men of the bodies of dead animals. Some mention a god of the waters, who opposed the designs of the Great Hare, who is called the great Tiger. They have a third called Matcomek, whom they invoke in the winter season.

Iroquois.

According to the Iroquois, in the third generation there came a deluge, in which not a soul was saved; so that, in order to repeople the earth, it was necessary to change beasts into men. Besides the first Being, or Great Spirit, they hold an infinite number of genii, or inferior spirits, both good and evil, who have each their peculiar form of worship. They ascribe to these beings a kind of immensity and omnipresence, and constantly invoke them as the guardians of mankind; and they only address themselves to the evil genii, to beg of them to do them no hurt. They believe in the immortality of the soul, and say that the region of their everlasting abode lies so far westward, that the souls are several months in arriving at it, and have vast difficulties to surmount. The happiness that they hope to enjoy is not believed to be the recompense of virtue only, but to have been a good hunter, brave in war, &c., are the chief merits which entitle them to their paradise: this they and other American natives describe as a delightful country blessed with perpetual

spring, whose forests abound with game, whose rivers swarm with fish, where famine is never felt, but uninterrupted plenty shall be enjoyed without labour or fatigue.*

Virginians.

The Indians of Virginia gave the names of *Okee*, *Quioccos*, or *Kiwasa*, to the idol which they worshipped. These names might possibly be so many epithets, which they varied according to the several functions they ascribed to this deity, or the different notions they might form to themselves of it in their religious exercises, and common discourses. Moreover, they were of opinion that this idol is not one sole being, but that there were many more of the same nature, besides the tutelary gods. They gave the general name of Quioccos to all these genii, or beings, so that the name of Kiwasa might be particularly applied to the idol in question.

These savages consecrated chapels and oratories to this deity, in which the idol was often represented under a variety of shapes. They even kept some of these in the most retired part of their houses, to whom they communicated their affairs, and consulted them upon occasion. In this case they made use of them in the quality of tutelary gods, from whom they supposed they received blessings on their families.

The sacerdotal vestment of their priests was like a woman's petticoat plaited, which they put about their necks, and tied over their right shoulder; but they always kept one arm out to use it as the occasion required. This cloak was made round at the bottom, and descended no lower than the middle of the thigh: it was made of soft, well-dressed skins, with the hair outwards.

These priests shaved their heads close, the crown excepted, where they left only a little tuft, that reached from the top of the forehead to the nape of the neck, and even on the top of the forehead. They here left a border of hair, which, whether it was owing to nature, or the stiffness contracted by the fat and colours with which they daubed themselves, bristled up, and came forward like the corner of a square cap.

The Virginians had a great veneration for their priests; and the latter endeavoured to procure it, by daubing themselves all over in a very frightful manner; dressing themselves in a very odd habit, and tricking up their hair after a very whimsical manner. Every thing they said was considered as an oracle, and made a strong impression on the minds of the people: they often withdrew from society, and lived in woods or in huts, far removed from any habitation. They were difficult of access; and did not give themselves any trouble about provisions, because care was always taken to set food for them near their habitations. They were always addressed in cases of great necessity. They also acted in the quality of

* Hannah Adams's Dict. of All Religions.

physicians, because of the great knowledge they were supposed to have of nature. In fine, peace or war was determined by their voice, nor was any thing of importance undertaken without first consulting them.

They had not any stated times nor fixed days on which they celebrated their festivals, but they regulated them only by the different seasons of the year. As, for instance, they celebrated one day at the arrival of their wild birds, another upon the return of the hunting season, and for the maturity of their fruits; but the greatest festival of all was at harvest time. They then spent several days in diverting themselves, and enjoyed most of their amusements, such as martial dances, and heroic songs.

After their return from war, or escaping some danger, they lighted fires, and made merry about them, each having his gourd-bottle, or his little bell, in his hand. Men, women, and children, often danced in a confused manner about these fires. Their devotions in general consisted only of acclamations of joy, mixed with dances and songs; except in seasons of sorrow and affliction, when they were changed into howlings. The priests presided at this solemnity, dressed in their sacerdotal ornaments, part of which were the gourd-bottle, the petticoat above-mentioned, and the serpents' or weasels' skins, the tails of which were dexterously tied upon their heads like a tiara, or triple-crown. These priests began the song, and always opened the religious exercise, to which they often added incantations, part of the mysteries of which were comprehended in the songs above-mentioned. The noise, the gestures, the wry faces, in a word, every thing contributed to render these incantations terrible.

The deities of the ancient Mexicans are said to have exceeded two thousand, who had their respective temples, ceremonies, and sacrifices. There was hardly a street without its tutelary divinity, nor was there scarcely a disease which had not its peculiar altar, to which the Mexicans flocked in order to be healed. Their principal deity was *Vitzliputzli*, whom they considered the sovereign lord of all things, and creator of heaven and earth. The greatest god after Vitzliputzli was the *Sun*. Another of their divinities was *Tlaloch*, whom some writers confound with *Tescalipuca*. But these were considered brothers, of equal strength, and so similar in disposition, that the sovereign power of war was divided between them. *Tescalipuca* was, however, more appropriately the god of penance, whom the Mexicans invoked in seasons of adversity. The *Mercury* and *Plutus* of the Mexicans, the former of whom was sometimes called *Quitzalcoalt*, was represented under a human shape, except that it had the head of a bird, with a painted paper mitre upon its head, and a scythe in its hand. The body of it was covered with jewels of extraordinary value. Besides the foregoing, the Mexicans worshipped various other deities, among whom we shall mention only *Tozi*, a beautiful woman, for whom, at her death, Vitzliputzli procured divine honours.

Mexicans.

Nearly all their divinities were clothed with terror, and delighted in vengeance. The figures of serpents, of tigers, and of other destructive animals, decorated their temples. Fasts, mortifications, and penances, all rigid, and many of them excruciating to an extreme degree, were the means which they employed to appease the wrath of the gods. But of all offerings, human sacrifices were deemed the most acceptable. At the dedication of the great temple at Mexico, it is reported there were 60 or 70,000 human sacrifices. The usual amount of them was about 20,000.

When the bloody sacrifices of the Mexicans took place, the victims about to be slain were assembled at a charnal-house on a terrace. A priest, holding in his hand an idol made of wheat-maize and honey, drew near to these unhappy wretches, and presenting it to each of them, cried out at the same time, "There is your God!"

This done, they withdrew, going off on the other side of the terrace, when the victims were immediately brought upon it, being the place appointed for the sacrifice. Six ministers of the idol here slaughtered these victims; and having torn out their hearts, they threw the bodies down the staircase, from the top to the bottom of the terrace.

They never sacrificed less than forty of these victims at a time; and those nations who either bordered on, or were tributary to, the Mexicans, imitated them in this bloody worship.

Another religious ceremony, which indeed does not seem so barbarous as the former, was the duel of the victim, if we may give this name to the liberty he was allowed of defending himself against the priest who was to sacrifice him. The captive, whose feet were tied to a stone, parried the instrument with which the priest struck at him, and even attacked him in his turn. If he had the good fortune to conquer the priest, he was released, and considered as a brave man; but if the priest came off conqueror, he first killed him, then stripped off his skin, and had his limbs dressed and served up at one of those meals called by them their religious meals.

The high priest was called Tapizlin in the Mexican language. It is pretended that his dignity was equal to that of the pope. He wore on his head a crown of beautiful feathers of various colours, with golden pendants, enriched with emeralds, at his ears, and a small blue tube, similar to that of the god of penance, ran through his lip. He was clothed in a scarlet robe, or rather mantle. The vestments of their priests were frequently changed according to the different seasons or festivals.

The priesthood of Vitzliputzli was hereditary, and that of the other gods elective. Children were often destined from their most tender years to the service of idols, and officiated as clerks, and singing boys, when but mere striplings. The priests used to incense four times every day the god, whose ministers they were; but at midnight, the principal ministers of the temple rose to perform the nocturnal office, viz., to sound a trumpet and

horn for a considerable time, and to play on certain instruments, accompanied with voices, which together celebrated the praises of the idol. After this, the priest, whose turn it was, took the thurible, saluted the idol, and incensed it, himself being clothed in a black mantle. In fine, after the incensing was over, they all went together into a chapel, where they practised all those rigorous penances which have been already described.

The Mexicans, at the end of every month, which among them consisted of twenty days, used to observe a solemn day of devotion, mixed with rejoicings. They then sacrificed some captives, and ran up and down the streets clothed in the skins of those miserable victims that had been just flayed. They danced, they sang, they collected alms for the priests, the giving of which among them, as in other places, was looked upon as an effect of real piety. The great festival of Vitzliputzli was celebrated in the month of May, two days before which, the nuns used to make a figure of maize and honey, representing that god. Then having dressed it in as magnificent a manner as possible, they seated it on an azure throne, which was supported by a kind of shaft. The nuns, who on that festival used to call themselves the sisters of Vitzliputzli, carried it in procession on their shoulders, to the area before the temple, where the young monks before cited received the idol, and, after having paid homage to it, carried it also on their shoulders to the steps of the sanctuary.

The festival of Tescalipuca was celebrated the nineteenth of the same month, when the priests granted the people a remission of their sins. At the same time they sacrifice a captive, which we may almost consider as an imperfect image of the death which our blessed Saviour suffered for the redemption of mankind.

The Mexicans used to celebrate a jubilee every four years, which was nothing more than the feast of penance, such as we have already described, except that it was more solemn, there being at that time a more general and plenary remission of sins. We are assured that the Mexicans sacrificed many human victims at this season. And the youth used to make a kind of challenge, who should first, and in one breath, get to the top of the temple. This enterprise was a very difficult one, since it gained applause to all those who had the glory of coming first to the goal, not to mention that they were distinguished from the rest of their countrymen, and, moreover, had the privilege of carrying off the sacred viands, of which they made the same use as Catholics do of relics.

Forty days before the feast of Quitzalcoalt, the merchants purchased a slave of a very fine shape, who, during that time, represented the deity to whom he was to be sacrificed as a victim on the day of the festival; but they first washed him in the lake of the gods, which was the name they gave to the water which fitted him for the fatal apotheosis which ended with his death.

Marriage was solemnized by the authority of the priests, and a public instrument was drawn up, in which were mentioned the particulars of the wife's fortune, which the husband was obliged to return in case of separation. After their having agreed upon the articles, the couple went to the temple, where one of the sacrificing priests examined their resolutions by certain precise questions appointed for that purpose. He afterwards took up the husband's mantle and the woman's veil, and with one of his hands tied them together at one corner, to signify the inward tie of the wills. They then returned to their house, bound in this manner, accompanied by the sacrificing priest. Then they went and visited the hearth or fire, which they looked upon as the mediator of all disputes between man and wife. They used to go seven times round it, successively, the sacrificing priest walking before; after which ceremony they both sat down, in order to be equally warmed by the heat of the fire, which gave the perfection to marriage.

Burials and all funeral rites were regulated by their priests. They generally buried their dead in their gardens or houses, and commonly chose the courtyard for that purpose; they sometimes buried them in those places where they sacrificed to the idols. In fine, they frequently burned them, after which they buried their ashes in the temples, together with their movables, their utensils, and all they thought might be useful to them in the next world. They used to sing at funerals, and even made feasts on those occasions, which custom, how ridiculous soever it may be, some Christian nations have not been able to persuade themselves to lay aside. Above all, they buried their great lords in a very magnificent manner, and used to carry their bodies with great pomp and a numerous train into the temples. The priests walked first with their pans of copal, singing funeral hymns with a melancholy tone, accompanied with the hoarse and mournful sound of flutes. They lifted the body several times on high while they were sacrificing those who were appointed to serve the illustrious dead. The domestics were put to death to keep their masters company. It was a testimony of great affection, but very common among the lawful wives, to solemnize, by their deaths, the funerals of their husbands. They buried a great quantity of gold and silver with the deceased for the expense of his journey, which they imagined was long and troublesome. The common people imitated the grandees in proportion to their substance. The friends of the deceased came and made presents to him, and talked to him as if he were still living; the same ceremonies were practised whether they burned or buried the dead. We must not omit to state that they carried with them the achievements and trophies of the deceased, in case he were a man of quality, and that the priest who read the funeral service was dressed so as to set forth the glory of the idol whom the nobleman represented. The funeral lasted ten days.

The city of Mexico is said to have contained nearly 2000 small temples, and 360 which were adorned with steeples. The whole empire of Mexico contained about 40,000 temples, endowed with very considerable revenues. For the service in the grand temple of Mexico itself, above 5000 priests were appointed; and the number in the whole empire is said to have amounted to nearly a million. The whole priesthood, excepting that of the conquered nations, was governed by two high priests, who were also the oracles of the kings. Besides the service in the temple, their clergy were to instruct the youth, to compose the calendars, and to paint the mythological pictures. The Mexicans had also priestesses, but they were not allowed to offer up sacrifices. They likewise had monastic orders, especially one, into which no person was admitted under sixty years of age.

The Peruvians, previously to being governed by their Incas, worshipped a great number of gods, or rather genii. There was no nation, family, city, street, or even house, but had its peculiar gods; and for this particular reason, that they thought none but the god to whom they immediately devoted themselves was able to assist them in time of need. They worshipped herbs, plants, flowers, trees, mountains, caves, tigers, lions, adders; in fine, every thing that appeared wonderful in their eyes was thought worthy of adoration.

These ancient idolaters of Peru offered not only the fruits of the earth and animals to these gods, but also their captives, like the rest of the Americans. It was their custom to sacrifice their own children, whenever there was a scarcity of victims.

Some other idolaters offered their own blood to their deities, which they drew from their arms and thighs, according as the sacrifice was more or less solemn; and they even used, on extraordinary occasions, to bleed themselves at the tips of their nostrils, or between the eyebrows.

Such was the state of idolatry all over Peru, when the Inca *Mancocapac*, the lawgiver of that vast empire, taught the savages the worship of the *Sun*. From this time, sacrifices of various kinds of animals were offered in honour of the sun, and also cocoa, corn, rich clothes, and a liquor made of water and maize. They always presented the last offering to the sun, in the following manner: when they were very thirsty, they first satisfied their hunger, and afterwards dipped the tip of their finger in the vessel into which the liquor was poured; this being done, they lifted up their eyes to heaven in a very submissive manner; shook that finger on which the drop hung, and offered it to the sun as an acknowledgment for his goodness in providing drink for them. At the same time they gave two or three kisses to the air. This oblation being made, they all drank as they thought proper.

Every time they entered their temples, the chief man in the company

laid his hand on one of his eyebrows, and whether he tore off any of the hairs or not, he blew it into the air before the idol, as a mark of its being an oblation. They paid the same adoration to trees, and to all those things which a divine virtue had made sacred and religious.

Caribbees.

The savages or Indians of the Caribbee Islands, if they may be so called, have no words, it is said, to express a supreme Being; but acknowledge a good and an evil principle, both of which they call Maboia. They believe in a multitude of good spirits, one of whom each savage appropriates to himself, under the title of Chemen. To these Chemens they offer the first of their fruits, and sometimes out of gratitude make a feast to their honour. They make better images resembling the form under which Maboia reveals himself to them, in order to prevent his doing them any harm. They wear these images about their necks, and pretend that they give them ease. They also fast and cut themselves for his sake.

Campeche and Tobasco.

There was formerly at Campeche a square theatre, or scaffold, built of earth and stone, about four cubits high. Upon the theatre was fixed the marble statue of a man, whom two animals of an extraordinary shape seemed ready to tear in pieces. Near this figure a serpent was also represented, forty-seven feet in length, and of a proportionable thickness, which swallowed up a lion. These two last figures were made of marble like the rest, and enclosed in some measure by palisadoes. On the pavement were bows and arrows, bones and skulls. This is all we are told by Purchas concerning these figures, which possibly might have some mysterious signification couched under them.

In the sacrifices made to their idols, by the natives of Tobasco, they used to rip up the victim's breast and tear out his heart; they afterwards set, or rather enclosed the bloody body of the victim in a hollow made in a particular part of the lion's neck. The blood of the victim fell into a stone reservoir, on the side of which was placed a stone statue representing a man, who seemed to look steadfastly at the blood of the sacrificed victim. As to the heart, the sacrificing priest, after having torn it out, smeared the idol's face with it, and then threw it into the fire, which was lighted for that purpose.

SEC. XIV.—RELIGIOUS CEREMONIES AND CUSTOMS OF AFRICAN TRIBES.

The natives of Africa universally believe in a Supreme Being, and have some ideas of a future state. They address this being by a fetishe or fetish, which is a sort of charm or manner of conducting their worship. The term is often applied to whatever represents their divinities.

The Negroes of Congo believe in a good and an evil principle, which

are both supposed to reside in the sky. The former sends rain, the latter withholds it; but they do not seem to consider either of them as possessing any influence over human affairs. After death they all take their place in the sky, and enjoy a happy existence, without any regard being paid to their good or bad actions while here below.

Congo.

Each town has a grand kissey, or presiding divinity. It is the figure of a man, the body stuck with feathers, rags, and bits of iron, and resembles nothing so much as one of our scarecrows. The chenoo of Gooloo had a kissey so redoubtable that if any person attempted to shoot at it, he would fall down dead, and the flint would drop out of the musket. This powerful divinity was the figure of a man, about two feet high, rudely carved in wood, and covered with rags.

Kolloh is the name of a great spirit, who is supposed to reside in the vicinity of Yangroo, in Western Africa. He makes his abode in the woods, and is rarely seen except on mournful occasions, such as the death of the king or of some of their head men, or when a person has been buried without the usual ceremonies of dancing, drinking palm-wine, &c., in remembrance of their departed friends.

The Kolloh is made of bamboo sticks in the form of an oval basket, about three feet long, and so deep that it goes on to the man's shoulders. It is covered with a piece of net, and stuck all around with porcupine quills on the nose. It has a frightful appearance, and has a great effect in exciting the terror of the inhabitants.

A certain man pretends to have some very intimate intercourse with this Beelzebub, and therefore he is called by the spirit to take the Kollah on his head, and to go about with it on certain occasions to see that the various ceremonies of the country are strictly observed, and if any are absent he seeks them out and drives them to the place of assembly.—He is a faithful servant of the Devil.

The Kolloh-man carries a stick in his hand, to show his authority; and to give notice of his coming he rings a bell, which is fixed inside of the Kolloh or basket. These Kolloh-men are a set of plunderers, who disturb the peace and greatly deceive the ignorant natives.

The fetishes of Whidah may be divided into three classes; the *serpent*, *tall trees*, and the *sea*. The serpent is the most celebrated, the others being subordinate to the power of this deity. This snake has a large, round head, beautiful, piercing eyes, a short, pointed tongue, resembling a dart: its pace slow and solemn, except when it seizes on its prey, then very rapid; its tail sharp and short, its skin of an elegant smoothness, adorned with beautiful colours, upon a light gray ground: it is amazingly familiar and tame. Rich offerings are made to this deity; priests and priestesses appointed for its service; it is invoked

Whidah.

in extremely wet, dry, or barren seasons; and, in a word, on all the great difficulties and occurrences of life.

Benin.

The people of *Benin* believe in an invisible deity, who created heaven and earth, and governs them with absolute power; but they conceive it needless to worship him, because he is always doing good without their services. They also believe in a malignant deity, to whom they sacrifice men and animals, to satiate his thirst of blood, and prevent him from doing them mischief. But they have innumerable objects of worship; as elephants' teeth, claws, bones, dead men's heads, or any trifle that chance throws in their way, to which they make a daily offering of a few boiled yams, mixed with palm oil. On great occasions they sacrifice a cock, treating the divinity with the blood only, and reserving the flesh for themselves. Persons of high rank give an annual feast to their gods, at which multitudes of cattle are offered to the idols and eaten by the people. Each offers his own sacrifices, without giving the priests any sort of trouble.

Guinea.

Picart has given a particular account of a ceremony of some tribes in Guinea, around a sacred tree, called the tree of the Fetish. At the foot thereof, he says, they set a table, which is embellished below with boughs wreathed in the form of crowns. The table is covered with palm wine, rice, millet, &c., in order to drink and eat after their service is over, in honour of their fetishes. The whole day is spent in dancing and capering round the tree of the fetish, and in singing and drumming upon divers instruments of brass. Their priest frequently sits near the centre of the place before a kind of altar, on which he offers up some sacrifices to the fetishes. Men, women, and children, sit promiscuously round the celebrant, who reads or pronounces a kind of homily to them. At the conclusion, he takes a wisp of straw, twisted hard, which he dips into a pot full of some particular liquor, in which there is a serpent. He either besmears, or sprinkles the children with this holy water, mumbling over them a certain form of words. He observes the same ceremony with respect to the altar, and afterwards empties the pot; and then his assistants close the service with some inarticulate, unintelligible sounds, loud acclamations, and clapping of hands. On this solemn day, they wash their faces and bodies with more care and pains than on any other, for they practise ablutions. They wash themselves every morning, and afterwards draw white lines upon their faces, with a piece of earth, like chalk or lime, as acts of devotion, performed in honour of the fetish.

The priest, attended by two women, frequently repairs to the tree of the fetish, in order to accomplish his magical incantations; at the foot of which appears a black dog, which answers all his interrogatories.

The religion of the Dahomans, like that of the neighbouring kingdoms

consists of such a mass of superstition as can hardly be described. The objects of their devotion are the sun and moon, various and mals and trees, and other substances. The Portuguese word *fetico*, or, as the English pronounce it, *fetish*, signifying witchcraft, has been adopted by most of the maritime natives of Africa, as well as by the Europeans who trade thither. Of their *amulets*, or *charms*, the principal is a scrap of parchment, containing a sentence of the Koran, which the natives purchase from the Moors who visit the country, and which they hang up in their apartments, and decorate with a variety of rude images. Among the objects of their idolatrous worship is a species of snake or serpent, called *Daboa;* they put it in a basket, and place it in the temple destined for it, where they secretly feed it with rats, but pretend that it lives upon air. The temple is served by priestesses, supported at the king's expense. Every year there is a festival in honour of this serpent, at which the grandees assist, and for which the king supplies the necessary articles. It lasts usually seven days, during which time the people abandon themselves to drinking, music, and dancing. Great faith is placed in the serpent. Those who labour under bodily pains, appiy the animal to the part affected, and pregnant women offer prayers to it for a favourable delivery. The tiger is also held in veneration, and there is a temple dedicated to the devil, or bad demon. Notwithstanding these superstitions, the people have a confused idea of a Supreme Being, all-powerful and infinite, whom they endeavour to propitiate by their *fetish;* but pay him no other worship, as they are convinced that he is too good to do them any evil.

Dahomans.

The Ashantees are, perhaps, the most polished nation of negroes to be met with in Western Africa. They are, however, gross idolaters, and most lavish of human blood in sacrifices at their funerals and festivals. They say that, at the beginning of the world, God created three black men, and three white, with the same number of women, and placed before them a large box, or calabash, and a sealed paper. The black men had the privilege of choosing, and they took the box expecting it contained every thing; but when they opened it, they found only gold, iron, and other metals, of which they did not know the use. The white men opened the paper, which told them every thing. This happened in Africa, where God left the black men in the bush. The white men he conducted to the water side, where he taught them to build a ship, which carried them to another country. From hence they returned, after a long period, with various merchandise, to trade with the black men, who might have been superior people if they had chosen right. The kings and governors are believed to dwell with God after death, enjoying to eternity the luxuries and state they possessed on earth: the paradise of the poor affords only a cessation from labour. There are two orders of men

Ashantees.

attached to the inferior deities called fetishes. Every family has its domestic fetish, to which they offer yams, &c.; some of them are wooden figures; others are of fanciful forms, and different materials. When the Ashantees drink, they spill a little of the liquor on the ground, as an offering to the fetish; and when they rise from their chairs or stools, their attendants hastily lay the seat on its side, to prevent the devil, or evil spirits, from slipping into their master's place. This evil spirit is supposed to be white; doubtless from the same motive or feeling which induces Europeans to say that he is black: for, indeed, who would wish to resemble the devil, either in colour or shape, however some of us may not object to a resemblance to him in character?

SEC. XV.—RELIGIOUS CEREMONIES AND CUSTOMS OF THE MALAGASY.

The latest, and no doubt the most correct, account of the superstitious rites and ceremonies of the people of Madagascar is to be found in Ellis's History of Madagascar. From that work, the greater part of the information about to be given has been obtained.

It has long been thought, that the Malagasy were a people favourably prepared by circumstances to receive Christianity, for they have usually been represented as being free from popular idols and religious observances to any extent that would render them averse to the influences of a better religion than their own. This impression, however, only arose from a want of that knowledge which has latterly been painfully obtained.

The same feelings and passions which move in the breasts of other people, are at work in the hearts of the Malagasy, and they, moved by the same hopes and fears, and joys and sorrows, that characterize humanity, have, in their destitution of the light of revelation, sought a refuge to arm them against evil, and to inspire them with hope, in a belief of charms. They cannot regard creation around them without being convinced of an unseen and powerful agency, and being unable to account for effects visible to their eyes, and possessing no impression of a superintending Providence they consider that charms alone could have effected what is above their apprehension.

But while the Malagasy believe in ody, (charms,) they have a conviction of the infallibility of the sikidy, or divination, by which the charm must be decided, and to this must also be added, an undefined belief in some superior, though unknown power, whose will the diviner's art is about to make known. The art of the diviner is considered as certain in its result though the premises from which that result issues are avowedly laid in chances. The Mohammedan is not more wedded to the doctrine of fate than the Malagasy to their "vintana"—a stern and unbending destiny.

Though Madagascar has no visible objects of worship calculated to claim

veneration, and charm the senses to any great degree, and recognises no order of priests, yet it is not without its idols, its ceremonies, its sacrifices, and its divinations. It has, too, its altars, its vows, and its forbidden things (forbidden because hateful to the supposed genius of the place,) as well as its mythology, oaths, and forms of benediction. No people surpass the Malagasy in credulity; ghosts, witches apparitions, legendary wonders, and feats of ferocious giants and monsters, have their full influence over their minds. The people appeal to a superior but unknown power to protect them from sorcery, and to purge the land from the evils of witchcraft, the innocent blood is shed of numberless human victims, who are persecuted, poisoned, speared, strangled, or hurled over a fatal precipice. Being without divine truth, the Malagasy cling tenaciously to the superstitions of their forefathers.

Though they speak of God, pray to God, appeal to God, and bless in the name of God, yet is the notion they form of God so vague, uncertain, and, indeed, contradictory, that it can hardly be said with truth that they know any thing of the creator, preserver, and redeemer of mankind. "Radama, king of Madagascar, was, a few years ago, offered the knighthood of the order of St. Patrick, which he declined, assigning as his reason that he could not take the oath which required him to say that he believed in God, meaning the God of the Europeans." There is no doubt that the real belief of the Malagasy, concerning God, is far from being what the terms found in their language would seem to imply.

The terms for God in the native language are Andriamanitra and Zanahary, or Andria-nanahary, but the notions entertained, respecting them, are of the most confused kind; whatever is great, or grand, or new, or extraordinary, is at once called Andriamanitra. Rice, money, thunder and lightning, with earthquakes, and other things, are called God. A book is god, a deceased king is god, velvet is son of god, and silk is god in the highest degree. "It is related of Radama, that in a heavy thunder-storm which occurred one evening, he amused himself in firing off some pieces of cannon. The British agent went to him, and inquired his reason for doing so. 'Oh!' said the king, 'we are answering one another—both of us are gods. God above is speaking by his thunder and lightning, and I am replying by my powder and cannon.' Mr. Hastie pointed out to him the presumption of his conduct, and the king ordered the firing to cease."

The Malagasy believe that when the body dies, the mind becomes "levona,"—i. e. vanished, invisible, and that the life becomes "rivotra,"—air, or wind, a mere breeze. Some of the inhabitants on parts of the coast believe in the existence of four superior divinities, or lords, who govern the four quarters of the earth—in the interior of the country this belief is regarded as a fable. The doctrine of a future state of retribution is not

known to the Malagasy. No conceptions are entertained of the relation existing between the creator and the created, and no moral responsibility impressed on the mind. Chicanery, lying, and cheating, are considered but very light offences, compared with trampling on a grave, eating pork in places where it is forbidden, running after an owl, or wild cat, or preparing any kind of enchantment.

The Malagasy practise the ceremony of circumcision, purification, and offering sacrifice; but they have no traditions of the creation, the fall of man, the deluge, the favoured people of God, or of the Messiah. The doctrine of a Mediator, the birth of a Redeemer, the salvation of man, the renewal of the heart, the resurrection, the general judgment, and the glory to be revealed, are unknown to them.

There are twelve or fifteen principal idols in the vicinity of Tananariva, which excite the religious dread of the people, and four of these are regarded as superior to the rest. They are supposed to exert more influence in protecting and benefiting the sovereign and the country than the others, and are therefore national idols. Different clans and districts have their own idols, which are little known beyond their immediate neighbourhood. The idols of Imerina have no power among the Sakalavas, nor have the Sakalava gods any influence in Imerina.

Not only has every clan its own idol, but every house and family its ody, or charm; many wear crocodiles' teeth as receptacles of their ody, and in this they put their trust in all circumstances of sickness and peril, in life and in death.

It is not known whether the kings who raised the national idols to their present elevation, instituted any public worship, for none is now offered to them; yet still they are called God, and regarded as such. A native Malagasy thus describes the idol gods:—"The idols are called God, prayed to, praised, thanked, highly regarded, honoured, and lifted up: they are said to be that which causes to live, and causes to die, and are supposed to see the future, the past, and the present, and to be able to cast down the thunderbolts, pour down the hail, to remove the disease, and inflict curses, and to assemble the snake tribe against all who calumniate them. It is said, also, that their calumniators are strangled by them. They are called 'means of life,' and are kept in boxes." The serpents of Madagascar are very numerous; they are regarded as the particular agents of the idols, and on this account are looked upon with much apprehension. The national idols of Madagascar are kept very secret: to endeavour to see them is a crime. No strangers are allowed to approach the houses where they are preserved, so that the materials of which they are made and the forms given to them cannot be described here. When one of them is carried in public, its appearance is that of a small image wrapped in red cloth. It is elevated on a pole, that it may be borne along with greater ease, and

at the same time make an impression on the awe-struck multitude. Though it is carried along in this public manner, the people are forbidden to gaze upon it—an inconsistency that can hardly be accounted for. The sovereign gives the red velvet in which the idol is enveloped. A Malagasy idol was given on a certain occasion, and its appearance was of the most extraordinary kind.

The household gods of Madagascar are of many kinds: any thing which strikes the fancy, or allures the eye, will do for a god. One man worshipped a piece of silver about the size of a walnut, shaped like a bullock; he called it his "bullock of money." An old chief had hung up in his dwelling an odd-looking bushy plant; this was his god.

The names of the principal idols already alluded to are as follows:—

1. Rakelimalaza.
2. Ramahavaly.
3. Ramanjakatsiroa.
4. Rafantaka.
5. Ramanjaibola.
6. Rafaronatra.
7. Ratsimahavaly.
8. Rabehaza.
9. Ravalolona.
10. Rafohitanana.
11. Razanaharitsimandry.
12. Ralehifotsy.
13. Ralehimalemalema.
14. Ratsisimba.
15. Ralandrema.

Of these fifteen, the two first are by far the most important.

At a distance of seven miles eastward of Tananariva, is situated the village of Ambohimanambola; this place is the residence of Rakelimalaza. The whole of the hill occupied by the village is looked upon as sacred. The signification of the name of the idol is "Renowned although diminutive."

There are certain animals and objects which may not be admitted within the sacred precincts, and they have the name of Fady. Every idol has its own particular Fady. Gunpowder, pigs, onions, a shell-fish called sifotra, robes that are striped or spotted, goats, horses, cats, owls, with fire-arms, and any thing of a black colour, form, for the most part, the Fady of Rakelimalaza. The benefits supposed to be conferred by this idol are,—rendering the sovereign invisible and victorious, defending those who cross rivers from crocodiles, protecting true worshippers from sorcery, and extinguishing fires.

Ramahavaly ranks next in importance; the signification of his name is, "Capable of replying:" his residence is at Ambohitany, though a house is prepared at the capital for his occasional residence. There is a steep hady or fosse round the idol-house, and no stranger is allowed to draw near to it, lest the power of the charms of the idol should suffer injury. The Fady of articles forbidden to approach Ramahavaly, are the flesh of animals killed at funerals, and other things. This idol most strictly forbids the killing of serpents.

Ramahavaly is considered as the physician of Imerina, and is frequently taken from one place to another to arrest the progress of disease. A ceremony, called Miafana, takes place at the capital, almost every year, wherein a guardian of the idol officiates as priest, and sprinkles the people assembled as they pass by, in the presence of the idol, with honied water.

While the sprinkling goes on, the priest cries out, "Take courage, you, your wives and children! You have Ramahavaly! take courage for yourselves and your property! He is the preserver of life; and should diseases invade, he will suddenly arrest them, and prevent them coming near to injure you."

The name of the idol kept at the capital is Ramanjakatsiroa,—*i. e.*, "There are not two sovereigns," or, "The king is supreme." This idol is, however, considered to be inferior to both Rakelimalaza, and Ramahavaly.

The idol called Ranakandriana, on a high mountain at Andringitra, is supposed to have imparted the knowledge of divination to the Malagasy; and he is said, also, to reply when any one addresses him. It is not an improbable supposition that this belief has been brought about by the echo of the place, every sound being reverberated very distinctly among the rocks. Some years ago, King Radama resolved to visit Ranakandriana, to ascertain whether it was really true that an answer was given by him to any question proposed. No sooner had the monarch entered the dark cavern of the idol, and saluted the invisible divinity, than he heard a low and solemn voice reply to him. He then presented a small donation of money, but immediately seized the hand that was gently put forth to receive it. This hand he held fast, crying out, "This is no god—this is a human being!" At his command the impostor was then dragged forth; and thus the spell was broken, and the disbelief of the king in the practised superstition confirmed.

There are many inferior idols, and among them Keli-manjaka-lanitra, "Little, but ruling the heavens;" Manara-mody, "The restorer to one's home;" Rakapila, "Half dishevelled;" Randrano-vola, "The silver water;" Randrano-mena, "The red water;" Ramanandroany, "The governor of the past part of the day;" Rafortribe, and others. Ramanandroany is considered potent in punishing an unknown thief; and the owner of the lost property thus addresses him: "As to whoever stole our property, O Ramanandroany! kill him by day, destroy him by night, and strangle him! Let there be none among men like him: let him not be able to increase in riches—not even a farthing—but let him pick up his livelihood as a hen pecks rice-grains: let his eyes be blinded, and his knees be swollen, O Ramanandroany!"

When any one wishes to obtain a favour from an idol, he accompanies his request with a present and a vow. The keeper of the idol receives the offering in the name of the idol, and retains it for his own benefit. Whatever be the object of desire, it is stated to the keeper, who repeats it to the idol; and if the request be favourably received, a wisp of straw is rapidly whirled round by the keeper; but if the straw move not, it is a sign that the idol is not propitious. If the request be for a safe return from war,

or prosperity in any enterprise, or the birth of a child, the vow made with the request must be fulfilled as soon as may be after the benefit has been obtained. To fulfil the vow is to bring the promised offering: this is called Manala-voady, the signification of which is, "to fetch away, or remove the vow."

Sacrifices and offerings are not compulsory. Each individual gives what he pleases, according to his riches or poverty. In some places the idol has the head, the blood, and the fat only, while the carcass is devoured by the sacrificers and their friends:—this is a very convenient arrangement for the sacrificers.

There are many occasions on which the idols are publicly exhibited, and their antipathies are then proclaimed; the following is one of these proclamations:—"Practise abstinence well; let each of you take good heed to avoid what is prohibited by his idol, whose antipathies are the pig;—let him take heed that it have no access to the villages of his abode. The snail, musket, and onions, let them not be borne there; and the goat and the horse, suffer them not to ascend his villages; and in the time of thunder (that is, summer) the children shall not play at kicking each other blue. Ye shall not throw dirt at each other; for these things are his antipathies, so do not these things, but take good heed."

The processions of the idols are curious. In one of them the first man carries the symbol of the idol on the top of a pole twenty feet in height. Round the symbol, and round the top of the pole, is wrapped scarlet velvet, which hang down like the skirts of a child's doll. The next man bears a bullock's horn, filled with honey-water, while in his right hand he holds a bunch of twigs, to be used in sprinkling. Then come fifty fine young men, each one carrying in his left hand a bundle of grass containing a serpent; his right hand is left free, that he may seize the reptile with it when he pleases. These young men walk two abreast, and brandish their arms about continually. When the procession arrives at any place considered to be affected with sorcery or evil of any kind, it is sprinkled to purify it, and preserve it from harm; and when any fence or building is approached that is repugnant to the idol, a small part of it is removed, as a sign that it must be taken down; and with this requirement the owner of it is obliged to comply.

It was once thought that no human victims were slain, but this impression is incorrect. Human sacrifices were offered in former times in the province of Vangardrano. An immolation took place every Friday, and chiefs and principal men were often slain as a more costly sacrifice to the blood-thirsty Moloch who presided. The victims were speared, and devoured by dogs and birds. These sacrifices were not, strictly speaking, offered directly to the idol. The victims were slain before an enormous pole, on the top of which ody, or charms, were suspended, and the incan-

tation and sacrifices were, both together, expected to work wondrous effects.

There are two ceremonies connected with the religious rites of Ankova, called Faditra and Afana. The first is any thing chosen by the sikidy for the removal of diseases: it may be ashes, a sheep, cut money, or a pumpkin. The priest reckons upon it all the evils that may be hurtful to the person for whom it is made, and charges the Faditra to take them away for ever. If the Faditra be ashes, the wind is allowed to blow it away, if money, it is cast into deep water; if a sheep, it is carried to a great distance on the shoulders of a man, who runs along, complaining all the while of the evils the Faditra is carrying away; and if it be a pumpkin, it is carried to a distance, and dashed in pieces against the ground.

The Afana is performed at the grave of a person lately buried, and consists of slaughtering cattle and feasting, accompanied with firing of muskets or cannon. The skulls of the slaughtered cattle are fixed on poles, at the head of the tomb. This is done to take evil from the dead, that he may repose in peace. The last kind act which can be performed for the dead is the ceremony of the Afana.

The term Vazimba has three significations, but in its strictest sense it designates the aborigines of the interior of Madagascar. The graves of the Vazimba are numerous, and to violate them in the slightest degree is a very heavy crime. So terribly tenacious and revengeful are the ghosts of the Vazimba said to be, that an accidental stumble against one of their resting-places would bring down a terrible doom on the inadvertent offender.

There are two characters attributed to the Vazimba: when a Vazimba grants what is asked of him, he is called masina—holy, forgiving, and effective: when he does not grant it, and occasions evil, he is called masiaka—fierce and implacable.

To convince the Malagasy of the folly of their fears respecting the Vazimba, the missionaries cut off a branch from a tree growing near the most popular Vazimba grave, and also carried away one of the stones. This absolutely terrified some young men who were present, and they doubted not that some terrible accident would avenge the impiety, or that the Vazimba would appear to resent the affront offered to the tomb. Day after day the missionaries inquired if the Vazimba had appeared, and the young men were convinced that their fears were groundless. When, however, the missionaries asked them whether their parents were convinced that no danger was to be apprehended, they replied—"No! our parents say that you white people have some strong charms which the Vazimba are not able to resist."

Reports were circulated, after the death of king Radama, that he was seen one night in his garden, dressed in one of the uniforms buried with him in his silver coffin, and riding on one of his best horses. Old Andria-

mamba, one of the principal ministers, was immediately sent by the queen, attended by many priests, to ask Radama why he came again to disturb them. The priests had with them the idols and sikidy, and they sacrificed a bullock on the occasion. The priests inquired of Radama whether they had not buried property enough in his tomb? and whether he did not turn his back upon them of his own accord, for they had not driven him away It seems that this attention, in the opinion of the Malagasy, appeased the ghost of the old monarch, and it came again no more. It is not known what is the origin of the term *sikidy*. The word means, among the Malagasy, a certain kind of divination, to which they are devotedly attached. It is not astrology, nor is it necromancy. It has nothing to do with the flight of birds, the inspection of the entrails of slaughtered animals, nor the interpretation of dreams. It partakes neither of the nature of magic, legerdemain, nor ordinary incantation. It is the mode of working a particular process with beans, straw, rice, or sand. The rules for this are fixed and invariable, and the result is considered certain.

Missionary efforts have been successfully made in Madagascar, schools have been formed, and a Malagasy Bible has been printed: but since the death of King Radama, the queen has prohibited the profession of the Christian faith by the natives; indeed the profession of Christianity and the observance of Christian ordinances are punishable with death. At the present time a strong persecution is carried on against the native Christians, and the missionaries have left the island. A young woman named Rasalama has been cruelly put to death. She was severely flogged for several days before her life was taken. Rafaralahy, a young man, has also been put to death for professing the Christian faith.—He died with great firmness and constancy. The reported death of Rafaravavy, who was accused to the government of possessing the Holy Scriptures, and reading them, is not correct. There is now but little prospect of the superstitious rites and ceremonies of Madagascar being soon exchanged for the Christian faith.

SEC. XVI.—RELIGIOUS CEREMONIES AND CUSTOMS OF THE POLYNESIANS.

Polynesians.

Polynesia is a name given by geographers to the great body of islands scattered over the Pacific ocean, between Australasia and the Philippines, and the American continent. It extends from lat. 35° N. to 50° S.; and from lon. 170° to 230° E.; an extent of 5000 miles from north to south, and 3600 from west to east. It includes, therefore, the Sandwich islands, the Marquesas, Navigators, Society, Mulgrave, Friendly, Ladrone, and Pelew Isles, the Carolines, Pitcairn's island, &c.

A general similarity in respect to the objects of religious worship, as well as the forms of idolatrous and superstitious practices, obtains throughout the whole of Polynesia; although some differences may be found be-

tween groups of islands, and even between islands belonging to the same group.

The supreme deity of Polynesia, who is generally regarded as the creator of the world, and the parent of gods and men, has different names in different groups. By the Tahitians, he is called *Taaroa;* by the Hawaiians, *Tanaroa;* and by the inhabitants of the Western Isles, *Tangaroa.* According to one of the legends of the Tahitian mythology, Taaroa was born of Night, or proceeded from Chaos, as did his consort Ofeufeumaiterai. Oro, the great national idol of Raitea, Tahiti, Eimeo, and some other islands, was the son of the foregoing. Oro took a goddess to wife, who became the mother of two sons. These four male and two female deities constituted their divinities of the highest rank. This was the catalogue furnished the missionaries by the priests of Tahiti. Other gods of high and uncreated order, however, are mentioned, as Raa, Tane, &c. Besides the above, they had numerous other inferior deities.

Gods.

The image of Taaroa cannot well be described. It may be stated, however, in respect to one, which was taken from the temple at Rurutu, that it bore some resemblance to the human figure. It was about four feet high, and twelve or fifteen inches broad, and was carved out of a solid piece of close, white, durable wood. On his face and body a great number of images were formed, denoting the number of gods which had proceeded from him; the image was hollow, and within was found a number of small idols.

Idols.

In the Sandwich islands there is a resemblance among all their idols. The head has generally a horrid appearance, the mouth being large, and usually extended wide, exhibiting a row of large teeth, resembling the cogs in the wheel of an engine, and adapted to excite terror rather than inspire confidence. Some of these idols are of stone; others are composed of wicker work covered with red feathers.

Sandwich Idols.

The Polynesian temples are of three classes—natural, local, and domestic. In the first are deposited their principal idols, and in and around them are held their great festivals: the second belong to the several districts; the third are appropriated to the worship of their household gods. In the South Sea islands the name of their temples was Marae; these were buildings of a rude construction, and resembled oratories more than temples.

Temples.

The worship of the Polynesians consists of prayers, offerings and sacrifices. In their prayers, they address their gods either in a kneeling posture, cross-legged, or crouching. Like the Pharisees in the days of our Saviour, they extend their supplications to a great length, and use many vain repetitions, thereby hoping to recommend themselves to the special notice of the deity. Their offerings consist of

Worship.

fowls, fishes, beasts of the field, fruits of the earth, and manufactures of various kinds. When animals are offered, they are generally whole; but fruits are commonly dressed. Portions of the offerings are considered sacred, and may not be eaten; the remainder is monopolized by the priests, and other sacred persons, who are privileged to eat of the sacrifices. Human victims were formerly offered in great numbers, especially in seasons of war, at great national festivals, during the illness of their rulers, and on the erection of their temples. When an individual had been selected for sacrifice, the family to which he belonged was said to be *tabu*, i. e. devoted; and, hence, if another victim was wanted, it was likely to be taken from such a family. When the person was about to be sacrificed, he was generally murdered at a moment when he was little expecting the stroke. As soon as dead, his body was placed in a long basket, and carried to the temple. Here it was offered, not by burning it, but by placing it before the idol. After a variety of ceremonies by the priest, among which one was to pluck out an eye of the victim, which being placed on a plantain leaf was handed to the king, who passed it to his mouth, as if he would eat it; the body was wrapped in a basket of cocoa-nut leaves, and frequently deposited on the branches of a neighbouring tree. Here having remained a considerable time, during which it became dry and shrivelled, it was taken down, and the bones were buried beneath the wide pavement of the Marae.

When a person deceased, the first object was to ascertain the *cause* of his death, as the ceremonies which followed varied accordingly. These ceremonies being performed, the body was to be disposed of.

Funeral Rites.

In case of a chief, or person of rank, the body was preserved; but all others were buried. When about to be interred, the corpse was placed in a sitting posture, with the knees elevated, the face pressed down between the knees, the hands fastened under the legs, and the whole body tied with a cord. The interment usually took place on the day the person deceased, or the day following. During the interval which elapsed between death and burial, the surviving friends watched the corpse, indulging their grief in loud and bitter lamentations, and cutting themselves with a shark's tooth. The bodies of their chiefs were embalmed, and afterwards preserved in houses erected for that purpose.

The substance of the following account of the religion and religious rites and customs of Polynesia, is obtained from J. Williams's interesting particulars of the South Sea islands.

The religious system of the Samoans differs essentially from that which obtained at the Tahitian, Society, and other islands. They have neither maraes, nor temples, nor altars, nor offerings; and, consequently, none of the barbarous and sanguinary rites observed at the other groups. On this account the Samoans were considered an impious race. When the people

of Rarotongo upbraided a person who had neglected the worship of the gods, they called him "a godless Samoan."

But, although the Samoans had no altars stained with human blood, no maraes strewed with the skulls and bones of its numerous victims, no sacred groves devoted to brutal and sensual rites, their religious system was as obviously marked as any other with absurdity, superstition, and vice. In order to furnish a sketch of the religion of the Polynesians, it will be necessary to describe their gods; the nature of their worship; their ideas of a future state; and the means they adopted to secure final happiness.

The objects worshipped by them were of three kinds—their deified ancestors, their idols, and their etus. Many of their ancestors were deified for conferring supposed benefits upon mankind. It was believed that the world was once in darkness; but that one of their progenitors, by an absurd process, created the sun, moon, and stars. For this he was worshipped, until the light of Christianity dawned upon them. Another tradition stated that the heavens were originally so close to the earth, that men were com pelled to crawl, being unable to walk upright. An individual attempted to elevate the heavens to a more convenient height. For this purpose he put forth his utmost energy; and by the first effort, raised them to the top of a tender plant, called teve, about four feet high. There he left them until he was refreshed. By a second effort, he raised them to the height of a tree called kauariki, which is as large as the sycamore. His third effort lifted them to the summits of the mountains; and, after a long interval of repose, by a most prodigious effort, he elevated them to their present situation. This vast undertaking was believed to have been facilitated by myriads of dragon flies, which, with their wings, severed the cords that confined the heavens to the earth. This individual was deified, and the deluded inhabitants worshipped him as "the elevator of the heavens." They had, likewise, the god of the fisherman, of the husbandman, of the voyager, of the thief, and of the warrior. The chief of Aitutaki gave a short account of the relics of idolatry. The following selection may give the reader a general idea of the whole:

An idol named Te-rongo, one of the great deities, called a kai-tangata, or man-eater. The priests of this idol were supposed to be inspired by the shark.

Tangaroa, the great national god of Aitutaki, and of almost all the adjacent islands. He holds the net with which he catches the spirits of men as they fly from their bodies, and a spear with which he kills them.

A rod, with snares at the end, made of the fibres of the cocoa-nut husk, with which the priest caught the spirit of the god. It was used in cases of pregnancy, when the female was ambitious that her child should be a

son, and become a famous warrior. It was also employed in war time to catch the god by the leg, to secure his influence on the side of the party performing the ceremony.

Ruanuu; a chief from Raiatea, who, ages ago, sailed in a canoe from that island, and settled at Aitutaki. From him a genealogy is traced. He died at Aitutaki, and was deified, as Te atua taitai tere, or the conductor of fleets. The Raiateans have several interesting traditions connected with Ruanuu. To this idol was appended an old tattered silk handkerchief, and the foot of a wine-glass; both of which were obtained from Captain Cook's vessel, and dedicated to Ruanuu, the "god or guide of fleets," for conducting that celebrated navigator to their shores.

Taau, with his fan, &c., the god of thunder. When the thunder pealed, the natives said that this god was flying, and producing this sound by the flapping of his wings.

The chief begged that the idols might be burned in cooking food, and not sent to England, as they would expose his folly.

Many mothers dedicated their children to one of these deities, but principally to Hiro, the god of thieves, and to Oro, the god of war. If to the former, the mother while pregnant went with offerings to the marae, when the priest performed the ceremony of catching the spirit of the god with the snare previously described, and infusing it into the child even prior to its birth, that it may become a clever and desperate thief.

The parents, however, were generally anxious that their children should become brave and renowned warriors. Numerous ceremonies were performed before the child was born; and after its birth it was taken to the marae, and formally dedicated to Oro. The spirit of the god was then caught and imparted to the infant, and the ceremony was completed by numerous offerings and prayers. At New Zealand, they were accustomed to thrust stones down the throat of the babe, to give it a stony heart, and make it a desperate warrior.

Idols formed the second class of objects regarded with religious veneration. These were different in almost every island and district. Some were large, and some were small; some were hideous, while others were beautiful. The makers of these idols seem to have followed no pattern, but to have shaped them according to their own fancy.

The third object of worship was the etu. It consisted of some bird, fish, or reptile, in which the natives believed that a spirit resided. This form of idolatry prevailed more at the Samoas, than at any other islands. There, innumerable objects were regarded as etus. It was not uncommon to see an intelligent chief muttering some prayer to a fly, an ant, or a lizard. A vessel from New South Wales once touched at the Samoas, the captain of which had on board a cockatoo that talked. A chief was invited to the ship; when he was in the cabin, the captain began a colloquy with the

bird. The chief was struck with amazement; he trembled exceedingly, and immediately sprang upon deck and leaped into the sea; he called aloud to the people to follow him, and affirmed that the captain had on board his devolo, which he had both seen and heard. The natives dashed at once into the sea, and swam on shore with haste and consternation. It was with difficulty they were persuaded to revisit the ship, as they believed that the bird was the captain's etu, and that the spirit of the devil was in it.

On another occasion, a party landing upon an island, and exposing a dead sea-snake, which they had in their possession, it was seen by some heathen fishermen. They raised a terrific yell and rushed upon the party, threatening them with their clubs, and shouting, "You have killed our god, you have killed our god!"

Besides these objects of adoration, the islanders generally and the Samoans in particular had a vague idea of a Supreme Being, whom they regarded as the creator of all things, and the author of their mercies. They called him Tangaloa. At their great feasts, before the distribution of the food, an orator arose, and after enumerating each article, exclaimed, "Thank you, great Tangaloa, for this!" Their deities were worshipped with prayers, incantations, and offerings of pigs, fish, vegetable food, native cloth, canoes, and other valuable property. Human sacrifices, at some of the islands, were fearfully common. In addressing their gods, they invariably concluded with the following sentence. After presenting the gift, the priest would say, "Now, if you are a god of mercy, come this way, and be propitious to this offering: but, if you are a god of anger, go outside the world, you shall neither have temples, offerings, nor worshippers here."

The infliction of injuries upon their persons, was another mode in which they worshipped their gods. The Sandwich islanders frequently struck out their front teeth, when performing some of their rites. The Friendly islanders often cut off one or two of the bones of their little fingers. This practice was so common, that scarcely an adult could be found who had not mutilated his hands. The young daughter of a chief was asked, why she had cut off her finger? She replied, that her mother was ill, and that, fearful lest her parent should die, she had done it to induce the gods to save her. This, she said, was her offering, to persuade the gods to restore her mother.

When, at a future period, another offering is required they sever the second joint of the same finger; and when a third or fourth is demanded, they amputate the same bones of the other little finger: and when they have no more joints which they can conveniently spare, they rub the stumps of their mutilated fingers with rough stones, until the blood streams from the wound.

The system of presenting human victims did not prevail at the Navi-

gators ; but at the Hervey group, and still more at the Tahitian and Society islands, it was carried on to an extent truly appalling.

At a ceremony called Raumatavehi-raa, the feast of restoration, no less than seven human victims were always required. This festival was celebrated after an invading army had driven the inhabitants to the mountains, and had desecrated the marae by cutting down the branches of the sacred trees, and cooking their food with them, and with the wooden altars and decorations of the sacred place. As soon as the retirement of the invaders allowed the refugees to leave their hiding-place, their first object was to celebrate this "Feast of Restoration," which was supposed to restore the marae to its previous sanctity, and to reinstate the god in his former glory.

A few years ago a very sacred relic was sent to England, called Maroura, or the Red Sash. This was a piece of net-work about seven inches wide and six feet long, upon which the red feathers of the paroquet were neatly fastened. It was used at the inauguration of their greatest kings, and the most honourable appellation which a chief could receive was, Arii maro ura, "King of the Red Sash." A new piece, about eighteen inches in length, was attached at the inauguration of every sovereign ; to accomplish which several human victims were required. The first was for the mau raa titi, or the stretching it upon pegs, in order to attach to it the new piece. Another was necessary for the fatu raa, or attaching the new portion ; and a third for the piu raa, or twitching the sacred relics off the pegs. This not only invested the sash itself with a high measure of solemn importance, but also rendered the chiefs who wore it most noble in public estimation.

Human victims were also invariably offered on the eve of war. The following is a brief relation of the circumstances under which the very last Tahitian victim was slain, and presented to the gods. Pomare was about to fight a battle which would confirm him in, or deprive him of, his dominions. To propitiate the gods, therefore, by the most valuable offerings he could command, was with him an object of the highest concern. For this purpose, rolls of native cloth, pigs, fish, and immense quantities of other food were presented at the maraes ; but still a tabu, or sacrifice was demanded. Two messengers were sent by Pomare to the house of the victim, whom he had marked for the occasion. On reaching the place, they asked the wife where her husband was. She replied, that he was planting bananas. "Well," they continued, "we are thirsty, give us some cocoa-nut water." She told them that she had no nuts in the house, but that they were at liberty to climb the trees, and take as many as they desired. They then requested her to lend them the o, which is a piece of iron-wood, about four feet long, and an inch and a half in diameter, with which the natives open the cocoa-nut. She cheerfully complied with their wishes, little imagining that she was giving them an instrument with

which they intended to destroy her husband. Upon receiving the o, the men left the house, and went in search of their victim. The woman having become rather suspicious, followed them shortly after, and reached them just in time to see her husband struck down. She rushed forward, but she was immediately seized and bound hand and foot, while the body of her husband was placed in a long basket made of cocoat-nut leaves, and borne from her sight. While the men were carrying their victim to the marae, he recovered from the stunning effect of the blow he had received. The men then laid him down on the ground, placed a stone under his head, and with another beat it to pieces. In this state they carried him to their "savage gods."

As soon as the priest announced that a human sacrifice was required, the king despatched messengers to the chiefs of the various districts; and upon entering a dwelling, they would inquire whether the chief had a broken calabash at hand, or a rotten cocoa-nut. These and similar terms were invariably used, and well understood, when such applications were made. It generally happened that the chief had some individual on his premises, whom he intended to devote to this horrid purpose. When, therefore, such a request was made, he would notify by a motion of the hand or head, the individual to be taken. The only weapon with which these procurers of sacrifices were armed, was a small round stone concealed in the hollow of their hand. With this they would strike their victim a stunning blow upon the back of the head, when others, who were in readiness, would rush and destroy the victim.

At other times, the king's gang of desperadoes would arm themselves with spears, surround the house of their victim, and enjoy the sport of spearing him through the apertures between the poles which encircled the house. There were various other occasions on which victims were presented. At Rarotonga, two victims were invariably offered at the birth of the son of a principal chief.

When one person had been selected from a family as a victim, all the other male members of it were looked upon as devoted to the same horrid purpose. It availed them nothing, if they removed to another island, for the reason of their removal was soon known there; and whenever a sacrifice was required, it was sought among them.

The Polynesians believed in the existence of a future state, but they were ignorant of the value and immortality of the soul, and knew not that eternity would be the measure of its sorrows or its joys.

The Tahitians believed that there were two places for departed spirits: one called Roohutu noanoa, or the sweet-scented Roohutu, which in many points resembled the paradise of the Rarotongans; and the other was Roohutu namunamua, or foul-scented Roohutu, their description of which is too disgusting to be inserted.

The Rarotongans represented their paradise as a very long house, encircled with beautiful shrubs and flowers, which never lost their bloom or fragrance, and whose inmates enjoyed unwithering beauty and perpetual youth. These passed their days without weariness or alloy, in dancing, festivity, and merriment. The hell of the Rarotongans consisted in their being compelled to crawl round this house, observing the pleasures of its inmates, while racked with intense but vain desires of admittance and enjoyment. The heaven of the Samoa islanders seems to have nearly resembled that of the Rarotongans.

In order to secure the admission of a departed spirit to future joys, the corpse was dressed in the best attire the relatives could provide; the head was wreathed with flowers, and other decorations were added. A pig was then baked whole, and placed upon the body of the deceased, surrounded by a pile of vegetable food. After this, the father would thus address the corpse:—"My son, when you were alive, I treated you with kindness, and when you were taken ill, I did my best to restore you to health; and now you are dead, there's your momoe o, or property of admission. Go, my son, and with that gain an entrance into the palace of Tiki, and do not come to this world again to disturb and alarm us." The whole would then be buried; and if they received no intimation to the contrary within a few days of the interment, the relatives believed that the pig and the other food had obtained for him the desired admittance. If, however, a cricket was heard on the premises, it was considered an ill omen. They would utter dismal howlings, and exclaim, "Oh, our brother! his spirit has not entered the paradise; he is suffering from hunger; he is shivering with cold!" Forthwith the grave would be opened, and the offering repeated. This was generally successful.

The Tiji islanders present most costly sacrifices. Their chiefs have from twenty to a hundred wives, according to their rank. At the interment of a principal chief, the body is laid in state upon a spacious lawn, in the presence of an immense concourse of spectators. The principal wife, after the utmost ingenuity of the natives has been exercised in adorning her person, then walks out, and takes her seat near the body of her husband. A rope is passed round her neck, which eight or ten powerful men pull with all their strength, until she is strangled, and dies. Her body is then laid by that of the chief. In this manner four wives are sacrificed, and all of them are then interred in a common grave, one above, one below, and one on either side of the husband. This is done, that the spirit of the chief may not be lonely in its passage to the invisible world; and that, by such an offering, its happiness may be at once secured.

Infanticide is closely connected with the religion of Polynesia; the extent to which it once existed may be gathered from the following particulars:—

The practice of infanticide did not prevail either at the Navigators or Hervey Groups; but the extent to which it was carried at the Tahitian and Society Islands almost exceeds credibility. Prior to the introduction of Christianity, in the last-mentioned group, there were few females that had borne children who had not destroyed some of them, and frequently as many as from five to ten.

On one occasion, three women, who had been converted to Christianity, were asked how many children they had destroyed. The first woman replied, with a faltering voice, "I have destroyed nine;" the second, with eyes suffused with tears, said, "I have destroyed seven;" and the third said that she had destroyed five.

On another occasion, the wife of a chief was visited in dying circumstances. She had professed Christianity for many years. She expressed great remorse on account of the crimes she had committed when in an unenlightened state, and exclaimed, "Oh, my children, my murdered children! I am about to die, and I shall meet them all at the judgment seat of Christ." Being asked how many children she had destroyed, she replied, "I have destroyed sixteen!"

Affecting scenes were sometimes witnessed at the examination of the school children. One of these occurred at Raiatea. Upwards of six hundred children were present, and they walked through the settlement in procession. The children had prepared flags, with such mottoes as the following:—"What a blessing the Gospel is!"—"Had it not been for the Gospel, we should have been destroyed as soon as we were born." On this occasion a venerable chieftain, gray with age, addressed those present. This chief was an arioi of the highest rank, and the laws of his class required the destruction of all his children. He exclaimed, "Oh, that I had known that the Gospel was coming, then I should have saved my children, and they would have been among this happy group; but, alas! I destroyed them all; I have not one left." This chieftain had been the father of nineteen children.

One of the numerous modes of infanticide was, to put the babe in a hole covered with a plank to keep the earth from pressing it, and to leave it there to perish.

Various reasons were assigned for the inhuman practice of infanticide. The first cause alleged was their wars. These were so frequent, sudden, and desolating, that to avoid the horrors and distress thus entailed on those who had families, they destroyed many of their children.

A second cause was inequality of station. If a woman of rank was united to a man of inferior grade, the destruction of two, four, or six infants was required to raise him to an equality with her; and when this had been effected, the succeeding children were spared.

A third adduced for the practice was, that nursing impaired the personal

attractions of the mother, and curtailed the period during which her beauty would continue to bloom.

The modes by which they destroyed their children were truly affecting. Sometimes they put a wet cloth upon the infant's mouth; at others they pinched their throats until they expired. A third method was, to bury them alive. And a fourth was, if possible, still more brutal. The moment the child was born, they broke the first joints of its fingers and toes, and then the second. If the infant survived this agonizing process, they dislocated its ankles and wrists; and if the powers of endurance still continued, the knee and elbow joints were then broken. This would generally terminate the tortures of the little sufferer; but if not, they would resort to the second method of strangulation.

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